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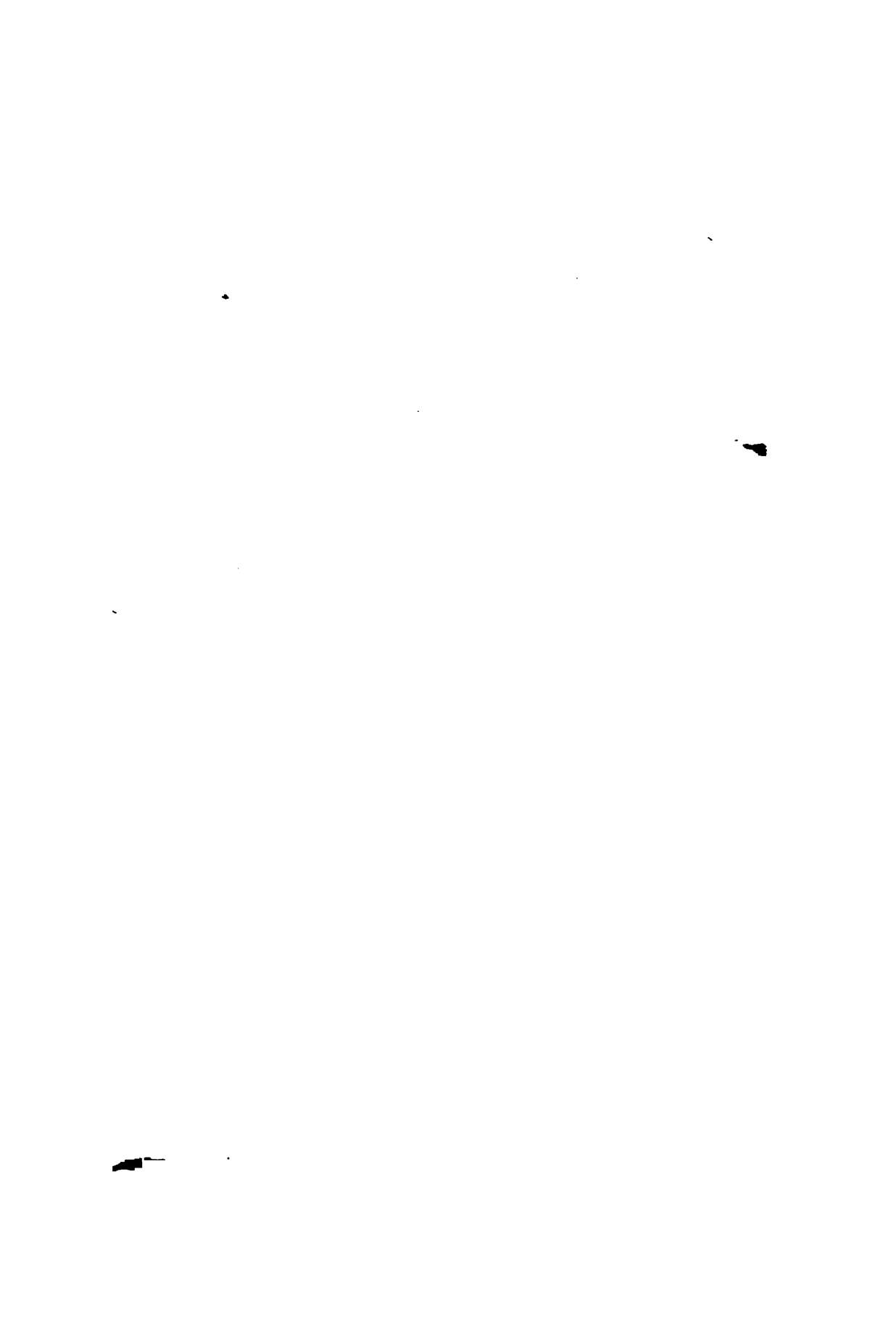
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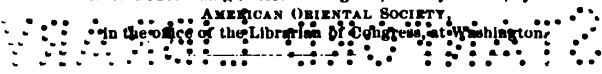
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ARTICLE I.

THE TÂITTIRÎYA-PRÂTIÇÂKHYA,

WITH ITS COMMENTARY,

THE TRIBHÂSHYARATNA:

TEXT, TRANSLATION, AND NOTES.

BY WILLIAM D. WHITNEY,

PROFESSOR OF SANSKRIT IN YALE COLLEGE.

Presented to the Society October 14th, 1868.

INTRODUCTORY NOTE.

THE manuscript material on which is founded this edition of the Tâittirîya-Prâtiçâkhyâ and Tribhâshyaratna is as follows:

1. T. A copy of the text of the treatise alone, in a modern hand, on light-colored paper. It was sent me by Prof. Fitz-Edward Hall, from Benares, in 1857, and appears to be a copy made for him from some older manuscript: but it contains no intimation of its own date or of that of its original; presenting at the end, in place of the usual colophon, the beginning of a list of words which in *pada*-text show a final *n*. It is distinctly and correctly written. On the back is inscribed "Krishna-yajuh-prâtis'âkhyâ, by Kârtikeya." On what ground this ascription of authorship is made, I do not know; it does not, so far as I am aware, find support from any other quarter.

2. W. A copy of the text and commentary together, each separate rule being followed by its own comment. This manuscript, like the preceding, I owe to the kindness of Prof. Hall. It is handsomely written, in a large clear hand, and fills 146 leaves (numbered 1-89, 100, 1-56), measuring about four and a half by nine and a half inches. To the end of 25a, seven lines are written on a page; thenceforward, nine lines. It has no statement of scribe, place, or date; but I imagine that a final leaf, with the end of the colophon, had been lost or destroyed some time before it was sent to me. The part remaining reads as follows: *çrikrishnârpabhasu çrikâlabbhâiravaprasann om yâyakâṇḍavidhâyardhvam rshayo rshayo rshih: ity âçisraçmakâpârvaṇ rsham ce ti svatantratâ: 1 kramyâdhvano bhavaty agre pâvako rpayatîti ca*. This just fills up the leaf; but another hand has written below, at its edge, what purports to be the ending of the second verse: *visha-*



*yeṅgira ity ādīyāgra ity ādī lūpyate.2.*, and has added, as final benediction, *ṛiṣiṣveṣvaraprasann*.

This is a virgin manuscript, containing neither erasures, insertions, nor alterations. Considering that it thus presents every first fault of its scribe unamended, it is very good and correct. Through the first twelve chapters, the rules of the *Prāticākhya* are distinguished from the commentary by being rubbed over with a red powder.

3. **B.** This authority comes from the west of India, where (see Dr. Bühler, in *Zeitsch. Deut. Morg. Ges.*, xxii.319) the *Tribhāsh-yaratna* is said to be not very rare. From a manuscript there collected, a copy was made under direction of Dr. Bühler for the Berlin library, and forwarded to Prof. Weber, at whose friendly suggestion and instance it was transcribed for me, in roman letters, by Dr. Siegfried Goldschmidt, to whom I desire here to express my gratitude for a service so valuable and so kindly rendered. The manuscript contains more inaccuracies of reading than any of the others which I have used, yet they are in the main superficial, and the text given is a pretty complete and correct one.

4. **O.** Through the kind offices of Prof. Max Müller, I have been enabled to procure a collation (made with a copy of my own manuscript, "W.") of the incomplete Oxford manuscript (MS. Bodl. W. 478), first described by Roth (*Zur Lit. und Gesch. des Weda*, pp. 54, 62 seq.), and used also by Weber (*Ind. Stud.* iv.77 seq.). It begins in the middle of the comment upon iii.12, thus lacking somewhat less than a quarter of the entire work.

5. **G.** This is a romanized copy of a manuscript which belongs to the Royal Asiatic Society of Great Britain and Ireland, and is written on strips of palm leaf, in the Grantham character. The copy was made for me by Dr. Julius Eggeling, who has thus laid me under deep obligation, and contributed most essentially to the success of my work. Hardly less than to him is my indebtedness to Dr. Reinhold Rost, Secretary of the Royal Asiatic Society, who notified me of the existence of the manuscripts in the Society's library soon after their discovery, and who suggested and aided their transcription. There are doubtless few other Sanskritists in Europe, besides these gentlemen, to whom works written in the southern Indian characters are not sealed books, and there can be none, I am sure, who evince a more liberal readiness to make their peculiar knowledge of service to the rest. The catalogue which Dr. Rost is preparing to publish of the Royal Asiatic Society's collection of manuscripts will give such other particulars respecting age, condition, etc., as I am compelled here to omit.

6. **M.** The library of the same Society also contains a second copy of the *Prāticākhya* and its commentary, written on paper, in the Malayālam character. Of this, Dr. Eggeling has taken the pains to note the various readings as compared with the Grantham manuscript, in his transcript of the latter.

Both these manuscripts from southern India are so arranged

that the rules of the *Prātiśākhya* are given first, in a body, and are followed by the commentary, also in bulk.

As regards the text of the *Prātiśākhya* itself, all these authorities agree very closely: there are but two or three cases of well-established variations of reading among them. In respect to the text of the commentary, their accordance, as was to be expected, is much less: they fall, in fact, into three well-marked classes; or, as one might say, present three different recensions of the work. The two codices belonging to the Royal Asiatic Society, the Grantham ("G.") and the Malayālam ("M."), stand in the nearest possible relation to one another, having almost all their errors, omissions, and orthographical peculiarities in common, and only by comparatively rare and inconspicuous differences proved not to be copied the one from the other. My own manuscript ("W.") and that sent by Dr. Bühler from Bombay ("B.") also offer substantially the same text, although their differences are much more frequent, and of a more important character, than those of G. and M. As for the Oxford manuscript ("O."), it is, in its earlier portions, pretty closely accordant with W. and B., having an especially near relationship to B., with whose slight variations of the text given by W. it almost uniformly agrees; later, however, it strikes off upon a track of its own, and comes to differ from both the other recensions in a much greater degree than they differ between themselves.

Such being the case, I have thought it best to adopt for publication the version offered by W., partly because this is the only one for which I possess an original manuscript (and a tolerably old and correct one), partly because it is, upon the whole, better supported than that of G. and M.—which, as I have shown above, can hardly be reckoned, both together, as constituting more than a single manuscript. I have accordingly, avoiding the making up of an eclectic text from the various recensions, followed W. as closely as I could; and especially, when it was supported by the joint authority of B. and O., or of B. alone—thus sometimes, undoubtedly, rejecting an intrinsically preferable and perhaps more original reading given by one or another of the remaining authorities, if that offered by W. was of a character to be endured. At the end of the comment to each rule are given the various readings of all the manuscripts, with sufficient fullness, I hope, to answer the desirable ends of critical comparison. Obvious and trifling errors of transcription, of course, I have not noted, but only those which made a false reading or tended to become such: I have been most liberal in overlooking the blunders of B., as being, on the whole, of least consequence.

In regard, however, to the two matters of punctuation and euphonic combination, I have taken liberties with the text of which I have given no account. The various manuscripts are in no slight degree discordant with one another, inconsistent with themselves, and careless of the requirements of the sense, in the use they make of the signs of interpunction: they offer absolutely

no standard to follow. For the occurrence of the signs as printed, therefore, I am alone responsible; and no one who can anywhere make a better division of clauses than I have made need be restrained from so doing by the belief that he is running counter to manuscript authority. Again, I have (except in certain cases at the end of a cited rule or passage, where a reference follows) put all the words of the commentary in euphonic combination according to the usual rules; while in the manuscripts (as is common in exegetical writings) they are very frequently, for the sake of greater clearness, separated from one another.\* Here, too, the usage of the various authorities is too discordant and irregular to be followed. And to report their readings in these two particulars would burden the critical notes with a mass of useless and wearisome details.

In the same manner are treated such orthographical peculiarities of the several manuscripts as that G. and M. regularly write a final sibilant instead of *visarjanīya* before an initial sibilant, and often, where a *m* is assimilated to a following mute, write the nasal mute corresponding to the latter, instead of *anusvāra*. Moreover, in the representation of the nasal sounds, by the nasal consonants, *anusvāra* (ñ), or *m*, I have followed a consistent method, with disregard of the manuscript usage.

The text given at the foot of the page contains the whole comment, with two exceptions: citations from the *Tāittirīya-Saṁhitā*, being written out in full, with references, in the notes to the rules, are indicated below only by first words or letters, with signs of omission added; and again, where lists of affected words are given in a rule, in euphonic combination, and repeated, separate, at the beginning of the comment, they are replaced by signs of omission, as having been sufficiently presented uncombined in the translation of the rule. Errors of reading in the cited passages themselves are passed without notice, unless of such importance as to cast doubt upon the identity of the passage; but, on the other hand, the frequent differences of the versions as regards the extent of the illustrative passage cited are fully noted in the sequel of the reference.

I have preferred, instead of giving an express and direct translation of the commentary, to work its substance fully into my own notes upon the rules, somewhat as in my edition of the *Ātharva Prātiśākhya* (Journ. Am. Or. Soc'y, Vol. vii., 1862). The different conditions of the case, however, impress quite a different character upon the present work. The completeness and elaborateness of the *Tribhāṣyaratna* make its working-up by far the larger and more important part of what is to be done in illustration of the *Prātiśākhya*. Possessing no *index verborum* to the *Tāittirīya-Saṁhitā*, nor even a manuscript of its *pada*-text, I have not been able to try the *Prātiśākhya* by it with anything like the same

\* Thus, to instance an extreme case, at the end of the comment on iv.10, the manuscripts read (for once, with almost perfect unanimity): *īṅgyasya antaḥ īṅgyāntaḥ na īṅgyāntaḥ aniṅgyāntaḥ*.

thoroughness as in the case of the similar treatise to the Atharvan. What could be done in the way of testing and supplementing the rules given, by a careful reading and excerpting of the Sanhitā in a single good *samhitā*-manuscript (also procured for me in India by Dr. Hall, and with one or two slight deficiencies in it made up from Berlin, by Prof. Weber), I have endeavored to do. I have been able to refer points of interest connected with the text, in its *samhitā* or *pada* readings, to friends in Europe owning or having access to fuller manuscript material, namely to Professors Weber of Berlin and Haug of München, and have received from them important aid, which I desire here gratefully to acknowledge. Of references to the teachings of the other Prātiśākhya I have been much more sparing in this than in the former work, in order to avoid repetition: and, for the same reason, some matters of theory which were pretty fully discussed there receive here a more compendious treatment. The present work, in short, to a certain extent presupposes the other—not, however, in such a manner or degree as should interfere with its independence and separate intelligibility.

In making reference to the Tāittirīya-Sanhitā, I have used only three principal numbers, to designate book, chapter, and section, or *kānda*, *praśna*, and *anuvāka*. The further division of the sections or *anuvākas*, where they are of more considerable length, into parcels of fifty words each, is so artificial, destructive of the natural connection of passages, detrimental to the proper phonetic form of the text, and wholly ignored by the Prātiśākhya (see notes to the rules of chapter iii.), that I have preferred to express it by the use of “superior” figures attached to that which indicates the *anuvāka*. Of course, where such attached figure is wanting, the *anuvāka* is to be understood as composed of a single division.

In the notes of various readings, each figure refers only to the single word to which it is attached, unless a passage of more than one word is included between two repetitions of the same figure; in which case the reference figure, in the notes, is put within parentheses. The abbreviation “om.” means ‘omit,’ and “ins.” means ‘insert.’

In all transliterated passages of Sanskrit, a colon stands in place of a single stroke of interpunction, and a full stop in place of a double stroke. The general method of transliteration is the same with that which I have hitherto used in the Journal of the American Oriental Society; it will be sufficiently understood from the alphabet given in the note to i.1 (p. 10).

## CHAPTER I.

CONTENTS: 1-11, enumeration and classification of sounds composing the alphabet; 12-14, surd and sonant consonants; 15, list of prepositions; 16-21, 27, names of letters and classes of letters; 22-24, 28, terminology of cited words, etc.; 25, 26, 29, 30, respecting the interpretation of rules; 31-37, quantity of simple sounds; 38-40, the three accents; 41-47, details respecting the circumflex accent; 48, 49, compound words; 50-53, respecting cited words; 54-55, words consisting of a single vowel; 56-61, further specifications respecting the interpretation of rules.

THE commentator begins his work with a couple of rather awkwardly-constructed verses, as follows: "I, bowing low with devoted affection to the two feet of Ganēṣa, as also to the *gurus* and to divine Voice, shall proceed to utter this comment; which, made upon examination of the exposition of the Prātiśākhya given by Vararuci etc., shines, a Treasure of Threefold Comment (*tribhāshyaratna*), approved of Brahmins." He adds an exposition of their meaning, explaining *giraṁ devīm*, 'divine Voice,' by *vāgdevīm*, 'Goddess of Voice,' and *bhāsura*, 'Brahman' (literally 'earth-god'), by *vidvat*, 'learned man, sage.' On *lakṣhaṇa*, which, as name of a comment, is least in accordance

'bhaktiyuktaḥ prāṇamyā 'haṁ gaṇeṣacaranādṛvayam :  
gurūṁ api girāṁ' devīm idaṁ vakṣhyāmi lakṣhaṇam.1.  
vyākhyānam prātiśākhyaṣya vikṣhya vārarucādikam':  
kṛtaṁ tribhāshyaratnam yad bhāsate bhāsurapriyam.2.

*ślokeyor anayor ayam* arthaḥ. *bhaktiyukto* 'haṁ gaṇeṣacaranādṛvayam gurūṁ girāṁ' api devīm : 'vāgdevīm ity arthaḥ : tām ca' prāṇamyā lakṣhaṇam idaṁ vakṣhyāmi ya' lakṣhaṇam tribhāshyaratnanāmakaṁ bhāsurapriyam vidvatpriyam bhāsate : kiṁśam lakṣhaṇam : prātiśākhyaṣya vyākhyānarūpakaṁ' vārarucādikam' bhāshyājātaṁ vikṣhya<sup>10</sup> nyūnātirekapaṇihāreṇa kṛtaṁ viracitam : adīcābdeṇa 'treya māhisheyāu grhyete : ata eva tribhāshyaratnam iti nāmna upapattiḥ : trayāṇāṁ bhāshyāṇāṁ sāmāhāras tribhāshyam : tasya<sup>11</sup> ratnam bhāshhaṇam.

<sup>1</sup> W. prefaces with *ṣṛigaṇeṣāya namaḥ. ṣṛigaṇeṣa prasanno 'stu. om.* B. prefaces with *ṣṛigaṇeṣāya namaḥ. ṣṛisarasvatyaḥ namaḥ. ṣṛidattānnayāya namaḥ :* and the additional verse

*śuklimbaradharaṇi devaṇi ṣaṣivarnāni caturbhujam :  
prasannavadanāni dhyāyet sarvaviḥnopaśānlaye.1.*

'The white raiment-bearing god, moon-hued, four-armed, propitious-faced, must one meditate on, in order to the surcease of all disturbance." It then numbers the other verses "2" and "3;" but proceeds to confess the unguineness of the inserted verse by reading, like the other MSS., *anayoh ślokeyoh.*

<sup>2</sup> G. M. *girāṁ.* <sup>3</sup> B. *var.* <sup>4</sup> G. M. *om.* <sup>5</sup> G. M. *girāṁ.* <sup>6</sup> G. M. *om.* <sup>7</sup> G. M. *tal.* <sup>8</sup> G. M. *-rūpam ; B. -pūrvakam.* <sup>9</sup> B. *var. ; W. -ka.* <sup>10</sup> G. M. *samikṣhya.* <sup>11</sup> W. *om.*

with common usage, he makes no remark. To *vikshya*, 'having examined,' he adds *nyūnātirekaparihāreṇa*, 'with avoidance of deficiency and redundancy.' The "etc." after "Vararuci" is declared to refer to Âtreya and Māhisheya, these three being the authorities upon which the present work is founded, and from which it derives its name. Vararuci and Māhisheya are, indeed, often (about ten times each: see Index) referred to in the sequel, and their discordant views sometimes set forth and discussed: Âtreya has only once (under v.1) the honor of being mentioned. Who is the digester of their three works, and author of the present commentary, which has taken their place and crowded them out of existence, we are not informed; nor, so far as I am aware, has any evidence bearing upon the point been anywhere brought to knowledge. Notice of the different authorities cited by our commentator will be put together in an additional note at the end of this work, for the sake of the light cast by them upon his age.

## अथ वर्णसमाम्नायः ॥ १ ॥

### 1. Now the list of sounds.

The commentator first gives himself a great deal of trouble to explain the meaning of *atha*, 'now,' in the rule. He quotes Amara's definition of *atha* and *atha* (Amarakosha iii.4.32.8; p. 349 of Deslongchamps's edition), and points out that, as a variety of meanings is there attributed to *atha*, it is necessary to fix upon a single meaning for it here. In the first place, then, a propitiatory significance is claimed for it, by reason of its equivalence with *om*; "since the Çikshā-makers declare, '*om* and *atha* are deemed propitiatory.' " Or, again, it indicates something coming next after another; "the implication being that, next after the reading of the Veda, one should gain a knowledge of the *lakṣhaṇa*: there hav-

1. *maṅgalānantarārambhapraçnakārtsnyeshv atho athe 'ti maṅgalādyanekārthatvād athaçabdasya 'rthanirṇayārtham eko 'rtho' niçetavyaḥ: tatra prathamam tāvan maṅgalārthatvam ucyate: tasya praṇavasādharmyāt: tathā hi samācukshate çikshākārdh:*

*omkāraç cā 'thaçabdaç ca maṅgalāv iti kīrtitāv iti: āho' svid ānantaryārthatā: vedādhyayanānantarām lakṣhaṇajñānam kuryād iti sāpekshatvād lakṣhaṇasya pūrvam vedādhi-game saty atha lakṣhaṇaparikṣāvasarāḥ: atha vā 'dhikārārtho 'thaçabdaḥ: tv athai 've 'ti vinivartakāddhikārakāva-dhārakāḥ (xxii.6) iti vidyamānatvāt: atha varṇasamāmnāyaḥ pāṭhakramo' dhikriyatu iti sūtrānvayaḥ: sam ity ekibhāve: ān iti madyādāyam: madya ity ānupūrvyeṇo 'padeçāḥ: ekibhātā akārādāyo varṇāḥ svarabhaktipuryuvasān ānupūrvyeṇa pūrvaiḥ çikṣāir' upadiçyāt.*



ing been study of the Veda before the *lakshana*, now comes the occasion for the investigation of the *lakshana*." Here, *lakshana* appears to be used to designate the Prāticākhya itself, as above it denoted the commentary to the latter. Once more, *atha* is declared to have the force of an introduction or heading, according to rule xxii.6, below: "*tu, atha, and eva* are respectively exceptive, introductory, and limitative;" and the connection of the rule is that *now* the list of sounds, the order of reading (*pāṭhakrama*), is made the subject of treatment.

The composition of *samāmnāya*, 'list, rehearsal,' is next pointed out, and the word is stated to mean "the collective sounds, beginning with *a* and ending with the *svarabhakti*, in their order, as taught by former learned men."

The catalogue itself follows, as understood by the commentator to be taught or implied in the rules of the treatise. First come the vowels, of which only sixteen are reckoned (see rule 5, below): *a, i, and u* have each a short, a long, and a protracted value, *r* only a short and a long, *l* only a short (W. and B. take the pains to write a figure 2 after the long *r*, and a 1 after the *l*, to point out clearly the number of *moras* they respectively contain; and B. adds after the *āi* and *āu* a 2, for the same purpose); second, the twenty-five mutes (see rule 7); third, the four semivowels (rule 8); and fourth, the six spirants (rule 9). This makes fifty-one sounds, clearly specified and counted in their order in the next succeeding rules. Of the rest, there is no so direct enumeration; the commentator has to infer them from their recognition by rules found in later portions of the treatise. Thus, he finds *anusvāra* acknowledged as an alphabetic element in rule 34 of this chapter, which teaches that it has the quantity of a short vowel; for, he says, "since it is made the substrate of a specific quantity, it is itself a concrete thing, and not, like nasalization, a quality." A passage from the *Çikshā*, it is true, appears inconsistent with this, but finds its sufficient explanation in the circumstance that that work includes in one expression the concrete thing and its quality. The cited passage is not to be found in the known text of the

tathā hi: a ā ās i ī īs u ū ūs r ṛ ṛṣ l e āi o āu iti svarāḥ shodāṣa:  
ka kha gu gha ṇa ca cha ja jha ṇa ṭa ṭha ḍa ḍha ṇa ta tha da  
dha na pa pha ba bha ma iti sparśāḥ pañcaviṃśatiḥ: ya ra la va  
iti cūṭasro 'ntasthāḥ: ṣa sha su ha ḥka ḥpa iti śhaḍ āśhmāṇāḥ:  
anusvāraṣ ca (i.34) iti sūtreṇa 'nusvāra uktāḥ: kālavīṣeśhā-  
grayatrāḍ asāu "dharmī na tv" anundāsikavad" dharmāḥ: vi-  
dher "madhyusthandāsikya" iti cikshāvācane "sati" dharmadhar-  
minor abhedavivakshayo 'papadyate: atha visarjanīyāḥ  
(viii.5) ity anena" visarjanīya uktāḥ: nāsikāvivarāṇāḍ ānu-  
nāsikyam (ii.52) ity anena" raṅga uktāḥ: prkṭasvarāt paro  
lo ḍam (xiii.16) ity anena" lakāra uktāḥ: sparśād anuttamād  
(xxi.12) iti catvāro yamā uktāḥ: repḥoshmasaṁyoge repḥa-  
svarabhaktir (xxi.15) iti svarabhaktir uktā: anena krameṇa

Çikshā (and the same is the case with several of the passages quoted later: see the additional notes): it is given again, with more fullness, under viii.15. Next, for the *visarjanīya*, which our Prātiçākhyā does not count among the spirants, is given as authority rule 5 of the eighth chapter, a rule introductory to the euphonic changes of a final *h*. The commentator brings in as next constituent of the alphabet an element which he calls *raṅga*, and for which he cites the rule (ii.52) that "nasal quality is given by the unclosing of the nasal passage." The word *raṅga*, 'coloring,' though a common name for the nasal tinge of utterance, is not found in our Prātiçākhyā, nor even used in the commentary excepting here and under ii.52. What is described in the latter rule is in fact a "quality" (*dharma*), and not a "qualified" or concrete thing (*dharmīn*); and its inclusion in the alphabet would stultify the argument with which the inclusion of *unusvāra* was but just now supported. It would seem that the commentator ought to be aiming here at the *nāsikya*, or euphonic insertion between *h* and a following nasal mute, and should quote for it rule xxi.14; he does not otherwise take account of it in his list, while yet it is precisely as well entitled to a place there as are the *yamas*. The nasalized semivowels, it is true, into which *n* and *m* are directed to be converted before *y*, *l*, *v* (v.26-8), are also left out of the enumeration, unless we suppose the *raṅga* to be meant to apply to their nasality; and I think it altogether likely that the commentator had them in view in its definition: but this is only avoiding one difficulty by running into two worse ones—namely, by omitting the *nāsikya*, and by reckoning as a member of the alphabet what is really only one of the constituent elements of certain sounds. Further, rule xiii.16 is made the warrant for the lingual *l*, rule xxi.12 for the four *yamas*, and rule xxi.15, finally, for the *svaradhakti*: and the conclusion is reached that "by this process, the number of sixty is clearly derivable from the rules themselves as that of the letters in the Yajur-Veda."

*yājurvedikavarṇānām*<sup>17</sup> *śaṣṭīsamkhyā sūtrata eva viśpaṣṭā*  
*draśṭavyā. nanu*

*trīṣaṣṭīḥ catuṣṣaṣṭīr vā varṇāḥ sambhumate*<sup>18</sup> *matāḥ:*  
*iti çikshāvacane sati katham śaṣṭīsamkhyā niyamyate: etā*<sup>19</sup>  
*lūkikavāidīkasaṁvarṇavishayam*<sup>20</sup> *iti*<sup>21</sup> *çikshāvacane na viro-*  
*dhaḥ: atra tu*<sup>22</sup> *sūtrādir etāvatām varṇānām*<sup>23</sup> *evo*<sup>24</sup> *palambhād eṣha*  
*eva*<sup>25</sup> *nirṇayo varṇitah*<sup>26</sup>.

*varṇānām samāmnāyo varṇasamāmnāyah.*

(1) G. M. *maṅgalādyanekārtho*. 2 W. G. M. *çiksh-*. G. and M. always write *çikshā*, B. and O. always *çikshā*; W. has *çi-* only in one other place (under xiv.28). 3 W. B. *aho*. 4 G. M. *-ryatā*; W. adds *vd*. 5 G. M. *pāṭhe kramo*. 6 W. B. om. 7 W. *çishyādir*. 8 B. *shka*. 9 B. *shpa*. 10 G. M. om. (11) B. *dharmīnalvād anund-nīkah*. 12 G. ins. *dharma*. 13 G. M. *-kād*. 14 G. M. *-nam*. 15 B. om.; G. M. *tu*. 16 B. G. M. om. 17 W. *-vāid-*. 18 B. *amṣumate*. 19 G. M. *tal*. 20 G. M. *-savarṇavarna-*. 21 G. M. ins. *na*. 22 G. M. om. 23 G. M. om. 24 G. M. om. 25 B. *nir-*  
*ṇitah*.

An objection is now raised and removed. "Considering that the Çikshâ says 'the letters are regarded as sixty-three or sixty-four, in the opinion of Çambhu' (Çikshâ, verse 3; see Weber's edition of the treatise, in his *Indische Studien*, iv.348-9), how is the number sixty established? Answer: there is no inconsistency with the *dictum* of the Çikshâ, seeing that the latter has in view the whole body of sounds, as used both in the Veda and in common life; while here the determination (of sixty) is derived from the assumption of just so many letters by the rules of the treatise."

The alphabetic scheme is, then, as follows:

Vowels	{	simple,	<i>a ā ḁ ī ī īs u ū ṁ</i>	9	
		impure and diphthongs,	<i>ṛ ṝ ḷ e ai o au</i>	7	16
Mutes	{	guttural,	<i>k kh g gh ṅ</i>	5	
		palatal,	<i>c ch j jh ṇ</i>	5	
		lingual,	<i>ṭ ṭh ḍ ḍh ṇ</i>	5	
		dental,	<i>t th d dh n</i>	5	
		labial,	<i>p ph b bh m</i>	5	25
Semivowels,			<i>y r l v</i>	4	
Spirants,			<i>ś ṣ ḥ s ṣ ḥ</i>	6	
Anusvāra,			<i>ṁ</i>	1	
Visarjanīya,			<i>h</i>	1	
Lingual <i>l</i> ,			<i>l</i>	1	
Nāsikya,			(not written)	1	
Yamas,			do.	4	
Svarabhakti,			do.	1	
whole number of letters,				60	

With the exception of the nasal *y, l, v*, already referred to, this list includes all the alphabetic sounds treated of by the Prātiçākhyā. For what concerns the peculiarities of their character or classification, see the special rules of which they are the subject; as also, for the differences between the teachings of this and of the other kindred treatises with reference to them. Only the Vājasaneyi-Prātiçākhyā includes in its text a complete list and enumeration of letters, and that by an afterthought, in a later and less genuine chapter (viii.1-31).

## अथ नवादितः समानाक्षराणि ॥ २ ॥

2. Now the nine at the beginning are simple vowels.

2. *athe 'ti sañjñādhikārārthaḥ: asmin' varṇasamāmnāya ādita ārabhya nava varṇāḥ samānākṣarasañjñā bhavanti: 'yathā: a ā ḁ ī ī īs u ū ṁ. sañjñādyāḥ' prayojanam: dīrghaṇ samānākṣare savarṇapare (x.2) ity ādi. nanv idṛçī mahatī sañjñā kimarthā: çikshādiçāstraprasiddhyanurodhāye 'ti brāmaḥ.*

<sup>1</sup> B. *tasmin*. <sup>2</sup> W. B. *a ā ḁ ī ī īs u ū ṁ*. <sup>3</sup> G. M. *-jñā*. <sup>4</sup> G. M. *-tham*. <sup>5</sup> G. M. *om. -dh*.

Literally, 'are homogeneous syllables;' *samānāḥshara* and its correlative *samīdhyakshara*, 'syllable of combination,' being the current names for simple vowel and for diphthong; the latter, however, is not used in this treatise. The nine intended are, as shown in the preceding list, *a ā ṛ ī ī ṛ u ū ṛ*. The *r* and *l* vowels are denied the quality of simplicity or homogeneity, although their structure as composed of heterogeneous elements is not further described; the Rik Pr. (xiii.14), the Vāj. Pr. (iv.145), and the Ath. Pr. (i.37-9) give the details of their formation, while nevertheless the two first expressly include *r* and *l* among the *samānāḥsharas* (omitting *l*, apparently, because no case anywhere occurs that should test its quality), and the same classification is inferribly recognized by the last.

The commentator explains the *atha* of this rule as signifying the introduction of the subject of names or technical appellations (*sañjñā*), and cites, as example of the use of the term, rule x.2, respecting the coalescence of two similar simple vowels into a long vowel. Finally, the unwieldiness of the long word *samānāḥshara* striking his mind, he asks "why such a big name?" and relieves himself by the answer, "we say, in order to correspond with the established usage of the Çikshā and other text-books." The Çikshā as we know it, it may be remarked, does not employ the term.

द्वे सवर्णे ब्रह्मदीर्घे ॥३॥

3. Two and two, short and long, are similar.

That is to say, as the commentary explains, of these simple vowels, two and two short, two and two long, or a long and a short, are called "similar." The meaning seems rather to be that, of the three triplets which make up the category of simple vowels, the first two in each triplet, the short and the long, will be designated as "similar"—to the exclusion, namely, of the *phata* or protracted vowels. The term is used but once in the treatise (namely in x.2, the rule last above quoted), as applied to vowels, and nothing is practically gained by denying its inclusion of the protracted vowels, since these are specially protected from coalescence by the rule x.24. The *r*-vowels are here again shut out, as in the preceding rule; and, in fact, no case occurs in the Vedic text in which two of them are fused into one.

3. *teshu' samānāḥshareshu dvedve hrasve dvedve dīrghē' hrasva-dīrghē' dīrghahrasve vā' kshare parasparam savarnasamjñe bhavataḥ. iyaṁ anvarthasamjñā: savarnatvaṁ nāma sādrçyam ucyate: tasmād akārādindam ikārādibhir na savarnasamjñāçānkā bhīn-nasthānaprayatnatvād' anayoḥ. samjñādyāḥ prayojanam: dīrghaṁ samānāḥshare savarnapare (x.2) iti.*

*hrasvam ca dīrgham ca hrasvadīrghē.*

<sup>1</sup> G. M. *eteshu*. <sup>2</sup> G. M. *ina*. *vā*. <sup>3</sup> B. *om.*; G. M. *ina*. *vā*. <sup>4</sup> B. *-indā*.

The word translated 'similar' means literally 'of identical color' (i. e. sound), and is several times applied later to identity of consonantal sound. It is, as the commentator points out, a self-explaining term, or one whose application is directly in accordance with its natural meaning (*anvartha*); and hence no suspicion is to be entertained of the inclusion of *a* and *i*, for instance, as "similar," because of their different mode of organic production. As example of the use of the term is again cited x.2.

न प्लुतपूर्वम् ॥ ४ ॥

4. Not so, when a protracted vowel precedes.

This is an arbitrary exclusion, made to fit a particular case, which might with more evident propriety have been provided for later, where such cases are under treatment, rather than here in the preliminary definition of terms (compare a somewhat similar case in the Rik Pr., i.1, r. 4). The commentator paraphrases the rule "a simple vowel having a protracted one before it is not termed 'similar;'" and goes on to cite and explain in full the case to which it applies. In the phrase *agne: iti: āha* (vi.5.8<sup>4</sup>), the word *agne* has its final diphthong protracted, and becomes *agnā'3i*. By the rule (x.2) for the coalescence of two similar simple vowels into the corresponding long vowel, this would then unite with the following word to form *agnā'3i' 'ti*. The quality of similarity, however, being denied by the present rule to the final *i*, it is treated as a dissimilar vowel, being first converted into *y* by rule x.15, the *y* dropped by x.19, and the coalescence of the remaining *ā3* with the following *i* (as prescribed by x.4) prevented by x.24: thus is assured the reading *agnā'3 ity āha*.

षोडशादितः स्वराः ॥ ५ ॥

5. The sixteen at the beginning are vowels.

Namely, says the commentator, the sixteen beginning with *a* and ending with *āu*. As example of the use of the technical term

4. *plutapūrvam samānāksharam savarṇasamjñam na bhavati. plutam asmāt pūrvam iti plutapūrvam. yathā: agnā3 ity āhe 'ty atra dīrghañ samānākshare savarṇapare (x.2) ity ekādeṣaḥ prasaktaḥ: tuc cā 'niṣṭam: pratishiddhāyām tv evaṁ savarṇasamjñāyām pārīṣeṣhyād i varṇokārāu yavakārāv (x.15) iti pūrvasye 'kārasya yutvam syāt': su ca yakāro lupyete tv avarṇapūrvāu yavakārāv (x.19) iti lupyate: yakāre lupte sati i varṇapara ekāram (x.4) ity ekārah' prasaktaḥ: so 'pi' nishidhyate na plutapragrahāv (x.24) ity anena: tasmād agnā3 ity āhe 'ti prasidhyati'.*

<sup>1</sup> W. om. <sup>2</sup> G. M. ekādeṣaḥ. <sup>3</sup> G. M. vi. <sup>4</sup> G. M. sidhyati.

*svara*, 'vowel,' he quotes the rule (ix.10) prescribing the conversion of *visarjaniya* into *y* before a vowel.

Our *Prātiśākhya* is to be commended for not including in its list of vowels the long *l*, and for postulating no useless protracted forms of *r* and *l*.

शेषो व्यञ्जनानि ॥ ६ ॥

6. The rest are consonants.

As example of the term *vyañjana*, 'consonant,' rule xxi.1, which pronounces the consonant a member of the adjacent vowel, is cited in the commentary, according to the two manuscripts from northern India; those from the south substitute for it the opening rule of the third chapter, and also omit the explanatory statement "beginning with *k* and ending with *svarabhakti*," which is given by the others.

आद्याः पञ्चविंशति स्पर्शाः ॥ ७ ॥

7. The first twenty-five are mutes.

The commentator explains: "among the consonants, the first twenty-five letters are called mutes" (*sparṣa*, literally 'contact'). The northern manuscripts add, as under the last rule, "beginning with *k* and ending with *m*." It is next pointed out that rules 2 and 5 contain the specification *āditaḥ*, 'at the beginning,' and that the different phraseology of this rule, namely *ādyāḥ*, 'first,' indicates a difference of meaning: it signifies that the sounds referred to

5. *varṇasamāmnāyasyā* 'dita ārabhya shodāṣa varṇāḥ svarasamjñā bhavanti: akārādāya ākārāparyantā ity arthaḥ. samjñādyāḥ prayojanam: atha svaraparo-yakāram (ix.10) ity ādi.

<sup>1</sup> G. M. *varṇānām sam-*.

6. *svarebhyāḥ śeṣho varṇarāṣir vyañjanasamjño bhavati: 'kakārādisvarabhaktiparyantā ity arthaḥ'. samjñādyāḥ prayojanam: 'vyañjanaṁ svarāṅgam' (xxi.1) iti.*

(<sup>1</sup>) G. M. om. (<sup>2</sup>) G. M. *athā* "dāu uttare vibhāge hrasvanī vyañjanapara (iii.1).

7. *vyañjaneshv ādyāḥ pañcaviṃśativarṇā sparṣasamjñā bhavanti: 'kakārādāyo makārāntāḥ'. 'samjñādyāḥ prayojanam: sparṣa sparṣaparaḥ (xiv.27)'. atha navā "ditaḥ samānākṣharāṇi (i.2): shodāṣā "ditaḥ svarāḥ (i.5) itivād ādita iti vaktavya ādyā iti śabdāntaraprayogo 'rthāntarasūcakaḥ: vyañjaneshv ādyā na tu svareshv ādyā iti vijñeyam'.*

(<sup>1</sup>) G. M. om. (<sup>2</sup>) G. M. remove to end of exposition, and for *sparṣaparaḥ* read *sparṣa ity ādi*. (<sup>3</sup>) G. M. *jñeyam*.



are first among the consonants, not first among the vowels (better, we should say, not first in the whole list). Of this style of interpretation, which forces a special significance into very innocent variations of phraseology, we shall meet with other and more striking examples farther on.

Rule xiv.27 is given as instance of the employment of the technical term here defined.

पराश्चतस्रो ज्ञत्स्याः ॥ ८ ॥

8. The next four are semivowels.

The four semivowels are *y*, *r*, *l*, *v*. The rule cited by the commentary in illustration of the use of the term "semivowel" (*antasthā*, i. e. *antah-sthā*, 'standing between, intermediate [between consonant and vowel]': see note to Ath. Pr. i.30) is one (v.28) prescribing the treatment of final *m* before an initial semivowel.

परं षडूष्माणः ॥ ९ ॥

9. The next six are spirants.

Namely, the three sibilants, *ç*, *śh*, and *s*, the *jihvāmāliya*, *ç*, the *upadhmanīya*, *φ*, and the aspiration, *h*. As regards the sounds to which the name *ūshman*, 'flatus,' shall be given, the phonetic treatises are greatly at variance. The Vāj. Pr. (viii.22) limits the class to the sibilants and *h*; the Ath. Pr. (see note to i.31) apparently adds the guttural and labial spirants and the more indistinct *visarjanīya*; the Rik Pr. (i.2), these and the *anuvāra*. We have an equal right to be surprised at the inclusion of this last in the class, and at the exclusion from it, by our treatise, of the *visarjanīya*.

To instance the employment of "spirant," the comment cites the rule (xiv.16) forbidding the duplication of a spirant before a vowel.

स्पर्शानामानुपूर्व्येण पञ्चपञ्च वर्गाः ॥ १० ॥

10. Of the mutes, the successive fives are the series.

The commentary paraphrases: "among the mutes, five and five sounds, in their order, have the designation 'series;' they begin respectively with *k*, *c*, *t*, *p*, and end with *ñ*, *ṇ*, *ṇ*, *n*, *m*." This

8. *sparṣebhyaḥ pare catvāro varṇā antasthāsamjñā bhavanti. samjñāyāḥ prayojanam*: 'antasthāparaḥ ca savarṇam anuśikam (v.28) ity ādi.

<sup>1</sup> A lacuna in W., extending to the word *prayojanam* in the commentary to the next rule.

9. *antasthābhyaḥ pare śhaḍ varṇā ūshmasamjñā bhavanti. samjñāyāḥ prayojanam*: *ūshma svaraparaḥ* (xiv.16) ity ādi.

exposition is in accordance with the requirements of the context, the treatise being here engaged in defining its technical terms. Otherwise, we might divide ---- *pañca pañcavargāḥ*, and translate, like the corresponding rule in the Rik Pr. (i.2), 'there are five series, of five each.'

The illustrative rule (xiv.20) cited in the comment teaches the non-duplication of a mute of the lingual series before one of the dental series.

### प्रथमद्वितीयतृतीयचतुर्थीत्तमाः ॥ ११ ॥

11. And are called first, second, third, fourth, and last.

Each series of five mutes, that is to say, is composed of a surd, a surd aspirate, a sonant, a sonant aspirate, and a nasal, as *t, th, ḍ, dh, n*; and these classes are named according to their order in the several series. The commentator makes no note here of the physical differences of the classes, but says "In each series, the sounds, in their order, are styled first, second, third, fourth, and last. Even though a name founded on enumeration obviously belongs to them [is assured them, without a special rule to that effect], yet, for the purpose of denying appellation on the ground of any other enumeration, the technical terms 'first' and so on are prescribed, to enjoin a certain enumeration (?). How so? Why, to establish the designation 'first' and so on for *k* and its successors alone, and to deny to the vowels, semivowels, spirants, etc., designations founded on their enumeration." And he proceeds to cite four rules (ii.9; xiv.12,24; viii.3: but the southern MSS. cite v.38 instead of ii.9) as examples of the use of the five terms defined.

10. *sparśāṇām madhya ānupūrvyeṇa pañcapañca varṇā' var-gasaijñā bhavanti: ka-ca-ṭa-ta-pādayo' ū-ā-ṇa-na-māntā ity arthah. saijñāyāḥ prayojanam: ṭavargaḥ ca tavargaparah (xiv.20) iti.*<sup>1</sup>

<sup>1</sup> B. om. <sup>2</sup> G. M. -pādayāḥ. <sup>3</sup> W. om. the cited rule; G. M. ity ādi.

11. *ekdikasmin varge yathākramena' varṇāḥ prathamadvitīyatṛtiyacaturthottamasaijñā bhavanti: siddhe 'pi saṁkhyāni-mitte nāmanī' saṁkhyāntarānabhidhānārtham' saṁkhyāntarāni' kathayitum prathamādisaijñāvidhānam: tat katham: kakāra-dīnām eva' prathamādisaijñāpratyayārtham: svarāntasthoshma-prabhr̥tishu tatsaṁkhyānsaijñāpratishedhārtham'. saijñāyāḥ prayojanam: prathama śhmaparo dvitīyam (xiv.12): tṛtiyañ svaraghoshavatparaḥ (viii.3): kakāro kacatur-theshu (ii.9): nā 'nuttama uttamaparah (xiv.24): ity ādi.*

<sup>1</sup> G. M. -kramam. <sup>2</sup> G. M. nāmni. <sup>3</sup> B. saṁkhyāntarābh-; G. M. saṁkhyādbh-. <sup>4</sup> M. saijñāntaram: as to the true reading and interpretation of this clause I am by no means confident. <sup>5</sup> G. M. omi. <sup>6</sup> G. M. tu saṁkhyā-. <sup>7</sup> G. M. substitute for this rule part of v.38, viz. *prathamapūro kakāraḥ caturtham tasya sasthanam.*

The other Prātiçākhyas employ the same designations for the mutes (save that the Vāj. Pr. also calls the nasals *pañcama*, 'fifth'), but without taking the trouble to define them or prescribe their use by a rule.

### उष्मविसर्जनीयप्रथमद्वितीया अघोषाः ॥ १२ ॥

12. The spirants, *visarjanīya*, and the first and second mutes, are surd.

The Rik Pr. gives (i.2,3) a similar statement; the Ath. Pr. uses the terms "surd" and "sonant" without defining which consonants form each class; the Vāj. Pr. (i.50-53) substitutes for the terms arbitrary formulas.

The physical peculiarity of the surd utterance is defined in the next chapter (rules 5,10).

The commentator illustrates the use of the term by the rule (ix.2) concerning the treatment of *visarjanīya* before a surd.

### न हकारः ॥ १३ ॥

13. But not *h*.

"*H* is not styled a surd; this is an exception rendered necessary by the circumstance that *h*, being [by i.9] a spirant, would otherwise be included [by the last rule] in the class of surds," says the comment.

All the phonetic treatises treat *h* as a sonant. For further definition of its character, see rules ii.6,9,46,47, below.

### व्यञ्जनशेषो घोषवान् ॥ १४ ॥

14. The rest of the consonants are sonant.

The commentary enters into a rather lengthy defense of the propriety of this rule, which reads literally as follows: "The remainder of the consonants other than the surds is styled sonant. Even though, when the surds have already been stated in rule 12, the sonant quality of the rest, on the principle of 'remainder,' is assured—just as, when it is said, 'of Devadatta and Yajñadatta,

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12. *ūshmadāṣ ca visarjanīyaṣ ca prathamadvitīyāṣ cā 'ghośhasanījñā bhavanti. sanījñāyāḥ prayojanam: aghośhaparasya sasthānam ūshmadāṣam*<sup>1</sup> (ix.2) *ity ādi*".

<sup>1</sup> B. *prathamaṣ ca dv.*. <sup>2</sup> W. B. omit the last two words of the rule. <sup>3</sup> G. M. om.

13. *na bhavaty aghośhasanījñā hākārah: ūshmatvād aghośhātve prāpte tadapavādo 'yam.*

<sup>1</sup> W. *śakṣo*.

Devadatta owns no kine,' the conclusion is assured that Yajña-datta is a kine-owner—nevertheless, the indication of the technical term is made in the text-book, for the sake of practical convenience (?). Also, because of the superiority of express mention over inclusion in a remainder. Otherwise—the name of surd is denied to *h* by rule 13, nor is *h* sonant, there being no rule to that effect; and so with the rest of the consonants; the vowels are also in like manner not sonant and not surd—this being the case, when the rule shall be given (ix.8) 'also when followed by a sonant,' the doubt would arise, 'followed by a sonant' means followed by what? Let not this be so: in this view the present rule is undertaken." It is added "In this rule, the distinctive meaning, in the form of objection and replication, is set forth by Māhisheya." And the rule ix.8, already referred to, is quoted again by way of illustration of the use of the term "sonant."

The Rik Pr. (i.3), after specifying the surd letters, leaves the sonants to be inferred *pāriṣeshyāt*, 'by the remainder-principle,' as is expressly pointed out in the commentary on the passage (see Regnier's edition, note to rule i.12).

The vowels are not included under the designation *ghoshavant* 'sonant,' although (as is explained in rule ii.8) formed of the same material with the sonant consonants.

Our treatise does not, like the other *Prāṭicākhyas* (R. Pr. i.3; V. Pr. i.54; A. Pr. i.10), define the "first" and "third" mutes as *soshman*, 'aspirated.'

14. *aghoshebhyo* <sup>1</sup> *vyañjanaṣesho ghoshavatsañjño bhavati:* *yady apy āshmaṇvisarjanīyaprathameshṇo* <sup>2</sup> *aghosheshū* <sup>3</sup> *'kteshu* *vyañjanaṣeshasya pāriṣeshyād* <sup>4</sup> *ghoshavattvam siddham: yathā* <sup>5</sup> *'devadattayajñadattayor* <sup>6</sup> *apaṣṭur devadatta ity ukte* <sup>7</sup> *'paraḥ paṣṭu-* *mān iti siddham: tathā* <sup>8</sup> *'pi cāstre saṁvyavahārārthanā* <sup>9</sup> *sañjñā-* *nirdeśaḥ kriyate: pāriṣeshyād api kaṇṭhokter viṣeshāt:* *anyathā* <sup>10</sup> *na ha kārāḥ* (i.13) *iti ha kārasyā* <sup>11</sup> *'ghoṣhasañjñā nishidhyate: nā* <sup>12</sup> *'pi ha kārō ghoshavān: vidhyabhāvāt: tathā* <sup>13</sup> *'va* *vyañjanaṣeṣaḥ:* *svarā api tathā* <sup>14</sup> *na ghoshavanto nā* <sup>15</sup> *'py aghoshāḥ: tathā* <sup>16</sup> *sati* *ghoshavatparaṣ ca* (ix.8) *iti yatra* <sup>17</sup> *'vakshyati tatra* <sup>18</sup> *'saṁdehaḥ* *syāt: ghoshavatparo nāma kimpāra iti: tan mā bhūḍ iti* <sup>19</sup> *'dām* *sūtram* <sup>20</sup> *'ārabhyate* <sup>21</sup>.

*vyañjanarūpaḥ ṣesho* <sup>22</sup> *vyañjanaṣeṣaḥ* <sup>23</sup>.

*atra sūtre codyaparihārarūpa* <sup>24</sup> *'esha viṣesho māhisheyabhā-* *shitaḥ.*

*sañjñāyāḥ prayojanam: ghoshavatparaṣ ca* (ix.8) *ity ādi.*

<sup>1</sup> G. M. ins. 'nyo. <sup>2</sup> G. M. āshmaṇvisarjanīye 'ty. <sup>3</sup> B. ins. ca. <sup>4</sup> W. -dattatīyōr. <sup>5</sup> W. saṁhār.. <sup>6</sup> G. M. viṣeshavāt. <sup>7</sup> G. M. om. <sup>8</sup> G. M. yatrāyatra. <sup>9</sup> G. M. tatratatra. <sup>10</sup> B. cāstram. <sup>11</sup> G. M. repeat the rule itself here. <sup>12</sup> W. om.; B. adds yaḥ ṣeṣaḥ. <sup>13</sup> G. M. om. rūpa.

## आप्रावोपाभ्यधिप्रतिपरिविनीत्युपसर्गाः ॥ १५ ॥

15. *Ā, pra, ava, upa, abhi, adhi, prati, pari, vi, ni*—these are prepositions.

These ten words are but half the number which are reckoned as prepositions by the Rik and Vāj. Prātiśākhya (R. Pr. xii.6; V. Pr. vi.24) and by Pāṇini (see the *gana prādayaḥ*). The commentator notes the discordance with Pāṇini, and inquires why the maker of this rule presumingly cuts short the list of prepositions with the word *iti* in it. His reply is, that only so many are recognized by the Yajur-Veda. Another objection which he raises and removes, arriving at the comfortable conclusion "therefore there is no discordance whatever," I do not see the point of. The discordance is a real one, and difficult to explain. The term preposition (*upasarga*) is used in three of the rules of the treatise, viz. vi.4 (which is the cited instance in the commentary), x.9, and xiv.8: for the bearing of the restriction in number, see the notes on those rules.

## वर्णः कारोत्तरो वर्णाख्या ॥ १६ ॥

16. A sound followed by *kāra* is the name of that sound.

That is, for example, *akāra* is the name of *a*, *ekāra* of *e*, and so on. The Vāj. Pr. (i.37) is the only other treatise which takes the trouble to prescribe this usage, common to them all. Our own refers to it also in a later rule (xxii.4). The word *kāra* means 'making, producing.' It is in the rules of the Prātiśākhya added not only to simple alphabetic sounds (*varṇa*) as their names, but also to syllables like *aḥ* and *an* (see below, rules 23, 53), and the

15. .... *ity ete śabdā upasargasamjñā bhavanti. nanu praparāpasamanvavanirdurvyāḥ ityādi pāṇinīyā viśeṣeṇa bhaṇanti*: *katham atra sūtrakṛtā nirargalam upasargā itīcābdena saṁkucitā ucyante. yajurvedavishaya etāvanta eve 'ti mantavyam. tarhi praparāpasam' iti samuccaye viśeṣapāṭhaḥ' katham upalabhyate'. itiparatvavidhāne tasya tātparyam na tā 'pasargasamjñāvidhāne viśeṣapāṭhaḥ': tasmān na kenacid virodhaḥ. samjñāyāḥ prayojanam: upasarganishpārvo 'nudātte pade (vi.4). itīcābdāḥ prakāśavācī.*

<sup>1</sup> W. B. and G. p. m. *bhavanti*. <sup>2</sup> B. *prāpaparāpasam*; G. M. *prāpasam*. <sup>3</sup> G. M. *viśeṣaḥ*; W. *viśeṣam*. <sup>4</sup> B. *lakṣyate*. <sup>5</sup> W. B. *viśeṣaḥ p.*

16. *kārotaro varṇo varṇasyā 'khyā bhavati. yathā: athādi 'kārekārāv (iv.8) iti.*<sup>1</sup> *kāraśabda uttaro yasmad asau kārotarah.*

<sup>1</sup> G. M. *ity ādi*.

commentator very frequently uses it to make names for brief words, like *ca*.

Rule iv.8, respecting *e* and *ī*, is the chosen illustration of the combination here taught.

**अकारव्यवेतो व्यञ्जनानाम् ॥ १७ ॥**

17. But with an *a* interposed, in the case of the consonants.

That is, the name of *k*, for instance, is (*k-a-kāra*) *kakāra*. Compare the equivalent rule, Vāj. Pr. i.38.

The commentator cites rule v.22, respecting the conversion of *t* to *c*.

**न विसर्जनीयजिह्वामूलीयोपध्मानीयानुस्वारनासि-  
क्यानाम् ॥ १८ ॥**

18. Not of *visarjanīya*, *jihvāmūlīya*, *upadhmanīya*, *anuvāra*, and the *nāsikyas*.

The term *nāsikya* designates here, of course, the nasal figments taught in rules xxi.12-14. All these indistinct, hardly articulate, sounds must be spoken of by their descriptive titles, not by any name founded upon their form. The commentator explains that the appending of *kāra* to the sounds here specified—which would otherwise be regular, since they come under the category of *varṇa*, 'alphabetic elements'—is annulled by the rule: adding as a reason, that they are nowhere met with thus treated. He then

17. *akāravavyavahito* 'varṇaḥ kārāṣabdottaro vyatjanānām ākhyā bhavati. yathā: takāraṣ cakāram (v.22) ity ādi. akāreṇa vyavahito' 'kāravavyavetaḥ.

<sup>1</sup> W. -vyaveto. <sup>2</sup> W. B. put this word after the cited rule. <sup>3</sup> G. M. vyaveto.

18. *visarjanīyādānām varṇatvaviśeṣāt kārōttaratvam prāptam anena nivartate: na khalu visarjanīyādānām kārōttaratā bhavati: kutaḥ: sarvatra* 'prayogānupalambhāt. *nanu yathā varṇaḥ kārōttaro varṇākhyā* (i.16) *iti varṇaṣabdavācyaśyādi* 'va kārōttaratvam nakāro nakāram (vii.1 or xiii.6) *ity ādi: na tu vācakaśyādi* 'va: *anyathā varṇakāra ity syāt: tadvad* 'visarjanīyādānām 'atā pi vācyagrahaṇam eva yuktam: *nā* 'nyathā: *tathā sati vācakaparatayā vararucyādiviracitam* 'udāharaṇam *avasāne ravisarjanīya* (xiv.15) *ity ādy aruciram: iti cet: mādi* 'vam maṁsthāḥ: *vācyānām* 'kevalānām *aprayogād atra vācyavācakaḥ* 'abhedavivakṣayā *sūtrasaraṇir ity udāharaṇa-ga-manikā.*

<sup>1</sup> G. M. ina. *tathā*. <sup>2</sup> G. M. om. *eva*. <sup>3</sup> W. *tad*. <sup>4</sup> G. M. ina. *ity*. <sup>5</sup> W. B. *vararucā*; G. M. *vārarucā*. <sup>6</sup> W. B. *vācyādānām*. <sup>7</sup> W. -gam gam.



goes on to raise and refute a very subtle and hair-splitting objection. In rule 16, he says, *kāra* is prescribed to be added not to the vocable (*vācaka*) *varna*, 'sound,' itself, but only to the thing designated (*vācya*) by that vocable; so likewise in this rule it is proper to understand by *visarjanīya* etc. the things designated by those words, and nothing else (and hence, the rule must not be interpreted as implying that *visarjanīya* and the other names given are, in default of those formed with *kāra*, the accepted designations for the sounds in question). This being the case, the illustrations given under the rule by Vararuci and others—namely, rule xiv.15, speaking of *r* and "*visarjanīya*" as not liable to duplication—is an unsuitable one. Such is the objection. The reply is: you must not think so; since the sounds designated by the terms in the rule are actually nowhere employed by themselves (as designations), the rule simply intends to include designation and thing designated in one expression; and the quoted example is proper enough.

एफस्तु रस्य ॥ ११ ॥

19. Of *r*, however, *epha* forms the name.

That is to say, the technical designation of *r* is *repha*; *ra* being also admitted, by rule 21, below: *ra**kāra* is not found anywhere in the Hindu grammatical literature. This peculiarity of treatment of *r*, as compared with the other consonants, is to be paralleled with the way in which it is written in consonant groups, almost as if a vowel.

The Vāj. Pr. has an equivalent rule (i.40).

The word *tu*, 'however,' in this rule, according to the commentator, is meant to deny the application to *r* of both the rules 16 and 17. Some, he says, hold that it denies only rule 17, or the insertion of *a* between *r* and the appended *kāra*; but this is wrong; for it would imply that the name of *r* was made sometimes by appending *kāra* and sometimes by appending *epha*, just as an alternation is in fact allowed by rule 21 below between *ra* and *repha*, and exemplified by rules vii.11 and xxi.15; while no

19. *rasya tv ephaṣabda' ākhyā bhuvati. yathā: repḥoshma-paraḥ*<sup>1</sup> (xiii.2) *iti. repḥasya vyañjanatvāviśeṣāt prāptam kārot-taratvam akāravavyavetatvam ca: tad ubhayaṁ tuṣabdo nivārayati. anye tv anyathā manyante: akāravavyavetatvam eve'ti: tad asādhu: tathā sati kadācid ephottaratā' kadācīt kārottaratā ce'ti vikalpāḥ syāt: yathā 'kāro vyañjanānām (i.21) iti vidhānād vikalpāḥ: tathā hi' repḥoshmasaṁyoge repḥasvarabhak-tiḥ*<sup>2</sup> (xxi.15): *rashaḥpūrvo havanī* (vii.11) *ity ādi: na tv evam kārottaratvam api vikalpena' svikṛtam' kutrācit: tasmād asmad-ukta eva yuktaḥ tuṣabdārthaḥ.*

<sup>1</sup> G. M. *repḥ-*; and M. reads *repḥas* in the rule itself. <sup>2</sup> W. -*śmaṣabda*. <sup>3</sup> B. *repḥakṣharatā*; W. *repḥ-*. <sup>4</sup> W. B. 'pi. <sup>5</sup> W. B. om. <sup>6</sup> G. M. *naka*. <sup>7</sup> G. M. *taḥ*.

instance of a name formed with *kāra* is anywhere to be met with. This is a very easy demolition of a very insignificant man of straw.

इस्वो वर्णोत्तरस्त्रयाणाम् ॥ २० ॥

20. The short vowel, with *varṇa* after it, is the name of the three vowels.

The "three vowels" referred to are the three quantities—short, long, and protracted—of the vowels *a*, *i*, *u*, respectively; *varṇa*, in this case, indicating only the 'color,' or phonetic complexion, of the vowel, without regard to its length. The Ath. Pr. has the same usage of this term, but without defining it by rule. As our treatise acknowledges no protracted *r*, and neither a long nor a protracted *l*, it does not admit the compounds *rvarṇa* and *lvarṇa*: of the other three it frequently avails itself. The instance selected by the commentator is rule x.4, which directs the combination of *a* with a following *i*, *ī*, *is* into *e*.

अकारो व्यञ्जनानाम् ॥ २१ ॥

21. An *a* forms the names of consonants.

This rule allows us to call a consonant not only, as prescribed in rules 16 and 17 above, by a name formed by adding *kāra* with *a* interposed, but also by one formed with *a* alone. The commentator's example is rule v.22, where *t* and *c* are referred to as *ta-kāra*, *ca-kāra*, and *ç*, *c* again, and *ch*, as *ça*, *ca*, and *cha*. If something merely additional to the *kāra*, instead of alternative with it, were intended in the rule, we are told, rule 17 would be made meaningless. But, says an objector, why use *kāra* at all for the purpose, when even along with it the *a* has to be brought into requisition? let this alone furnish the name. The reasonableness of the objection is conceded, but the commentator alleges as sufficient justification of the practice followed, that it is in accordance with that of the Çikshā and other text-books.

He continues: others assert that the *a* added to a consonant indicates (not that consonant pure and simple, but) a syllable composed of the consonant and any following vowel; as for instance in rule ix.3, "*visarjanīya* followed by *ksha* is not assimilated;" where the examples are *manah ksheme* (v.2.1<sup>7</sup>), *ghanāghanaḥ kshobhanaḥ* (iv.6.4<sup>1</sup>: so all the MSS., both here and under ix.3; my MS. of the Sanhitā reads *kshobhaniḥ*), and *ukthaçāsah kshāma* (ii.6.12<sup>4</sup>). This is unsound; for then we should have to read *ishe tvā* (for *ishe tvā*, i.1.1 et al.), by the rule vii.13, "after *vāghā* and *sha*, *t* becomes *ṭ*;" which is wrong. Moreover, in the rule (xii.

20. *varṇottaro hrasvo* <sup>1</sup> *hrasvadirghaplutānām ākhyā bhavati. yathā: iṣarṇapara ekāram* (x.4) *ity ādi. varṇaṣabda uttaro yasmād asū varṇottarah.*

<sup>1</sup> G. M. ina. *trayāṇām*.

4) "ya, va, na, ha, when followed by vowels," the final specification would be useless, because already implied in the names given to the letters. Hence the opinion referred to is wrong, and the name taught by the rule indicates the consonant alone.

As for the actual usage of the treatise, it is somewhat equally divided between the two modes of designation of the consonants; names formed with *a* alone occur nearly sixty times; with *akāra*, nearly eighty times. This is exclusive of *r*, which is called *ra* four times, *repha* fifteen times.

Compare rule i.39 of the Vāj. Pr.

## ग्रहास्य च ॥२२॥

22. As also, of a cited word.

The term *grahana* is used in only two other rules of the Prātiśākhya (i.24,50), but occurs in the commentary times innumerable, in the sense of 'citation, word taken or extracted from the Sanhitā to be made the subject of some prescription' (root *grah*, 'seize, take'). The commentator, however, gives it an artificial and false etymology; it denotes, he says, either a word respecting which something is to be enjoined (*lakshya*), or one which is the cause (*nimitta*) of an effect produced in some other word. The former is called *grahana* because it is "seized" (i. e. "affected"); the latter, because something is "seized" or "affected" by it. It is, he continues, a part of a word, a theme or base. The *ca*, 'also,' of the rule brings forward, or indicates the continued implication of, the *a* of the preceding rule. The meaning is, then, that *a* forms the name of a citation, a theme, in whatever situation it may occur.

21. *vyañjanānām akāra ākhyā bhavati. yathā: takāraṣ ca kārāṇī śacachaparaḥ* (v.22) *ity ādi. kāraṣabdottaratvam idam ca vikālpate: samuccaye tv akāravavyaveto vyañjanānām* (i.17) *iti vyartham syāt. nanu tarhi kārottaratā kimartha: tadānim api svarāpeṇā<sup>1</sup> 'kāralābhāt: sa evā<sup>2</sup> 'khyā bhavatu. satyam: śikṣhādīcāstraprasiddhasamketānusāreṇa<sup>3</sup> 'ti parihāraḥ. apare tu saṅgirante: akāraḥ sarvasvarāntasya vyañjanasya grāhaka iti: yathā: man-----: ghan-----: ukth-----: ity ādi na kṣhaparaḥ* (ix.3) *iti nishedhasyo 'dāharanam syād iti. tud asdram: kutah: vāghāṣhapūrvas tash tam* (vii.13) *iti shapāvatoḍ<sup>4</sup> takārasya tatve kṛte ish----- ity āt: tac cā 'nishṭam: kim ca: yavanahasvaraparesv<sup>5</sup> (xii.4) iti atra svaraparaḥ vyañjanasya syāt: bhavanmate sarvasvarāntasya<sup>6</sup> svikāranīyamāt: tasmād anupapannam eva<sup>7</sup> tan matam manmahe: kim tu varnamātrasyā<sup>8</sup> 'khyā.*

<sup>1</sup> W. B. omit these first two words of the rule. <sup>2</sup> G. M. -*tvam*. <sup>3</sup> G. M. -*tham*.  
<sup>4</sup> G. M. -*avyavayari*. <sup>5</sup> G. M. -*śārya*. <sup>6</sup> W. om. <sup>7</sup> G. M. om. <sup>8</sup> G. M. -*śatvapū-*  
<sup>9</sup> W. -*yavanahaparasvar*. <sup>10</sup> G. M. -*ntamātrasya*. <sup>11</sup> G. M. -*evā*.

That is to say, if a word be cited in the text of a rule by its theme-ending *a*, all its cases or other derivative forms are to be regarded as equally had in view by the rule. Reference is twice made to this principle hereafter by the commentator (under rules vi.13 and x.14), to justify such inclusions. The latter of the cases he here brings up, as example of a *nimitta*, or citation of an affecting cause; the cited word is *oshtha*, which is declared to occasion the loss of a preceding *a* or *ā*: the only two instances of this combination which the Sanhitā contains are quoted in illustration, viz. *svāh*” *oshthābhyām* (vii.3.16<sup>1</sup>), and *upayāmam adharen’ oshthena* (v.7.12). As example of a *lakshya*, or citation of a word to be determined by rule, he quotes the end of rule xvi.26, with its illustrative citations, *kiñçilāṣ caturthaḥ* (v.5.9<sup>2</sup>), and *kiñçilāya cakshayaṇāya ca* (iv.5.9<sup>1</sup>). This latter example is not very well chosen, as the case is a somewhat difficult and anomalous one (see the note on xvi.26).

This rule, like some of those that follow, is of very small value, since final *a* is not the necessary sign of a cited theme in which other cases are included; and, on the other hand, parts of words not ending in *a* are often cited “for the sake of the inclusion of many words” (*bahūpaddānārtham*).

## अःकार आगमविकारिलोपिनाम् ॥ २३ ॥

23. *Aḥ* makes the name of an increment, or of an element suffering alteration or elision.

Here, again, is a precept hardly called for, as the construction and connection of each rule shows in what way any nominative it contains is to be understood, without such an explanation as this, which applies only to a part of the cases, and is unable to teach us which of the three possibilities it contemplates is the actuality in any given case. Moreover, it is faultily expressed, and the commentator is obliged to explain that *aḥ* here stands for the ending of the nominative case, in the dual and plural as well as the singular. He quotes in illustration five rules: xiv.5 exemplifies a singular increment; vii.1, a singular altered element; v.19, a singular elision; v.25, two-fold altered elements; xxi.12, plural increments.

22. ‘*lakshyam nimittam ca grahaṇam ity ucyate: gr̥hyata’ iti grahaṇam: gr̥hyata anene ’ti nimittam api grahaṇam: padātī-kadeṣaḥ prātipadikam iti yāvat: cakāraḥ pūrvasūtroktam akāram ākarṣhati: grahaṇasya prātipadikasya sarvāvasthasyā ’kāra’ akhyā bhavati. yathā: kiñçilakiñçilā (xvi.26) iti parakiñçilāṣabdo lakshyam udāharanam: yathā: kiñṣ cat-----: kiñṣ cakṣ-----: oshṭhevaḥparo lupyate (x.14) iti tu’ nimittam: yathā: svā-----: upay-----.*

<sup>1</sup> W. inserts this passage out of place, between rule 19 and its commentary.  
<sup>2</sup> G. *grahayata*. <sup>3</sup> G. M. omit this example. <sup>4</sup> G. M. om.

Rule 28, below, is very intimately connected with this, and the insertion of rules 25-27 between is quite unaccountable.

Rik Pr. i 14 includes the second of the three specifications here made, along with rule 28.

## ग्रहणं वा ॥ २४ ॥

24. Or the simple citation.

The commentator says: "Of these—namely the increment etc.—there is in some cases, alternatively, citation; the meaning is, without any *ah*." And he goes on to quote three rules, in which increment (xvi.29), alteration (vii.3), and elision (v.15) are taught otherwise than as prescribed in the preceding rule—which is not, however, thus amended into acceptableness.

## आसन्नः संदेहे ॥ २५ ॥

25. In case of doubt, citation is made of the next.

This rule, occurring where it does, appears to have been interpolated by an afterthought, attaching itself to the word *grahanam*, 'citation,' of the preceding rule, without regard to the connection in which that word is used. The meaning is, that when the mere citation of a word from the Sanhitā would leave a doubt as to which occurrence of the word is intended, some part of the context, a word or part of a word, is cited along with it. But the commentator's first example and its exposition are quite peculiar. He quotes *svayamātrṇām ca vikarṇīm co 'ttame* (v.3.7<sup>3</sup>), and remarks: "There being a doubt, owing to the occurrence of two *ca*'s in this passage, which of them is to be taken to give the *pragraha*-character [to *uttame*], the one next to the proper subject of the rule [*kāryabhāj*, 'the word undergoing the prescribed

23. *āgamādinām aḥkāra ākhyā bhavati: aḥkāra iti prathamā-vibhakter upalakṣhaṇam. āgamasya yathā: 'dvitīyacaturthayos tu vyañjanottarayoh pūrvāḥ* (xiv.5): *vikarṇo yathā: atha nukāro ṇakāram* (vii.1): *lopinō yathā: tishṭhantyekayā sapūrvāḥ* (v.19): *ity ekavacanāni: laparāu lakāram* (v.25): *iti dvivacanam: ānupūrvyān nāsikyāḥ* (xii.12): *iti bahuvacanam. āgamaḥ ca vikarṇi ca lopī cā "gama-vikārilopināḥ: teshām.*

(1) B om.

24. *teshām āgamādinām kvaciḥ grahaṇam vā bhavati: aḥkārena vinā 'pī 'ti' tātparyam. āgamasya yathā: ādiraṇḥhatir* (xvi.29) *ity ādi: vikarṇo yathā: hanyādupyamānam ca* (vii.3) *ity ādi: lopinō yathā: eśhasasya* (v.15) *ity ādi.*

<sup>1</sup> G. M. om. *iti*.

effect'] is to be assumed, in the rule reading *co 'ttame* [iv.11].<sup>1</sup> He seems to suppose that the "doubt" referred to in the rule concerns the point, which of the two preceding *ca*'s is joined with *uttame* in the precept that establishes the latter's character as a *pragraha* word, and that we need authority for understanding that the latter of the two is taken. This is little less than silly. His other example is taken from rule iv.15, where *ā prshatī* is made *pragraha*, the *ā* being the final letter of the preceding word *yujā* (*yujā prshatī*, iv.6.9<sup>2</sup>).

Under a later rule (iv.23) this principle is twice referred to, and very curiously and artificially applied. See the note to that rule.

अनेकस्यापि ॥ २६ ॥

26. Even of more than one.

The genitive in this rule is grammatically inconsistent with the accusative of the one preceding, which I had to translate inaccurately in order to make the connection evident. The commentator declares the "even" (*api*) here to continue in force the word *saṁdehe*, 'in case of doubt,' which is hardly to be approved. He interprets: "When there is ambiguity, citation is made of more than one word or sound," and quotes *tishṭhanty ekayā* (v.19) and *evo 'ttare* (iv.11) as examples. But in these we have only one additional word cited, though more than one additional letter; so that both are properly examples under the preceding rule. There is no case, I believe, where more than one word requires to be cited along with that at which the rule aims; of a part of a word containing more than one letter we have instances in vi.2,5 etc. I see no good reason, however, why these should not be regarded as authorized by the preceding rule, and this one, accordingly, omitted as superfluous.

प्रथमो वर्गीत्तरो वर्गीष्या ॥ २७ ॥

27. A first mute, followed by the word "series," is the name of the series.

25. *saṁdehe śaty' āsannaṁ 'varṇam padaṁ' vā grhṇīyāt: svay-... ity atra cakāradvayasambhavāt pragrahanimittatvena katarasyo 'pādānaṁ kartavyam iti saṁdehe yad' āsannaṁ kār-yabhāṣas tad eva svikartavyāṁ co 'ttame* (iv.11) *iti sūtre'. var-nasya yathā: ā prshatī* (iv.15) *ity ādi.*

<sup>1</sup> W. om. <sup>2</sup> G. M. *padaṁ varṇam*. <sup>3</sup> G. M. *yadā*. <sup>4</sup> W. B. *sarvatra*.

26. *saṁdeha anekāsya padasya varṇasya vā grahanam bhavati: apicabdah saṁdeha ity anvādicati'. yathā: tishṭhanty ekayā sapūrvah* (v.19): *evo 'ttare* (iv.11) *ity ādi.*

<sup>1</sup> G. M. *ādicati*. <sup>2</sup> W. B. om.

The commentator's example is rule xiv.20, "the *t*-series, followed by the *t*-series;" that is to say, a lingual mute followed by a dental. Compare Vâj. Pr. i.64.

अं विकारस्य ॥ २८ ॥

28. *Am* makes the name of a product of alteration.

This is the correlative rule to 23, above, from which it has become strangely separated. The commentator explains, as before, that *am* stands here as representative of the accusative case in any number; but the two examples he gives (v.38 and vii.1) are both of them such as the rule might strictly apply to without any such extension of its meaning.

पूर्व इति पूर्वः ॥ २९ ॥

29. By preceding is meant preceding.

A rule expressed in the form of an identical proposition cannot be claimed to cast much light of itself, but demands a comment as its essential part. Our commentator explains: "Whatever word is pointed out by the qualification 'preceding,' that word is to be understood as designated by its own form in that situation alone; but not, on account of identity of form, another word standing in a different situation. Thus, by the rules (iv.12,13) '*dyāvāprthivī* is *pragraha*; also the preceding word,' the word *yāvati* is made a *pragraha* in the passage *yāvati dyāvāprthivī mahitvā* (iii.2.6<sup>1</sup>); but it is not therefore *pragraha* in the passage *yāvati vāi prthivī* (v.2.3<sup>1</sup>)."

पर इत्युत्तरः ॥ ३० ॥

30. By following is meant succeeding.

27. *vargaṣabdottaraḥ prathamāḥ svavargasyā* "khyā bhavati: *ṭavargaṣ ca tavargaparaḥ* (xiv.20) *iti. vargaṣabda uttaro yasmād asdu vargottaraḥ.*

<sup>1</sup> W. om. *sva.*

28. *am iti ṣabdo vikārasya* "khyā bhavati: *am iti dvitīyāvi-bhakter upalakṣaṇam. yathā: prathamapārvo kakāraḥ catvurtham* (v.38): *atha nakāro ṇakāram* (vii.1).

29. *yāḥ pūrvaṣabdena nirdiṣṭāḥ* 'sa tatrdī 'va svena rūpeṇo 'palakṣhito jñātavyāḥ: *na tu rūpasāmānyād anyo bhinnadeṣa-sthāḥ. yathā: dyāvāprthivī: pūrvaḥ ca* (iv.12,13) *iti* 'pra-graho bhavati' 'ti vakshyati: *pūrvatvād yāv-.... iti yāvatiṣab- dah pragrahaḥ: yāv-.... iti tu* 'na syāt pragrahaḥ.

<sup>1</sup> G. M. *viśishyate.* <sup>2</sup> W. om. <sup>3</sup> G. M. om. <sup>4</sup> G. M. *-vishyati.* <sup>5</sup> G. M. *atra.*

This is the counterpart of the preceding rule, and is explained by the commentator in corresponding terms. His illustration is taken from rules iv.49,50, where *dve* and the word following it are declared *pragraha*. In the passage, then, *dve jāye vindate* (vi.6.4<sup>3</sup>), *jāye* is *pragraha*, but not in the passage *yonir asi jāya e 'hi* (i.7.9<sup>1</sup>: G. M. omit *e 'hi*).

The rule is only once referred to hereafter, namely under iv.52; and there for a purpose which it was not intended to answer.

### मकारल्कारौ ऋस्वौ ॥ ३१ ॥

31. *R* and *l* are short.

As examples of short *r* and *l*, the commentator cites *ṛtavo vāi* (vii.2.6<sup>1</sup>), and *aklptasya klptyāi* (v.4.8<sup>2</sup>).

### अकारश्च ॥ ३२ ॥

32. Also *a*.

"Also" (*ca*), says the commentator, brings forward the implication of "short" from the preceding rule. His example of short *a* is *ayam puraḥ* (iv.3.2<sup>1</sup> or 4.3<sup>1</sup>).

### तेन च समानकालस्वरः ॥ ३३ ॥

33. Also any vowel having the same quantity with the latter.

Here again, the "also" continues the implication of the predicate of rule 31, we are told. The only vowels contemplated by the rule, further, are *i* and *u*, since there is an absence of the attribute of like quantity with *a* in the diphthongs. As examples from the *Sanhitā* are quoted *ishe tvā* (i.1.1 et al.), *upaprayanto adhvaram* i.5.5<sup>1</sup> or 7<sup>1</sup>: W. B. omit *adhvaram*), and *atrā 'ha tad urugā-yasya* (i.3.6<sup>2</sup>: but see the various readings below). The commentator then raises the objection (without introducing it, as usual,

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30. *yah para ity onena viçishyate so 'pi tatrdi 'va svena rūpena pratyetaṇyāḥ. yathā: dve: paraç ca* (iv.49,50) *iti' pragraho bhavati 'ti vakshyati: paratvād dve jā----- ity atra jāye iti 'pragrahaḥ: 'yo----- ity atra ' na pragrahaḥ'.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. ins. *çaddaḥ*. <sup>3</sup> B. om. <sup>4</sup> G. M. ins. *tu*.

31. *ṛkāraç ca lkāraç ca hrasvasamjñāu bhavataḥ. yathā: ṛt-----: ak-----*

<sup>1</sup> W. B. om.

32. *akāraç ca hrasvasamjñāo bhavati: cakāro hrasvatvam' anv-ādiçati. yathā: ay----- iti.*

<sup>1</sup> G. M. -*svam*.



with *nanu*), that the matter of the three rules should have been put into this form: "A is short: also any vowel having like quantity with it;" because, as actually stated, they are liable to the reproach of saying the same thing over twice (since *r* and *l* are of the same quantity as *a*, and are therefore included in the prescription of the present rule). But he replies that the statement is right in its present shape; for *r* and *l* inhere in *r* and *l*; and one might therefore suppose that, being letters of more than one articulating position, they suffered an extension of quantity, and were not short: hence the special rule concerning them. The treatise, as was noticed above (under i.2), nowhere describes the formation of *r* and *l*, though it excludes them from the category of simple vowels.

The rule of the Vāj. Pr. (i.55) is nearly the same with this.

### अनुस्वारश्च ॥ ३४ ॥

#### 34. Also *anusvāra*.

The implication being the same as in the preceding rules, *anusvāra* is here defined as having the quantity of a short vowel. The commentator explains the occasion for the rule as follows: rule xxi.6, which teaches that *anusvāra* and *svarabhakti* are to be attached to the preceding vowel in syllabication, implies the consonantal character of the former; whence, by rule 37, below, it would have the quantity of a half-mora, and its true quantity of a mora requires special definition.

The Vāj. Pr. (iv.147,148) allows *anusvāra* to make with a preceding vowel, either long or short, two moras, oddly enough distributing the time between the two elements, vowel and nasal, in such a way that the latter has a mora and a half after a short vowel, the vowel being itself shortened to a half-mora, while after a long vowel the nasal is itself cut down to a half-mora, and a mora and a half are assigned to the vowel—a highly artificial ar-

33. *tenā 'kārena yas tulyakālah svaraḥ sa ca hrasvo bhavati: atrā' 'pi cakāro hrasvādeṣakāḥ: ikāra ukāraṣ ce' 'ty arthaḥ: saṁdhyakṣharāṇāṁ samānakālatvābhāvāt. yathā: ish-----: up-----: atr-----: akāro hrasvas tena ca samānakālasvara ity ārabdhavyam: ṛkāralkārau hrasvāv iti tu' nā "rabdhavyam: evam ārabhyamāne punaruktatayā gauravam bhaved iti. ucyate: ārabdhavyam eva' tat: kutaḥ: ṛkāralkārayor antaraḥ rephalakārau stah: tattatsthānatvād' anayoḥ kālavyabhicāraḥ syāt: hrasvatvaṁ na<sup>10</sup> gamyeta<sup>11</sup>: tan mā bhūḍ ity evam ārabhyate: ṛkāralkārau<sup>12</sup> iti.*

<sup>1</sup> G. M. *tatrā*. <sup>2</sup> G. M. *hrasvatvādeṣakāḥ samānakāla svora itī*. <sup>3</sup> G. M. om. <sup>4</sup> G. M. *-kālasvaratva-*. <sup>5</sup> W. om. <sup>6</sup> B. *atrā* "ha only; G. M. *atra hy*; both as if the introduction to what follows. <sup>7</sup> G. M. om. <sup>8</sup> G. M. *anantara*. <sup>9</sup> G. M. *tatsth-*. <sup>10</sup> B. om. <sup>11</sup> G. M. *avagamyate*. <sup>12</sup> G. M. ins. *hrasvau*.

rangement. The Rik Pr. gives no special statement respecting the quantity of the nasal element, but leaves it to be included among the other consonants, which have half a mora of time each.

All the "short" elements being now enumerated, the commentator quotes, as example of the employment of the term "short," rule iii.1. As example of *anuvāra*, he quotes *tāñ haste* (vi.1.37).

दिस्तावन्दीर्घः ॥ ३५ ॥

35. An element of twice that quantity is long.

The literal meaning of this rule is, says the commentator, that one of the before-mentioned short vowels, when doubled, is long; but its virtual intent is that a vowel having twice the quantity of a short is long. I have translated in accordance with the latter interpretation. As example of the use of the term "long" is quoted rule x.2, respecting the coalescence of two similar simple vowels into the corresponding long vowel.

त्रिः प्लुतः ॥ ३६ ॥

36. An element of three times that quantity is protracted.

The commentator explains the virtual meaning of this rule in the same manner as that of the preceding, and quotes in illustra-

34. *bhavaty anusvāraç ca<sup>1</sup> hrasvasamjñāḥ. yathā: tāñ----- cakāro hrasvānvākarshakāḥ<sup>2</sup>: anusvārah svarabhaktiç ca (xi.6) iti svarapratyañgatvavidhāndā<sup>3</sup> anusvārasya vyañjanatvam: tathā sati hrasvārdhakālaṁ vyañjanam (i.37) ity atrā<sup>4</sup> 'rdhamātrātvaṁ<sup>5</sup> prāptam<sup>6</sup>: tan mā bhād iti hrasvatvaṁ vidhiyate. hrasvasamjñādyāḥ prayojanam: vibhāge hrasvaṁ vyañjanaparah (iii.1) iti.*

<sup>1</sup> G. M. api. <sup>2</sup> G. M. hrasvdk. <sup>3</sup> MSS. svaram pr-; W. -ñgavidh-. <sup>4</sup> G. M. om. <sup>5</sup> G. M. -tve. <sup>6</sup> G. M. -te.

35. *tāvān iti prakṛto hrasva ucyaṭe: dvir iti dvirūpah<sup>1</sup>: tāvān hrasvo dīrghasamjño bhavati<sup>2</sup> 'ti sātrayojanā: tātparyāṁ tu hrasvadvigunakālaḥ<sup>3</sup> svarō dīrghasamjño bhavati<sup>4</sup> 'ti.' samjñādyāḥ prayojanam: dīrghaṁ samānākshare savarnapare (x.2) ity ādi.*

<sup>1</sup> G. M. -pam. <sup>2</sup> W. inserts here, out of place, samjñādyāḥ prayojanam. <sup>3</sup> B. -la; W. om. lah. <sup>4</sup> W. om. iti.

36. *atrā<sup>1</sup> 'pi<sup>2</sup> hrasvo 'nuvartate sāmīnidhyāt: trir iti trirūpah<sup>3</sup>: trirūpo hrasvaḥ plutasamjño bhavati<sup>4</sup> 'ti: 'tātparyāṁ tv atrā<sup>5</sup> 'pi brūmah: hrasvatrigunakālaḥ svarah plutasamjño bhavati<sup>6</sup>: samjñādyāḥ prayojanam: na pluta pragrahāv (x.24) iti.*

<sup>1</sup> G. M. ins. sa. <sup>2</sup> G. M. om. <sup>3</sup> G. M. om.

tion of the term "protracted" rule x.24, which directs that a protracted and a *pragraha* vowel are not liable to combination.

All the treatises agree closely in their definitions of vowel quantity; see Ath. Pr. i.59-62, and the notes upon those rules.

### रुस्वार्धकालं व्यञ्जनम् ॥ ३७ ॥

37. A consonant has half the quantity of a short vowel.

This, the comment reminds us, is a rule defining the length of a consonant, not one giving the meaning of the term consonant. For, if it were the latter, the word "time" in rule xvii.5, which speaks of "the time of a consonant," would be open to the charge of redundancy. We hardly need so trifling and technical a proof of a thing so obvious. As example of a consonant, the word *vāk* (e. g. i.3.9<sup>1</sup>: but G. M. read instead *vā*) is given us.

Of the other treatises, the Ath. Pr. (i.60) alone differs from this by giving to a consonant a whole mora as its quantity.

### उच्चैरुदातः ॥ ३८ ॥

38. A syllable uttered in a high tone is acute.

The commentator enters into no explanation of the meaning of the definition of the acute tone or accent here given, but simply refers us to a later rule (xxii.9), where the action of the organs in producing the higher tone is more particularly described. He adds as example of an acute vowel *sa idhānāḥ* (iv.4.4<sup>5</sup>: but all the MSS. save W. read *sá iti*), and quotes rule xiv.29 as exemplifying the use of the term *udatta*, 'acute' (literally 'elevated'). I have explained in the note to Ath. Pr. i.14-16 why I prefer, instead of transferring the terms *udatta*, *anudatta*, and *svarita*, to translate them by 'acute,' 'grave,' and 'circumflex,' respectively.

### नचिरनुदातः ॥ ३९ ॥

39. In a low tone, grave.

37. *vyañjanam hrasvārdhakālam bhavati: na tu vyañjanam iti sañjñā: anyathā vyañjanakālaḥ ca svarasyā 'trā 'dhikāḥ' (xvii.5) iti 'kālaḥ' abdasya pāunaruktyāpatteḥ. yathā: vāk. hrasvasyā 'rdho' hrasvārdhakāḥ: 'hrasvārdhakālaḥ' parimānam yasya' tat tatho 'ktam.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. omit the last two words of the rule. <sup>3</sup> G. M. ins. *atra*. <sup>4</sup> G. M. -*dham*. <sup>5</sup> G. M. *hrasvārdham kālaḥ parimānakālo yasya*—a good and consistent reading; B. is corrupt. <sup>6</sup> W. -*lam*.

38. *dyāmo dārunyam (xxii.9) iti lakṣaṇalakṣitaḥ' svara udatta ucyate. yathā: sá..... sañjñāyāḥ prayojanam: udātāt paro 'nudattāḥ svaritam (xiv.29) iti.'*

<sup>1</sup> G. M. -*ta*. <sup>2</sup> G. M. *ūy dāi*.

We are again referred to the rule in one of the last chapters (xxii.10) which defines the action of the organs in producing the lower tone. The example for the accent is *avadatām* (i.7.2<sup>2</sup>: but G. M. read *avadātām*), of which, in *pada*-text, all the syllables are grave; that for the term *anudātta*, 'grave' (literally, 'not elevated'), is, in W. B., rule iv.43; but in G. M., rule xiv.29.

### समाहारः स्वरितः ॥ ४० ॥

40. Their combination is circumflex.

The commentator explains *samāhāra*, 'combination,' as from *samāhriyate*, 'it is taken together, collected, combined;' and adds, "the accent arising from the mixing of those two is the circumflex (*svarita*). This is a precept concerning the peculiar nature of the accent; its occurrence is taught further on, in one and another place:" and he quotes not less than three of the rules (xiv.29, x.16, and xii.9) which teach under what circumstances the circumflex arises. His example of a circumflexed syllable is *tē 'bruvan* (iii.2.2<sup>3</sup> et al.).

This rule is so far ambiguous that it does not tell us in what order the acute and grave tones are to be combined to produce the circumflex accent—whether acute and grave, or grave and acute; but we may perhaps assume that the treatise consciously intends them to be taken in the order in which they are defined by the two preceding rules.

All the authorities practically agree in their general definition of the three kinds of accent (see note to Ath. Pr. i.14-16); and Pāṇini's rules (i.2.29-31) are precisely the same with those here given. As regards the details which form the subject of the following rules of our treatise, the accordance is not so perfect (see note to Ath. Pr. i.17).

### तस्यादिरुच्चैस्तारमुदात्तादनन्तरे यावदर्धश्च ह्रस्वस्य ॥ ४१ ॥

41. Of this circumflex, in case it immediately follows an

39. *anvavasargah* (xxii.10) *iti* 'sātralakshitah' *svaro* 'nudātta ucyate'. *yathā*: *av-* *saṁjñādyāḥ prayojanam*: *anudātto na nityam* (iv.43) *iti*.<sup>4</sup>

<sup>1</sup> W. B. om. <sup>2</sup> G. M. -ta. <sup>3</sup> B. *lukshyate*. <sup>4</sup> G. M. give xiv.29, and *ity ādi*.

40. *tayor udāttānūdāttayor yaḥ samāhārah* *sa* 'svarita ucyate. *yathā*: *tē*.... *samāhriyata iti samāhārah*: *tayor melanajanyasvarah*<sup>1</sup> *svarita*<sup>2</sup> *ity arthah*. *svaritasvarāpavidhir ayam*: *uparishat tu 'tatratatra svarito lakshyate'*: *yuthā*: *udāttāt paro 'nudāttah svaritam* (xiv.29): *udāttayoḥ ca paro 'nudāttah svaritam* (x.16): *tasminn' anudātte*<sup>3</sup> *pūrva udāttah svaritam* (xii.9) *ity ādi*.

<sup>1</sup> M. om. <sup>2</sup> W. -ra; B. -nyah *svara*. <sup>3</sup> G. M. om. <sup>4</sup> G. M. *vak*. <sup>5</sup> W. om. <sup>6</sup> W. *tannudātta*.

acute, the first part, to the extent of half a short vowel, is uttered in a yet higher tone.

That is, higher than the tone of acute, which properly forms its first element; one is tempted to give the word *udātāt* a double construction, as belonging in idea to *uccāistarām* as well as to *anantare*.

The subject of the more particular definition of the circumflex accent occupies the six following rules, and any comments upon the doctrines laid down will be better reserved until the last rule.

As example of the circumflex, the commentator cites the words *sá idhānāh* (iv.4.4<sup>6</sup>), already once given (under rule 38); the first syllable of the second word has the enclitic circumflex, by rule xiv.29, under which the same quotation is repeated.

उदात्तसमः शेषः ॥ ४२ ॥

42. The remainder has the same tone with acute.

The plain meaning of this rule is distorted by the commentator, in an attempt to avoid a seeming inconsistency. He claims, namely, that the word "same with" here signifies "a trifle lower than," "because otherwise there would be no circumflex"—the circumflex having been defined in rule 40 as including both the higher and lower tone. But the inconsistency is not evaded by claiming for the last portion of the circumflex any thing short of the actual "grave" tone which rule 40 prescribes: if, indeed, giving to its first portion a higher tone than "acute" be not an equal offense against the same rule.

सव्यञ्जनो ऽपि ॥ ४३ ॥

43. Along with the consonant, too.

Says the commentator—"the rule as formerly given applied to a pure vowel; now the same thing is taught of the circumflexed vowel even in case of its combination with a consonant. The circumflexed vowel along with its consonant, either the one which directly follows an acute or another, is as defined. The 'too' (*api*) continues the implication of the circumflexed vowel." To this explanation of *api*, as simply equivalent with *ca*, we must demur. As any one may see by referring to the various rules in

41. *udātād anantare yaḥ svaraḥ svaryate tasyā 'dis tāvad uccāistarām udāttatāro bhavati yāvad dhrasvasyā 'rdham. ya-thā: sá-----*

42. *hrasvārdhakālāc chesha udāttasamo bhavati: 'na tā 'dāta eva: samaṣabdaprayogāt kinčin nyānatvam pratiyate': anyathā svaritābhāvāt. pārvoktam evo 'dāharaṇam.*

(<sup>1</sup>) W. repeats these clauses in the comment of the preceding rule, after *bhavati*.

which it occurs, it is always best translated by 'even,' as pointing out something which is to a certain degree anomalous, or not to have been naturally expected.

As examples of circumflexed syllables containing consonants, the commentary offers *sākḥā sākḥibhyo vārivah kṛnotu* (iii.3.11<sup>1</sup>: all the MSS. except W. give only the second and third words, which are the ones to which the rule applies; the second syllable of each has the enclitic *svārīta*, and they are to be read and divided *sā-kḥīb-bhyo vā-rī-vah*), and *tishyāḥ* (ii.2.10<sup>2</sup> et al.: but G. M. omit this example).

I have not observed that any other of the treatises deems it necessary to lay down in terms the principle that the consonant shares in the accentuation of the vowel to which it is attached. Though the rule may be regarded as in a manner superfluous, it is less to be objected to in itself than on account of the place where it is thrust in, so wholly out of connection. It ought to be somewhere where it can be made to apply to all the three accents, and not to the circumflex alone.

### अनन्तरो वा नचिस्तराम् ॥ ४४ ॥

44. Or the part following is uttered in a lower tone.

The comment explains *anantara* in this rule as equivalent to *pesha* (in rule 42), and paraphrases by saying that "the remainder of this circumflexed syllable, after the half-mora [of which the character was defined in rule 41], is in a lower tone; that is, is *anudāttatara* ('lower than grave')." Whether this is the true meaning, and not rather that the last part of the syllable, instead of being "of the same tone with acute" (rule 42), is "of lower tone (than acute)," may well be made a question. It would be, I should think, an exaggeration of the circumflex of which hardly any theorist would be guilty, to begin it higher than acute, and end it lower than grave. The latter of the two interpretations suggested is also (though not unequivocally) supported by the next rule, which may most naturally be regarded as letting down the concluding tone of the syllable one degree farther than the present rule, as this than the preceding.

43. *kevalasyā 'yam vidhiḥ purastād uktaḥ: idānīm vyañjanasahitatve 'pi 'svaritasya tathātvam ucyate: 'savyañjano 'pi 'svārīta 'udāttād anantaro' nyo 'vo 'ktavidhir' bhavati: api-padaḥ' 'svaritam ākarṣhati'. yathā: sākḥā....: tī.*

(<sup>1</sup>) W. om. (<sup>2</sup>) W. *ttinant*. (<sup>3</sup>) W. *vā mukhya vi*. (<sup>4</sup>) B. om. (<sup>5</sup>) G. M. *'tikar-shakah*.

44. *tasya svaritasya hrasvārdhakālc chesho nicāstārām anudāttatara' bhavati: anantarah pesha ity arthah: tad evo 'dāharaṇam.*

<sup>1</sup> W. *-dāttaro*.

## अनुदात्तसमो वा ॥ ४५ ॥

45. Or in the same tone with grave.

The commentator does not attempt this time, as under rule 42, to show that "same" means in reality "a little different," but simply paraphrases (taking no account of the *va*, 'or'): "That same remainder of this circumflexed syllable is the same with *anudatta*."

## आदिरस्योदात्तसमः शेषो ऽनुदात्तसम इत्याचार्याः ॥ ४६ ॥

46. Its beginning is the same with acute; its remainder is the same with grave: so say the teachers.

Or, it may be, 'so says the teacher,' the plural being used in token of respect: the word *ācārya* is not elsewhere found in the treatise (save at xxiv.6) except in the expression *ekeshām ācāryānām*, 'of certain teachers,' which occurs several times. The commentator does not give us his opinion upon the point, but he declares this to be the only rule that is approved or of force (*iṣṭa*, literally 'desired') in the net-work (*jāla*) of alternative views here adduced, commencing with rule 41. It may, in fact, be looked upon as identical in meaning with the fundamental rule 40, and as presenting the only reasonable and sensible view of the true character belonging to the circumflex accent. The elaboration of the theory of the circumflex, the classification of its varieties, and the determination of their relations to one another, appear to have been quite a favorite weakness with the Hindu phonetists. The subject occupies the whole of one of the later chapters of this treatise (xx.), together with sundry rules in other chapters; and a more detailed examination of it, and criticism of the views taken respecting it, will be necessary in connection with some of those rules.

While approving this rule, for the reason that it is in accordance with the last two rules of chapter xx., which define the relation of

45. *tasya*<sup>1</sup> *svaritasya sa eva śeṣho 'nudāttasamo bhavati*.

<sup>1</sup> G. M. om.

46. *tasyāi 'va svaritasyā "dīrasvārdhakāla udāttasamo bhavati: 'śeṣas tv anudāttasamo bhavati": śeṣas tv anudāttasamā ity ācāryā bruvate. yathā: sakh----- tasyā "dir (i.41) ity ādyabhyāhite 'smin vikalpajāle' sūtram etad eva 'ṣṭam: pra-ṣliṣṭaprātihatayor mṛdutarah (xx.11): tādīrovyañjanapādavarṭtayor (xx.12) iti lakṣhaṇānukūlyāt: na tū 'paritanam api sūtram iṣṭam: etallakṣhaṇaprātikūlyād eva.*

(1) G. M. omīṭ, which is better. <sup>2</sup> G. M. *ārabhyā 'bhīhite*; B. *ābhyahita* (?—corrupt). <sup>3</sup> W. B. *-tpya-* (*lppa?*); W. *-jāka*.

four of the kinds of circumflex to one another in respect to hardness of utterance, the commentator rejects in advance the next following rule, as being discordant with them. The ground of the asserted accordance and discordance I am not able to discover.

सर्वः प्रवण इत्येके ॥ ४७ ॥

47. It is all a slide, say some.

The commentator says: "The word 'slide' (*pravāṇa*) is a synonym of 'circumflex': the circumflexed vowel, along with its consonants, starting from its beginning, is all of it a slide: so some teachers have said." And he adds the same example already more than once given, *sākhībhyo vārivaḥ* (iii.3.11<sup>1</sup>). We have seen that, in his exposition of the preceding precept, he has rejected this one, upon grounds of inappreciable value. The view here taken is one that might well enough be held by any one, as virtually equivalent with the one before presented: the voice somehow makes its descent from the higher to the lower pitch within the compass of the accented syllable; whether by a leap or a slide, is a proper theme for hair-splitting argumentation, but of the smallest practical consequence.

नानापद्वदिग्यमसंख्यानि ॥ ४८ ॥

48. A separable word is treated like separate words, except in an enumeration.

The meaning and application of this precept may be best exhibited by means of the examples which the commentator quotes. We have a rule (iv.40) that *te* and *the* at the end of a word of more than two syllables are *pragraha* if preceded by *d* or *e*. In the passages *ośatāt tigmahete* (i.2.14<sup>2</sup>) and *tat pravāte* (vi.4.7<sup>2</sup>), then, the final syllables would be *pragraha*, but that the words in which they occur are separable compounds, written in the *pada*-text *tig-ma-hete* and *pra-vāte*, and so are exempted by this rule from the

47. *pravāṇaṣabdaḥ*<sup>1</sup> *svaritatparyāyāḥ*: *savyaṇjana eva svarita ādita drubhya sarvaḥ pravāṇo bhavati* 'ty *eka*<sup>2</sup> *ācāryā ūcire. yathā*: *sakh*<sup>3</sup>-----

<sup>1</sup> B. has *praṇava* for *pravāṇa* everywhere. <sup>2</sup> G. M. om. <sup>3</sup> M. *sarvebhyo*.

48. *īṅgyapadam nānāpadavad bhavati*: *asamkhyānavishaye*<sup>1</sup>: *nānāpadavad iti kim*: *ośh*-----: *tat*.... *ity ādāv ākārdikārapārvas tu bahusvarasya te the* (iv.40) *ity atra*<sup>2</sup> *pragrahatvam mā bhād iti*: *asamkhyāna iti kim*: *dve*: *paraś ca*: *ekavyaveto* 'pi (iv.49-51): <sup>3</sup> *dve sav*----- *ity atra pragrahatvam bhavati*<sup>4</sup> *iti vadāmaḥ. nānāpadam iva nānāpadavat*.

<sup>1</sup> G. M. *-ne vish*-. <sup>2</sup> G. M. om. <sup>3</sup> G. M. ins. *iti*. <sup>4</sup> G. M. *prabhavatu*.



operation of iv.40: the *te* is in each case the ending of a dissyllabic word. What is meant by “enumeration” is not, in itself, very clear, as the case already cited is, in a certain sense, one of enumeration—namely, of the syllables of a word. The commentator shows its intent by pointing out that, by rules iv.49–51, the word *dve*, the next word to it, and the next but one, are made *pragraha*: hence, in the passage *dve savane çukravatī* (vi.1.6<sup>4</sup>), *çukravatī* (*pada*-text *çukra-vatī*) must be counted as a single word only, or the *i* of *vatī* would not be *pragraha*.

In this, as in the Rik and Atharva Prātiçākhyas, the word *ingya* (T. W. B. and O. more usually write *ingya*, or *inya*) means a compound word, treated as separable into its constituents in the *pada*-text. The St. Petersburg lexicon erroneously explains it as signifying a single member of such a compound.

Compare Rik Pr. i.25, and Vāj. Pr. i.153.

तस्य पूर्वपदमवग्रहः ॥ ४९ ॥

49. Of such a word, the former member is called *avagraha*.

The example quoted is *devāyata iti deva-yate* (iii.5.5<sup>3</sup>)—an instance of *carcā*, or repetition with *iti* interposed, such as is usual in the *krama*-texts, and, to a certain extent, in the *pada*-texts also. The existing *pada*-texts of the Rik and Atharvan would write this word simply *deva-yate*, reserving the repetition with *iti* for words which are *pragraha* and separable at the same time: but that of the Tāittiriya-Saṁhitā treats all separable compounds in the latter method (see, for the varying usages of different texts, the note to Ath. Pr. iv.74). In *deva-yate*, the part *deva* is denominated *avagraha*. As instance of the use of this technical term is given the rule (iv.2) which exempts all first members of compounds from the action of the rules prescribing *pragraha*.

The commentator, finally, calls attention to the mutual relation, or apposition, of the words *pada* and *avagraha* in the rule, each in its own gender (the former being neuter, the latter masculine): compare under ii.7 and v.2.

The other Prātiçākhyas use the term *avagraha* in this sense, but without taking the trouble to define it.

पदग्रहणेषु पदं गम्येत ॥ ५० ॥

50. In citations of a word, that word is to be understood.

That is to say, the cited word itself, and not a part of a word

49. 'tasye 'ngyapadasya pūrvapadam avagraha' ity ucyate. yathā: dev-.... avagrahasaṁjñāyāḥ<sup>2</sup> prayojanam: nā 'vagrahaḥ (iv.2) ity ādi. padāvagrahaçabdayor niyataliṅgatvānyonyānvayaḥ<sup>3</sup> sambhavati.

(<sup>1</sup>) G. M. om.    (<sup>2</sup>) G. M. om. *avagraha*.    (<sup>3</sup>) W. *niyamal*.

identical in form with it. Thus (to take the commentator's example), *tve* is later (iv.10) declared *pragraha* except at the end of a separable word, as in the passage *tve kratum* (iii.5.10<sup>1</sup>); the exception specified is necessary, because the *tve* of a word like *adīti-tve* (p. *adīti-tve*) is also a *pada* or vocable;—but it is not therefore to be inferred that the *tve* of *kratve*, in the passage *kratve dakshāya* (iii.2.5<sup>2</sup>; 3.11<sup>4</sup>), is also *pragraha*.

As the commentator had formerly derived *grahanam* (i.22) from *grhyate*, so now he derives *grahanāni* from *grhñanti*, 'they seize, take.'

The principle here taught is appealed to several times (under iv. 11,38; vii.2) hereafter, in order to the settlement of doubtful points.

It would seem possible to be still made a question whether the citation in any particular rule were a *pada*, 'a full word,' or a *padāikadeṣa*, 'part of a word,' since citations of the latter kind are also frequently made. Perhaps the commentator would settle the difficulty by asserting that no combination of articulate sounds which actually occurs in the *Sanhitā* as a *pada* is ever cited in any other character.

## अपि विकृतम् ॥ ५१ ॥

51. But that word, even when phonetically altered.

The commentator gives two examples. The word *vāhana*, he says, is cited later (vii.6) as one whose *n* is liable to conversion into *n*: this conversion, then, still holds good, though the final syllable of the word have become *o*: thus, *pravāhano vahniḥ* (i.3.3). Again, *syah*, by v.15, loses its final *visarga*; and it does so, even when its *s* is changed to *sh*, as in *ayam u shya pra devayuh* (iii.5.11<sup>1</sup>). As regards the former of these examples, it might seem to be provided for by rule i.22, above: but the commentator would doubtless plead that the rule would apply to *vāhanuh*, but not to *vāhano*.

50. *padagrahaneshu sūtreṣu grhītam padam eva gamyeta*:<sup>1</sup> *jñātavyam*: *na padāikadeṣaḥ*<sup>2</sup>. *yathā*: *tve ity anīṅgyāntaḥ*<sup>3</sup> (iv.10) *iti vakshyati*: *tathā sati tve----* *iti pragraho bhavati*: *kra----* *iti padāikadeṣān*<sup>4</sup> *na bhavati*. *grhñanti*<sup>5</sup> *'ti grahaṇāni*: *padānāni grahaṇāni padagrahaṇāni*: *teshu*.

<sup>1</sup> M. ins. *taḍ*. <sup>2</sup> G. M. -*ṣam*. <sup>3</sup> W. *anīṅgy-*; B. *anīṅy-*. <sup>4</sup> G. M. -*ṣatvān*.

51. *apīcabdaḥ padam anvādiṣati*: *padagrahaneshu vikṛtam api padam avagantavyam*. *yathā*: *natvāpattāu vāhana* (vii.6) *iti grahīshyate*: *padam iti kṛtvā visarjanīya otvam āpanne* 'pi *natvaṁ nāi* 'va *nivartate*: *pra-----*: *eshasasyaḥ* (v.15) *iti visarjanīyalopagrahanam paṭhīshyate*: *ay-----* *ity atra sukāre shatvam āpanne*<sup>1</sup> *visargalopo bhavaty eva*.

<sup>1</sup> G. M. ins. 'pi.

## अप्यकारादि ॥ ५२ ॥

52. And even when preceded by *a*.

The evident occasion of this rule is the frequent occurrence of words with the negative prefix *a* attached to them. But, it being once established, its sphere is not restricted to that class of compounds, as is shown in the very example chosen by the commentator to illustrate its working. By iii.2, *ṣvā* is included among the words whose final *ā* is liable to be shortened; then, by this rule, *aṣvā* is also included: e. g. *aṣvāvantauṇ* (p. *aṣva-vantam*) *sa-haśrinam* (iii.3.11<sup>1</sup>).

Application of this principle is quite frequently made below (under iii.2,8; v.13,16; vi.5,14; viii.8,13; xi.16; xvi.6,1u).

## अन्कारादि च ॥ ५३ ॥

53. And when preceded by *an*.

The origin and aim of this rule are obviously the same with those of the preceding, but the instances of its application are less frequent: it is appealed to but three times in the sequel (under rules iii.7, viii.8, and xvi.29). The last case is the one selected by the commentator as his example. The word *añṣu*, by xvi.29, contains *anusvāru*; hence the same word preceded by *an* is to be regarded as included with it, as in the passage *anañṣu kurvantaḥ* (iii.2.2<sup>1</sup>).

The commentator now raises the question: how comes *kāra* to

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52. *atrā 'py apiṣabdaḥ padānvādeṣakauḥ: padagrahaṇeṣhv akārādy' api' padam vijñeyam: 'ṣvartāvayunā (iii.2) iti hrasvādeṣe vakshyati: akārāder api tasya grahaṇasya hrasva-tvam bhavati. yathā: aṣv----- akāra ādir yasya tat tathoktam.*

<sup>1</sup> G. M. -diṣ. <sup>2</sup> G. M. ca. <sup>3</sup> G. M. prefixes the preceding three words of the cited rule.

53. *cakārah padam iti bodhayati: padagrahaṇeṣhv ankārādy api padam vijñeyam: añṣu (xvi.29) ity anusvārāgame vakshyati: ankārāder api tasyā 'nusvārāgameḥ syāt. yathā: an----- ankāra ādir yasya tat tathoktam.*

*nanv atra sūtre 'n ity asya kārottaratvam kathani kriyate: varṇaḥ kārottaraḥ (i.16) iti 'sūtre varṇasya' kārottaratvavi-dhānubhaṅgaprasaṅgāt. ucyate: satyam<sup>2</sup> etacchāstrabalān 'na kriyate: kiṁ tu śāstrāntarabalāt' kriyate: yathā: pāṇiniyā 'eva-kāra apikāra' ityādīnām sādhitvām kathayanti: evam atrā 'pi evam aḥkāra āgama (i.23) ity atra' codyaparihārāu vijñeyāu.*

(<sup>1</sup>) G. M. *varṇaṣabdasya*. <sup>2</sup> G. M. *tasya*. (<sup>3</sup>) B. om. (<sup>4</sup>) G. M. *evakāre 'pi*.  
<sup>5</sup> G. M. *atrā 'pi*.

be added here to the syllable *an*? since offense is thus committed against the precept in rule 16, above, that *kāra* is added to an alphabetic sound to form its name. His answer is: true enough that it is not done by authority of this text-book; but it is done by the authority of other text-books; for example, Pāṇini's followers establish the propriety of such expressions as *evakāra*, *apikāra* (for the words *eva* and *api*). So likewise in this very treatise (in rule 23, above) we have *aḥkāra* for *aḥ*; and the same objection and answer are to be understood as applying there. See the note under rule 16.

एकवर्णः पदमपृक्तः ॥ ५४ ॥

54. A single sound composing a word is called *apṛkta*.

The commentator explains *ekavarṇaḥ* after the fashion usual with him in treating a *karmadhāraya* or determinative compound: "that is both single (*eka*) and a sound (*varṇa*); hence, a single sound." The term *apṛkta* means, he says, 'uncombined with a consonant.' As example of an *apṛkta* word, he quotes *sa uv ekaviñṣavartaniḥ* (iv.3.3<sup>2</sup>), where *uv* is, by rule ix.16, representative of the particle *u*; and, as counter-example, to illustrate the force of the specification "composing a word," *yajñapatāṣv iti* (vi.8.2<sup>3</sup>), where *v*, though in a manner isolated, is not *apṛkta*, being only a fragment of a word. Rule ix.16 exemplifies the use of the term.

आद्यन्तवच्च ॥ ५५ ॥

55. And is treated both as initial and as final.

As an instance of the treatment of an *apṛkta* word as initial, the commentary again cites the passage *sa uv ekaviñṣavartaniḥ* (iv.3.3<sup>2</sup>), and declares that in it is to be seen the effect of rule 41, above (G. M. have here a *lacuna*, and omit the reference to the rule, along with the other instance). This is quite unintelligible to me, since

54. *ekaṣ cā 'śū varṇaṣ cāi* <sup>1</sup> 'kavarṇaḥ: *sa cet padam bhavati so 'pṛktaḥ syāt. yathā: sa..... padam iti kim: yaj----- saṃjñāyāḥ prayojanam: ukāro 'pṛktaḥ prukṛtyā* (ix.16) *iti. apṛkta iti vyākṣṇenā 'saṃyuta' ity arthaḥ.*

<sup>1</sup> B. in. *sa.* <sup>2</sup> G. M. *-kṣasamjñā.* <sup>3</sup> G. M. add the remaining two words of the cited rule. <sup>4</sup> G. M. *-yukta.*

55. *cakārānvādisṣṭaṃ tad apṛktasamjñam padam ādyantavac ca kāryabhāg bhavati. ādivad yathā: sa..... ity atra 'tasyā 'dir uccāistarām* (i.41) *iti kāryam bhavati: antavad yathā: o te..... ity atrā 'ntaḥ* (iv.3) *iti pragraha-kāryam' bhavati. ādiṣ cā 'ntaṣ cā "dyantāu: tāv ivā "dyantavat.*

<sup>1</sup> G. M. *ādivad ant.* <sup>2</sup> G. M. *om.* <sup>3</sup> G. M. *-ho.*

the rule referred to teaches nothing whatever that is characteristic of an initial sound—indeed, teaches no *kāryam*, ‘effect,’ at all. For the treatment of such a word as a final, we have as an example the passage *o te yanti* (i.4.33), in which *o* is *pragraha*; with reference to rule iv.3, which teaches that only a final vowel is *pragraha*.

With this rule and the preceding compare Vāj. Pr. i.151–2, which are nearly identical with them in form and meaning. The Rik Pr. does not define the term *aprkta*, but gives respecting it a rule corresponding with the present one. Both give in illustration the same passage, *indre* ’’*hi* (*indra*: *ā*: *ihi*), analogous with the one (*bhakshe* ’’*hi*, iii.2.5<sup>1</sup>) quoted below, under v.3.

### वर्णस्य विकारलोपौ ॥ ५६ ॥

56. Alteration and omission are of a single sound.

That is to say, not of a whole word. Where, as by v.19, more than one letter is omitted, each is specified. The cited examples are, of alteration, *dhārshādhāu* (i.2.8<sup>2</sup>: by rule v.10); of omission, *sa te jānāti* (i.2.14<sup>2-3</sup>: by rule v.15).

I find this rule expressly appealed to but once in the sequel (under ix.7).

### विनाशो लोपः ॥ ५७ ॥

57. Omission is complete loss.

As example of *lopa*, ‘omission,’ the commentator quotes the passage *sa im’andraḥ suprayasaḥ* (iv.1.8<sup>1-2</sup>), where the initial *m* of *mandrā* is lost after *im* (by rule v.12: see the note there given). As example of the use of the term, he gives rule v.11, which is introductory to the subject of omissions. He then proceeds to state a very curious reason why such a precept as this should seem called for: “some have maintained the eternity of sound: in order to the confutation of that doctrine, this rule hath been uttered, in conformity with general grammar.” Pāṇini’s corresponding precept (i.1.60) is *adarśanam lopah*, ‘omission is disappearance from view.’

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56. *varṇamātrasya vikāralopāu syātām na tu sarvasya padasya. vikāras tāvāt: dhā- iti: 'lopaḥ tu': sa.....*

(<sup>1</sup>) W. om. B. omits this whole comment, along with the following rule.

57. *varṇavināśo<sup>1</sup> lopasamjño bhavati. yathā: sa..... sanijñādyāḥ prayojanam: atha lopaḥ* (v.11) *ity ādi. varṇasya nityatām kecid āhuḥ: tannirākarandya vyākaraṇānusāreṇa sūtram etad abhāṇi.*

<sup>1</sup> G. M. *varṇasya v.*

## अन्वादेशो ऽन्त्यस्य ॥ ५८ ॥

58. Continued implication is of that which was last.

The term *anvādeṣa*, 'after-indication,' with its corresponding verbal forms, and other equivalent expressions (especially *anvākarshaka*, *ākarshaka*, etc.), is constantly employed in the commentary to signify the continued force in a given rule of some specification made in a preceding rule. And the simple meaning of the present precept appears to be, that such a bringing forward is of the predicate last used, the word last cited, or the like. The commentator's first example is entirely accordant with this understanding: in rule vii.3, namely, to the effect that the *n* of *hanyāt* and *upyamānam* is changed to *ṇ*, the implication is "after *niḥ*," *niḥ* being the last mentioned in a list of altering words given in the preceding rule. But he goes on to make another application of the precept: rule xv.8 says, "*a*, however, even in *samhitā* [is protracted and nasalized];" and it is to be understood that only a "last" or "final" *a* is intended—as in *suçlokāñs* (i.8.16<sup>2</sup>), protracted from *suçloka*; while in *brahmāṣṇ tvañ rājan* (i.8.16<sup>1,2</sup>), *agnāṣ ity āha* (vi.5.8<sup>4</sup>), *vicityaḥ somāṣ na vicityāṣ iti* (vi.1.9<sup>1</sup>), where the words protracted are *brahman*, *agne*, *somah*, and *vicityaḥ*, and the *a* is not a final, there is no nasalization. Evidently, this is a wholly forced and false interpretation: no rule can mean two things so utterly different. Compare the notes to iv.3 and xv.8, where the principle is appealed to.

The comment seeks a kind of support for its double interpretation by calling attention to the distinction between an "affecting cause" (*nimitta*), like the *niḥ* brought forward from vii.2 to vii.3 in the first example, and an "affected" word or element (*nimittin*, 'having a cause'), such as is concerned in the second example. The latter (nearly synonymous with *lakshya*, used in the comment to i.22) he defines as "something original (? *pradhāna* seems to be taken here in the sense of *prakṛti*) suffering a prescribed effect."

No one of the other *Prātiśākhya*s attempts to lay down any rules as to the *anvādeṣa* (or *anuvṛtti*); and its usages are, in fact, wholly irreducible to rule—a circumstance which involves the condemnation of the *sūtra* style of composition, because the *sūtras* are not and cannot be self-explanatory, or intelligible without an authoritative comment.

58. *nimittasya nimittino vā 'ntyasyā 'nvādeṣo bhavati: nimitti 'ti pradhānam' kāryabhāg iti yāvut. nimittasya yathā: hanyād upyamānam ca (vii.3) ity asyā 'tra' niḥçabdasya. nimittino yathā: akāras tu sañhitāyām api (xv.8) ity atra suçlokāñs' ity antyasyā 'kārasya: antyasye 'ti kim: brah-----: ag-----: vic-----.*

<sup>1</sup> W. *-ām*; G. M. *-na*. <sup>2</sup> G. M. *om*. <sup>3</sup> B. *om*. all the signs of protraction.

## उपबन्धस्तु देशाय नित्यम् ॥ ५१ ॥

59. An *upabandha*, however, is for that particular passage, and of constant effect.

The commentator etymologizes *upabandha*, 'connection, tie,' as representing the meaning *upabadyate*, 'it is tied up, bound to;' and he farther defines it as signifying a passage pointed out by the indication "in that," and one which is designated by an enumeration—referring to rules iv.22,23,48,52 as examples. An *upabandha*, then, is a connected part of the *Sanhitā*, pointed out and defined by the rules of the *Prātiśākhya* in various ways: by citing the first words of a single verse (iv.20) or of an *anuvāka* (iv.25,48; xi.3); by the accepted title of a number of *anuvākas*, either succeeding one another or otherwise (ii.9,11; iv.52; ix.20; xi.3); by giving the first and last words of a passage (iv.22,23); or by fixing a limit within a certain number of words from a specified word (iv.52). Respecting such a passage, we are told, this rule is intended to teach two things: first, that what is prescribed for it does not hold good in other passages—this is signified by the word *tu*, 'however,' in the rule;—second, that an exception which applies in other passages does not apply in it—this is signified by the word *nityam*, 'constantly, in all cases.'

Both prescriptions, as thus stated, the commentator undertakes to illustrate by quoted cases of their application. But his first illustration is imperfectly and obscurely set forth, and is, besides, of a very questionable character. He tells us that the passage *ity āha devī hy eśā devaḥ somah* (vi.1.7<sup>1</sup>) is brought, by the principle laid down in the next rule but one (i.61), under the action of rule iv.25—and this is all that he deigns to say about it. The meaning is this: the passage quoted contains a series of four words, *ity āha devī hi*, which are also found at ii.6.7<sup>2</sup> (*devī devaputre ity āha devī hy ete devaputre*); and, as the *i* of *devī* in the latter passage is *pragraha* by iv.25, so, under the operation of i.61, it should be *pragraha* also in the other. Such, however, is not the case; for *devī* in *devī hy eśā* is singular, while in *devī hy ete* it is dual. It would seem, then, as if we ought to understand the commenta-

59. *upabandhas tu svadeśāyāi 'va nityam nirdeśuko bhavati: upabadyata' ity upabandhaḥ: etasminn ity' adhikarāṇarūpaḥ saṁkhyānaviśayaḥ ca pradeśo upabandha ity ucyate. yathā: irāvati (iv.22) ity ādi sūtradrayam: somāya svai 'tasmin (iv.48): gamayato bhavataḥ (iv.52) iti ca. upabandhe yad uktam tad anyatra na bhavati 'ti tuṣabdarthaḥ'. yathā: ity..... atra tripadaprabhṛtinyāyena (i.61) pūrvajeprahṛty d'yam (iv.25) iti prāptiḥ. anyatra yo nishedhaḥ sa upabandhe na bhavati 'ti nityaṣabdarthaḥ. yathā: sadohavirdhāne (iv.11) iti pragraho grahishyate: kevalahavirdhāna' iti sarvathā*

tor to maintain that the present rule annuls the application of i.61, and, through it, of iv.25, to the case in question. But this is wholly inadmissible: for rule 61, below, is directly intended as a limitation to the present one, and has no force or value except as it applies to just such passages as the one here instanced; and with the latter are closely analogous a part of the examples adduced for its illustration, and leading to an opposite conclusion to the one here apparently arrived at. I cannot account for the way in which the commentator treats the matter. So far as I can see, *devī* at vi.1.77 is *pragraha* according to the rules of the Prātiśākhya, and has only by some oversight escaped being specially excepted: and the first restriction is of a general character, meaning that directions given for an *upabandha* passage are intended for that passage alone, and have no wider bearing—except as they receive it from i.61. The same, as will be seen below, limits also the other restriction, that expressed by *nityam*.

Further, the citation in rule iv.11 of the compound *sauloha-virdhāne* as *pragraha* implies that the simple word *havirdhāne* would always be of a contrary character, as it in fact is in the passage *havirdhāne khyāyante* (vi.2.11<sup>1</sup>); but this implication does not hold in the passage *havirdhāne prāci pravartayeyuh* (iii.1.3<sup>1</sup>), because of the inclusion of the latter among the *upabandhas* of rule iv.52. Here, however, is brought up an objection: the explanation given is not satisfactory, because an exception made elsewhere is sometimes of force also in an *upabandha* passage. For instance, in the passage *atha mithunī bhavataḥ* (vL.5.8<sup>6</sup>), the word *mithunī*, which would else be *pragraha* by iv.52, is made otherwise by iv.53. Again, an example of a similar class is afforded by *vāyava ārohanavāhāu* (v.6.21), where *vāyave* ought to be *pragraha*, because occurring in the *anuvāka* to which iv.48 refers, while it is deprived of that character by iv.54. The answer is made, that in the case of *grāmi*, *vāyave*, *manave*, and the like, the exception must be allowed to have force because those words are excepted by specific mention; while the exception of *havirdhāne* is inferential only, and therefore does not hold good: specific mention being of more force than mere inference.

*na pragraho grhyate: yathā: hav-.... ity ayam atra<sup>8</sup> nishedhaḥ: hav-.... ity atra na prasaratī: gamayato bhavataḥ (iv.52) ity ādinā prāptiḥ. nanv etad anupapannam: anyatra nishedhasya kvacid upabandhe 'pi darśanāt: yathā: atha-.... ity atra gamayato bhavataḥ (iv.52) ity upabandhaprāptir na grāmi (iv.53) ity ādinā 'nyatra' nishedhena nishidhyate: tathā: vāy-.... ity atra somāya sva (iv.48) iti prāptir ate samānapada (iv.54) ity anenā 'nyatra nishedhena nishidhyate. atro 'cyate: grāmi vāyave manava ity ādinām kaṇṭhoktatvād eṣha nishedhaḥ prasaratu<sup>11</sup> kevalahavirdhāne<sup>12</sup> pragraho<sup>13</sup> ne 'ty ārthiko nishedho na prasaraty eva: ārthikakaṇṭhoktayoh kaṇ-*



But this suggests a further objection: why then is not the specific mention of *ate* and *ave* in rule iv.54 enough, and what is the use of adding the word *nityam*, 'in all cases,' in that rule? This, replies the commentator, is for the purpose of making the exception yet more strongly binding: the specific mention merely annuls the application of the *upabandha* rule; the addition of *nityam* avoids the application of any other rule. For example, in *dve jāye vindate* (vi.6.4<sup>3</sup>), *vindate* should be *pragraha* (by rule iv.51), because separated by only one word from *dve*; and in *vanaspate vidvāḡgah* (iv.6.6<sup>5</sup>), the same character would belong to *vanaspate* (by iv.38) because followed by *vid*—and we are left to infer that the *nityam* renders rule iv.54 capable of reaching these passages, and taking away the *pragraha* character of the two words in question. This, adds the commentator, may be still further pursued; it has been thus drawn out in accordance with the view of Māhisheya.

In all this exposition is to be seen something of the artificial and hair-splitting character which is apt to belong to a Hindu comment, while upon the whole it is sound and to the point. The term *upabandha* is doubtless better understood actively, as representing *teno 'pabadyate*, 'that whereby there is binding up:' the presence of *deçāya* in the rule is hardly reconcilable with the other interpretation. The intent of the specification *nityam* is to exclude general exceptions, made in view of other passages, or of the text at large, but not at all to deny the possibility of exceptions made expressly for the *upabandha* passages: and such are iv.53 and others, referred to by the objector, and refuted by an inapplicable special pleading. The force which the commentator ascribes to the *tu* of the rule belongs rather to *deçāya*, and the *tu* has the value of a general disjunctive, bringing in a precept not connected with what has gone before.

Any additional instances of the application of the principles here laid down I have not searched for or chanced upon. The rule is appealed to but once in the sequel (under iv.54).

नानापदीयं च निमित्तं प्रग्रहसिद्धिः ॥ ६० ॥

60. Also a cause belonging to another word, in the case of a *pragraha* or of a word containing *anusvāra*.

*ṭhoktasya prābalyāt. nanv ate ave* (iv.54) *ity anyayoh kanthoktyāi 'vā 'lam: tatra nityagrahaṇena kim. ucyate: nitarām parihārah: kanthoktir upabandhaprāptim eva nivartayati nityaṣabdas tu prāptyantaram api pariharati: yathā: dve.... ity atra ekavyaveto 'pi* (iv.51) *iti prāptih: van.... iti* <sup>14</sup> *vīḍ* (iv.38) *ādiprāptih: evam ādy ūhanīyam*<sup>15</sup>. *māhisheyamatānusārenai 'vam prapañcitam.*

<sup>1</sup> B. *upanibadhyata*. <sup>2</sup> W. *itya*. <sup>3</sup> G. M. om. *tu*. <sup>4</sup> W. B. om. <sup>5</sup> G. M. *kevalam hav-*. <sup>6</sup> G. M. *sarvadhi*. <sup>7</sup> W. om. <sup>8</sup> G. M. *anyatra*. <sup>9</sup> G. M. om. <sup>10</sup> G. M. *yathā*. <sup>11</sup> G. M. *-rati*. <sup>12</sup> B. *kevalam h-*. <sup>13</sup> W. *-he*. <sup>14</sup> G. M. ins. *atra*. <sup>15</sup> G. M. *-nīyamam*.

The intent of this rule is made sufficiently clear by the commentator, but he is unable to show satisfactorily its connection, or the implication in virtue of which it comes to mean what it does. He puts, however, a bold face upon it, and declares that the *ca*, 'also,' implies the negative (*nañ*: compare Pāṇini ii.2.8 etc.) meaning signified by *tu* (that is to say, the *tu* of the preceding rule). This is quite unintelligible. More defensible would be the continuance of *nityam*, 'constantly:' this, indeed, I conceive to be the real interpretation of the *ca*; although the rule is even thus left insufficiently explained by its context. The term *srādishu* points us to the sixteenth chapter, where is to be found an enumeration of all the cases in the *Sanhitā* exhibiting an *anusvāra* which is not a consequence of the phonetic rules of the treatise—of all the words which in their *pada* form contain an *anusvāra*—and this enumeration is led off (xvi.2) with the syllable *śra*. Many of this class of words are pointed out, as elsewhere in the *Prāticākhya*, by mentioning the words which they precede or follow; which latter, then, become in the view of the treatise their *nimitta*, or 'cause' (taking the *post hoc* or *ante hoc* for a *propter hoc*). Inasmuch, now, as the *pragraha* quality and the occurrence of this *anusvāra* belong to the word itself, independently of its surroundings, it becomes necessary to teach that, when a word has been defined by means of its surroundings as thus characterized, it retains its character even when separated from them, as it is in the *pada*-text. Or, in the language of the rule, the defined occasion of a *pragraha* or of a constituent *anusvāra* is of force, even when it is, or is in, another *pada*.

The commentator, in illustration of the action of the rule, refers us first to iv.28, where *ghñi* and *cakre* are declared *pragraha* when immediately followed by *p*; these words are *pragraha* also in the *pada*-text of the same passages, when there is a pause between them and the *p*. Again, he quotes rule xvi.11, where *mā* is declared to have no *anusvāra* after it when preceded by an *avagraha*; that is, when it begins the second member of a compound, as in *ardhamāse devāḥ* (ii.5.6<sup>6</sup>): here, too, the precept holds when

60. *cakāras tuṣabdanigaditāṇi<sup>1</sup> nañartham anvādiṣati: pragraheshu srādishu ca nānāpadasambandhi<sup>2</sup> nimittam asamhitāyām api svakāryam<sup>3</sup> upadiṣṭi<sup>4</sup> 'ti pragrahānusvārakāryam<sup>5</sup> na nivartate. yathā: vakshyati: ghñi cakre papare (iv.28) pragrahāu bhavata itī: utra pragrahatve papareno<sup>6</sup> 'padishṭe pada-kāle<sup>7</sup> 'tathāi<sup>8</sup> 'va. srādishu ca' yathā: nā<sup>9</sup> 'vagrahapūrvāḥ (xvi.11) ity avagraheṇā<sup>10</sup> 'nusvārāgame nishiddhe pada-kāle<sup>11</sup> 'pi tathāi<sup>12</sup> 'va: yathā: ardh----- shatvanatvāddāu<sup>13</sup> 'tu nānāpadiyam<sup>14</sup> nimittāni samhitāyām eva kāryam karoti<sup>15</sup> 'ty ayam ārambhaḥ: yathā<sup>16</sup>: guc-----: prav-----.*

<sup>1</sup> G. M. -bdena nt. <sup>2</sup> G. M. -dha. <sup>3</sup> G. M. svik. <sup>4</sup> W. -śrak-; B. -hanusvak. <sup>5</sup> G. M. pakāreṇa. <sup>6</sup> G. M. ins. 'pā. <sup>7</sup> G. M. om. <sup>8</sup> W. om. <sup>9</sup> G. M. ins. ca. <sup>10</sup> G. M. -ya. <sup>11</sup> W. om.

the *avagraha* pause intervenes between the two parts of the compound: as, *ardha-māse*. On the other hand, the cause (*nimitta*) of alteration of a sibilant or nasal, if in a different *pada* from the letter it affects, is efficient only in *saṁhitā*: for example, *gucishad iti guci-sat* (iv.2.1<sup>5</sup>), and *pravāhana itī pra-vāhanah* (i.3.3): and this is the occasion of the rule.

I see no reason why this rule does not need to apply also to the cases of an original lingual nasal (*ṇ*) enumerated in the thirteenth chapter.

यथाक्तं पुनरुक्तं त्रिपदप्रभृति त्रिपदप्रभृति ॥ ६१ ॥

61. A repeated passage, of three or more words, is as already established.

That is to say, the reading of any connected passage is as established by the rules for the first place where it occurs: if repeated in a later part of the *Sanhitā*, where other rules, there applicable, would change its reading, it is exempted from their influence.

Several examples are given in illustration by the commentator. In the third chapter (*pragña*) of the first book (*kāṇḍa*) of the *Sanhitā* occurs the phrase *devasya tvā savituh prasave 'gvinoh* (i.3.1<sup>1</sup>: but the same phrase is found also twice before, at i.1.4<sup>2</sup>, 6), and the initial *a* of its last word is cut off by the general rule xi.1; hence, when it occurs again in a *vājapeya* passage (namely at i.7.10<sup>3</sup>), where, by xi.3, the elision of the *a* is forbidden, the effect of the latter rule is suspended, and the passage reads as before. Again, the words *supathā rāye asmān* are first found at i.1.14<sup>2</sup>, where, as the *anuvāka* is a *yājñā*, the *a* of *asmān* remains unelided by xi.3; and when they occur again at i.4.43<sup>1</sup>, that letter still maintains its place. Once more, the phrase *sa jāto garbho asi rodasyoh* is read at iv.1.4<sup>2</sup>, and again at v.1.5<sup>3-4</sup>; the former time in an *ukhya* passage, where the *a* of *asi* is retained by xi.3; and it is therefore retained in the other passage also.

The commentator applies to the rule the restriction that in the repeated passage the word respecting whose form there is question must hold the third place (that is to say, doubtless, that it must have not less than two other words before it). In support of this limitation, he cites a case: at iv.2.8<sup>3</sup>, in an *ukhya* passage, occur

61. trayāṇām padānām samāhāras tripadam: kāryabhājāḥ padasya trītiyatvaṁ vijñeyam: idṛṣaṁ tripadam: tat' prabhṛty ādir yasya tat tripadaprabhṛti yathoktam pūrvoktam vidhīm karoti sva viśeṣaṇaṁ yatra' tripadaprabhṛti punaruktaṁ cet. tathā: 'lupyate tv akāra ekārāukārapūrvah (xi.1) ity anena prathamakāṇḍatṛtiyapragne dev---- ity atrā 'kāre lupte tad eva vākyaṁ vājapeye 'py ulopam bādhitvā tathāi'va bhavati: tripadaprabhṛtītvāt. ubhā vām (i.1.14<sup>1</sup>) ity atra sup---- ity etad ud u tyāṁ jātavēdasam (i.4.43<sup>1</sup>) ity atrā 'pi tathāi

the words *prthivīm anu ye antarikṣhe ye divi tebhyah* (W. B. omit the first two words of the citation), and the *a* of *antarikṣhe* is left unelided by xi.3; but at iv.5.11<sup>2</sup> (in the last *anuvāka* of the chapter called *rudra*: see rule xi.3) we read *ye prthivyām ye 'ntarikṣhe ye divi* (W. B., again, omit the first two words quoted, and also give *ye ant*)—which, but for his restriction, would be a violation of the rule. I cannot but question, however, the right of the commentator thus to limit the rule, for I have noted at least three cases where, if it be admitted, the retention of an initial *u* in a repeated passage would be left without authority: they are *pāvuko asmabhyam* (v.4.4<sup>5</sup> and iv.6.1<sup>3.5</sup>), *predhō agne* (v.4.7<sup>3</sup> and iv.6.5<sup>4</sup>), and *dadhikrāvno akārisham* (vii.4.19<sup>4</sup> and i.5.11<sup>4</sup>). Whether there are other cases like that to which the commentator appeals, I am unable to say: but I cannot help suspecting that he devised this modification of the rule to suit that particular passage, without sufficient regard to what might be required by other parts of the text.

But he is guilty of another piece of arbitrary interpretation which is still more unjustifiable, and which he makes yet lamer work of defending. The term *tripadaprabhṛti* means, according to him, a series of words beginning with three words of which the third is the one whose form is in question—that is to say, a series of at least four words, of which one follows the word of doubtful reading. The case to which he appeals to establish this is as follows: the words *divas puri prathamam jājñe agnir asmat* (W. B. omit *asmat*) occur at i.3.14<sup>4</sup>, in a *yājñyā* passage, where *agnih* keeps its initial vowel by xi.3; again, the words *itah prathamam jājñe agnih* are found at ii.2.4<sup>8</sup>: there seems to be a repetition, and a reading of *agnih* founded upon it; but it is not proper to claim that the retention of *a* here has this ground; it is due to the inclusion (in rule xi.16) of *jājñe* among the words which do not cause the elision: for such inclusion would otherwise be to no purpose (since there is in the *Sanhitā* no other passage to which the prescription should apply). Any other case seeming to require the interpretation here in question I have not noticed; and we have the right to presume that, if the commentator had knowledge of one which supported his view more unequivocally, he would not have failed to refer to it. So far as appears, then, the sole object of this forced

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'va. \* *saṁ te vāyur* (iv.1.4<sup>1</sup>) *ity atra sa.... ity etat krāram*  
*iva* (v.1.5<sup>1</sup>) *ity atrā 'pi tathāi 'va. brāhmaṇavākyeshu tu' tri-*  
*padamātrād vā kāryam bhavati: brāhmaṇavākyeshu pūrvastha-*  
*lasyāi' 'vo 'kteḥ: yathā: imām agrbhñan raṣanām'*  
*(iv.1.2<sup>1</sup>) ity atra mar.... ity etad vākyam<sup>10</sup> ut krāma* (v.1.3<sup>1</sup>)  
*ity atrā 'pi tathāi 'va bhavati. kāryabhñajāḥ padasya tṛtiyatvam*  
*iti kim: prth.... ity <sup>11</sup> ukhye: ye.... iti rudrottamānuvāke.*  
*prabhṛti 'ti kim: tvam agne rudraḥ* (i.3.14<sup>1</sup>) *iti yājñyāyām*  
*divas.... iti vākyam agnaye 'nnavate* (ii.2.4<sup>1</sup>) *ity atra*

interpretation of the word *tripadaprabhṛti* (one which the word may be said decidedly not to admit of) is to save rule xi.16 from the charge of repetition in a single point: we shall presume with much greater plausibility that, when the rule was made, the fact that this particular case was already covered by i.61 was overlooked.

But the commentator virtually admits the unsoundness of his own work by acknowledging that in the *brāhmaṇa*-passages (*brāhmaṇavākya*) of the *Sanhitā* a simple phrase of three words is enough to justify the application of the rule, "because," he says, "of the quotation in the *brāhmaṇa*-passages of a previously-occurring phrase:" that is to say, because the prose part of the *Sanhitā* is to so great an extent occupied with citing and commenting on the phrases and words of other parts—a fact which has, doubtless, been the special occasion and suggestion of the present rule. Thus, the words *maryaṣṛi sphayad varno agniḥ* are quoted at v.1.3<sup>3</sup> (with the customary addition, *ity āha*), from the previous passage iv.1.2<sup>5</sup>: and although the *nābhim* which follows *agniḥ* at its first occurrence is not also quoted, and the quotation is not therefore a *tripadaprabhṛti* according to the commentator's construction of this term, the rule holds good, and the *a* of *agniḥ* has a right to stand.

The general value of this rule is that of a limitation to the last but one; it points out a class of cases in which a rule given for a particular passage is not limited to that passage, but also acts elsewhere; in which, moreover, such a rule does not govern *nītyam*, 'against all opposition,' the reading of the passage to which it relates.

The commentator notices the fact that the repetition of the final word of the rule indicates the conclusion of the chapter. Such repetition is made at the end of each chapter, and by all the manuscripts; and, as it is thus farther ratified by the comment, I have not hesitated to admit it as an authentic part of the text of the *Prātiçākhyā*. G. M. repeat the whole rule in this case.

*itaḥ . . . iti punaruktam: tat*<sup>13</sup> *tathāi* 'vā 'bhavad'<sup>14</sup> *iti cet: māi* 'vam: *tripadamātrād*<sup>15</sup> *eva tathābhāva*<sup>16</sup> *iti* 'vaktum na yuktam: *kiṁ tu jajñe sañsphānaḥ* (xi.16) *iti jajñegrahaṇasāmarthyāt: 'anyathā tasya*<sup>17</sup> *vādyarthya*<sup>18</sup>.

*padavīpsā*<sup>19</sup> 'dhyāyaparisaṁāptim dyotayati.

*iti tribhāshyaratne prātiçākhyavivarane*  
*prathamā 'dhyāyaḥ.*

<sup>1</sup> G. M. om. <sup>2</sup> W. -*nāya*; G. M. *shena*. <sup>3</sup> G. M. *idam*. <sup>4</sup> G. M. ins. *hi*. <sup>5</sup> G. M. ins. *tathāi*. <sup>6</sup> G. M. om. <sup>7</sup> G. M. *pūrvasyāi*. <sup>8</sup> G. M. 'ktah. <sup>9</sup> G. M. om. <sup>10</sup> G. M. om. <sup>11</sup> G. M. ins. *ebhya*. <sup>12</sup> G. M. om. <sup>13</sup> G. M. *syād*. <sup>14</sup> G. M. *tripadād*. <sup>15</sup> G. M. *tathā bhavatu*. <sup>16</sup> G. M. ins. *atra*. <sup>17</sup> W. om. <sup>18</sup> G. M. *tasyāt* 'va. <sup>19</sup> G. M. *padāvṛttī*.

## CHAPTER II.

CONTENTS: 1-11, general mode of production of articulate sounds, distinction of surd and sonant sounds, etc.; 12-29, special rules for the production of vowels and diphthongs; 30, nasals; 31-34, difference of vowels and consonants; 35-39, mode of production of mutes; 40-43, of semivowels; 44-45, of spirants; 46-48, of *h* and *ḥ*; 49-52, of nasal sounds.

## अथ शब्दोत्पत्तिः ॥ १ ॥

## 1. Now for the origin of sound.

For the word *atha* in this rule the commentator allows us our choice between two interpretations: it either indicates immediate succession—thus, the list of articulate sounds having been given, there next arises the desire to know what is the cause of these sounds, or how they become apprehensible by the sense, and then follows the explanation here to be given—or it is introductory, signifying that from this point onward the subject of the origin of sound is the one had in hand. Compare the similar and yet more lengthy discussion under rule i.1. He then goes on to draw out the significance of the rule itself. *Ṣabda* he explains by *dhvani*: both, when used thus distinctively, mean audible sound in general, rather than articulate sound or voice (compare xxii.1,2; xxiii.3). He paraphrases: “of the articulate sounds, *a* etc., the cause of perception, or their origin, their birth, the apprehension by the sense—just as, even before water is seen, there is moisture in the ground, and that becomes visible in consequence of digging—this is the subject of description.” We seem to catch here a glimpse of that same doctrine of the eternity of sound to which reference was made above, under i.57: our organs do not properly produce it, but their action brings it to the cognizance of the senses, as the action of digging brings water to light.

1. *ukto varṇasamāmnāyah: teshām varṇānām kīdrk<sup>1</sup> kāra-  
nam<sup>2</sup> katham vā tadupalabdhir ity ākāṅkshānantaram<sup>3</sup> nirōpyata  
ity ānantaryārtho 'thaṣabdaḥ. atha vā: ita uttaram yad vaksh-  
yate tac chabdotpattir ity etad<sup>4</sup> adhikṛtam veditavyam ity adhikā-  
rārthah. ṣabdo nāma dhvaniḥ: varṇānām akārādīnām upādā-  
nakāraṇam<sup>5</sup> tadutpattir<sup>6</sup> janma upalabdhir vā: yatho 'dakasya  
'darṣanāt pūrvam eva bhūmāu jalam asty eva tat khaṇanād<sup>7</sup> drṣ-  
yate tadvat<sup>8</sup>: se 'yam ucyata<sup>9</sup> iti sūtrārthah.*

<sup>1</sup> G. M. *kīdrkam*. <sup>2</sup> W. *karāṇam*. <sup>3</sup> G. M. *ins. tan*. <sup>4</sup> G. M. *om*. <sup>5</sup> B. *karāṇam*.  
<sup>6</sup> G. M. *taṣya ut*. <sup>7</sup> W. B. *om*. <sup>8</sup> MSS. *khaṇanā*. <sup>9</sup> G. M. *drabhyata*.

## वायुशरीरसमीरणत्कण्ठोरसोः संधाने ॥ २ ॥

2. By the setting in motion of air by the body, at the junction of throat and breast.

The first part of this rule (literally, 'from air-body-impulsion') is obscurely expressed, and of ambiguous meaning. The commentator gives three explanations of it, the first of which is also itself obscure. Agni ('fire, warmth'—'heat of the body?'), he says, impels Vāyu ('air, wind'); that is what "air-body" means (but how?). From such an impulsion—that is to say, expulsion, effort at utterance—at the junction of, or between, throat and breast, comes the origination of sound. And he quotes a verse from the Çikshâ (verses 8-9 of the Yajus version, verses 6-7 of the Rik version: see Weber's Ind. Stud., iv.350-1): "the mind impels the body-fire; that sets in motion air; and air, moving in the breast, generates a gentle tone." Again (or rather, apparently, as a part of the same explanation: but its inconsistency with the rest is palpable), he makes a copulative compound of *vāyu-çarīra*, namely 'air-and-body': "from the impulsion of those two." Once more, he quotes as the opinion of other authorities that *vāyu-çarīra* means 'the air in the body,' the compound being of such a sort that that which should be its first member is put last, after the analogy of *rājadanta*, 'upper incisor' (literally, 'king-tooth'—that is, as the Hindu etymologists explain it, 'tooth-king, chief among the teeth'), and the other words composing that *gana* (to Pān. ii.2.31). And he adds the remark that, in this interpretation, the air is understood as the cause of the impulsion, not its product.

In the translation of the rule given above, the primary division of the compound is regarded as to be made after *vāyu*; *çarīra-samīraṇa* meaning an 'impulsion by the body,' and *vāyu* being prefixed in a genitive relation, 'of the air.' This is harsh, but appears to me more acceptable and less violent than the other constructions proposed. Practically, the point is of small consequence.

2. *vāyum agniḥ samīrayati 'ti vāyuçarīram: tathābhātāt samīraṇāt: preraṇād abhighātāt' ity arthaḥ: kaṇṭhorasoḥ samīdhāne madhyadeṣe çabdopattir bhavati 'ti': çikshā cāi 'vam asti 'ti':*

*manaḥ kāyāgnim' āhanti' sa' prerayati mārutam':*

*mārutas tā 'rasi caran mandraṁ janayati 'svaram*

*iti'. vāyuç ca çarīram ca vāyuçarīre: tayoh samīraṇam: tasmāt'. anye tv āhuḥ: vāyoh çarīre sataḥ samīraṇam: "tasmāc chabdotpattir iti: tatre"<sup>1</sup> 'tīham samāsaḥ: rājadantādītvaç charīrasya"<sup>2</sup> paranipātaḥ: çarīre vāyur"<sup>3</sup> vāyuçarīram: tasya samīraṇam"<sup>4</sup>: tasmāt. asmin mate vāyoh samīraṇakartṛtvam eva na tu karma-tvam.*

<sup>1</sup> G. M. *abhipā-*. <sup>2</sup> G. M. *om.* <sup>3</sup> G. M. *om.* <sup>4</sup> G. M. *-gni.* <sup>5</sup> G. M. *kānti.* <sup>6</sup> G. M. *sam.* <sup>7</sup> G. M. *om.* <sup>8</sup> G. M. *om.* <sup>9</sup> G. M. *ins. vāyuçarīrasamīraṇāt.* <sup>10</sup> B. *om.* <sup>11</sup> G. M. *atre.* <sup>12</sup> G. M. *-raçabdasya.* <sup>13</sup> G. M. *om.*

Compare with what is taught by our treatise here and later (xxii.1,2; xxiii.1-3) Vāj. Pr. i.6-9; Rik Pr. xiii.1.

तस्य प्रातिश्रुत्कानि भवत्युरः कण्ठः शिरो मुखं  
नासिके इति ॥३॥

3. The parts which give it audible quality are breast, throat, head, mouth, and nostrils.

The commentator explains *prātiśrutkāni* as signifying 'the places of production (*sthānāni*), having to do with the resonance (*prātiśrut*=*pratidhvani*, 'resonance'), of the aforesaid sound (*śabda*).' He offers no remark upon the organs enumerated, but leaves their various offices to be derived from the rules which follow. But, in anticipation of the next three rules, he observes that they teach the three-fold quality of sound, as sonant, surd, and *h*-sound, rule 4 giving the definition of the first kind.

The *Ōikshā* (v.13: Weber's Ind. Stud. iv.351) makes an enumeration of eight *sthānas*, or places of production of articulate sounds, dividing the "mouth" of our list into root of the tongue, teeth, lips, and palate.

संवृते कण्ठे नादः क्रियते ॥४॥

4. When the throat is closed, tone is produced.

The commentator treats this rule as a definition of the technical term *nāda*, 'tone,' and cites rule 8, below, as an example of the use of the term.

The Rik Pr. (xiii.1) gives a corresponding definition of sonant utterance, but specifies the aperture (*kha*) of the throat as the part whose contraction or closure produces the tone. Compare also Vāj. Pr. i.11. It is greatly to the credit of the ancient Hindu phonetists that they had gained by acute observation so clear an idea of the manner in which the intonation of the breath is effected in the throat; but precisely how accurate a knowledge

3. *tasya prakṛtasya*<sup>1</sup> *śabdasyo* 'raḥprabhṛtīni *sthānāni* <sup>2</sup> *bhavanti*: *prātiśrut*<sup>3</sup> *pratidhvaniḥ*: 'tatsambandhīni *prātiśrutkāni*'. 'saṁvṛte kaṇṭhe nādaḥ kriyate (ii.4) etadādinā sūtratrāyaṇa śabdātrāividhyam<sup>4</sup> ucyate: nādaḥ<sup>5</sup> svāso hakāraḥ ce 'ti: tāvaṇ nādalakṣaṇam āha<sup>6</sup> '.

<sup>1</sup> G. M. *prakṛti*. <sup>2</sup> G. M. *ina*. *prātiśrutkāni*. <sup>3</sup> G. M. *-śrutkā*. <sup>4</sup> W. om. <sup>5</sup> G. M. insert this (excepting the rule) at the beginning of the commentary to the next rule. <sup>6</sup> G. M. *śabdasya tr.*. <sup>7</sup> MSS. *nāda*. <sup>8</sup> G. M. *ucyate*.

4. *saṁvṛte kaṇṭhe yaḥ śabdaḥ kriyate sa nādasamījño bhavati. samījñādyāḥ*<sup>1</sup> *prayojanam*: *nādo* 'nupradānam (ii.8) iti<sup>2</sup> '.

<sup>1</sup> G. M. *nādasam-*. <sup>2</sup> G. M. *ity ādi*.



they had of the nature and action of the vocal chords, whose tension produces the closure, we, of course, cannot say.

विवृते श्वासः ॥ ५ ॥

5. When it is opened, breath is produced.

The explanation given of this rule corresponds with that of the preceding, and the rule cited for the use of the term *śvāsa*, 'breath,' is ii.10.

मध्ये हकारः ॥ ६ ॥

6. When in an intermediate condition, the *h*-sound is produced.

*Madhye* is explained as meaning 'in a method intermediate between closed and opened:' the rest of the comment agrees with the two preceding, and the cited rule is ii.9.

Of the other *Prātiçākhyas*, only that of the *Rig-Veda* sets up a third kind of articulated material, besides tone and breath; and that (xiii.2) derives the material from a combination of the two others, rather than their mean. I have already (note to *Ath. Pr.* i.13) expressed my opinion that the attempt to establish this distinction is forced and futile, and I see at present no reason for changing it. That intonated and unintonated breath should be emitted from the same throat at once is physically impossible. In loud stridulous whispering, there is a tension of the vocal chords only short of that which gives rise to sonant vibration; and if any one chooses to claim that the aspirations used in loud speaking partake of such a character, sometimes or always, we need not be at the pains to contradict him.

ता वर्णप्रकृतयः ॥ ७ ॥

7. Those are the materials of alphabetic sounds.

That is to say, the three kinds of material just described—tone, breath, and *h*-sound, some letters having one of these as the material out of which they are made, and others another. Just so, it is added, jars and dishes have clay for their material, and thread is the material of cloth.

The commentator then goes on to raise and answer a grammatical objection to the form of the rule. Since it is the office of a

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5. *vivṛte kaṇṭhe yaḥ śabdah kriyate sa śvāsaśmṛjño bhavati. śmṛjñādyāḥ prayojanam: aghosheshu śvāsaḥ* (ii.10) *iti.*

6. *saṁvṛtavivṛtayor madhye madhyaprakāre yaḥ śabdah kriyate sa hākārasaśmṛjño bhavati. śmṛjñādyāḥ prayojanam: hākāro hacaturtheshv* (ii.9) *iti.*

pronoun to call to mind things already mentioned, and the words *nāda*, *śvāsa*, and *hakāra*, which are referred to by the pronoun in this rule, are masculine, why is the pronoun feminine (*tāh*, instead of *te*)? The reply is: "by the *dictum* of the Mahābhāṣya, 'pronouns effecting the equivalence of the thing pointed at and of that which is pointed out respecting it assume at pleasure the gender of either of the two,' is established the propriety of the form used in the rule; therefore there takes place a mutual accordance, or apposition." The passage referred to is apparently that found, not in the Mahābhāṣya itself, but in Kaiyyāṭa's Mahābhāṣya-pradīpa, nearly at the beginning of the work (I owe this reference to the kindness of Prof. Goldstücker): in Ballantyne's edition (p. 7) it reads, with several variations from the text given by our commentator, *uddiṣyamānapratinirdiṣyamānayoḥ ekatvam āpādayanti sarvanāmāni paryāyena tallīṅgam upādadata iti*. Reference is again made to this passage for a similar purpose under v.2.

The Rik Pr. (xiii.2) has this rule also, in nearly identical form.

## नादोऽनुप्रदानश्च स्वरघोषवत्सु ॥८॥

8. In vowels and sonant consonants, the emission is sound.

The term *anupradāna* is etymologized as representing *anupradiyate* 'nena varṇaḥ', 'therewith is given forth an articulate sound;' and *anupradiyate* is farther explained by *upādiyate*, 'is obtained,' and *janyate*, 'is generated.' As synonym for the same term is given *mūlakāraṇa*, 'radical cause.'

I have already (note to Ath. Pr. i.13) called attention to the praiseworthy unanimity with which the Hindu phonetists define

7. *varṇānām prakṛtayo varṇaprakṛtayaḥ: tā varṇuprakṛtayo bhavanti ye nādaśvāsaḥakāra uktāḥ: nādaprakṛtayaḥ kecid varṇāḥ: śvāsaprakṛtayo 'nye: hakāraprakṛtayo 'nye: yathā mṛtprakṛtayo ghaṭaṇṇāśvādayaḥ: yathā vā' tantuprakṛtayoḥ paṭāḥ. nanu sarvanāmnaḥ prakṛtaparāmarcītvaṇ' nādaśvāsaḥakāreṣhu pūmliṅgeṣhu <sup>1</sup> satsu tā iti strīliṅgaḥ prayogaḥ katham sādhuḥ. ucyate: nirdiṣyamānapratinirdiṣyamānayoḥ ekatām āpādayanti sarvanāmāni kāmācāreṇa tallīṅgam<sup>2</sup> upādadata iti mahābhāṣya-vacanāt prayogasādhutvam adhyavasiyate: tasmād anyonyānvayaḥ<sup>3</sup> sambhavati<sup>4</sup>.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. -ṛṣakav-. <sup>3</sup> G. M. ins. parāmarcārheṣhu. <sup>4</sup> W. -prakṛtī-nīd-. <sup>5</sup> W. -āgātām; G. M. tāllā-. <sup>6</sup> G. M. -yasambhavaḥ. <sup>7</sup> G. M. om.

8. *svareshu ghoshavatsu ca' varṇeṣhu nādo 'nupradānam bhavati: anupradiyate 'nena varṇa' ity anupradānam mūlakāraṇam: anupradiyata upādiyate janyata ity arthaḥ.* -

<sup>1</sup> W. om. <sup>2</sup> W. B. -ṇā.

the true ground of the distinction between surd and sonant letters. European phonetists, after long perplexing the subject with such false distinctions as are expressed by the terms "soft" and "hard," "weak" and "strong," and the like, seem now at last to be coming to a universal accordance in the correct view.

### ककारो रुचतुर्थेषु ॥ ९ ॥

9. In *h* and in sonant aspirate mutes, it is *h*-sound.

For the quality of this *h*-sound, see rule 6, above. The Rik Pr. (xiii.2,5: rules 6,17) connects in the same manner *h* and the "fourth" mutes. Our treatise evidently regards the peculiar *h*-sound belonging to the sonant aspirates not as something that follows the breach of contact, but as inhering in the letter, in the same manner as tone in the simple sonants. Whether the Rik Pr. hints at a difference of opinion on this point may be made a matter of question. But the failure on the part of the Prâtichākyas to recognize the essentially compound character of the aspirate mutes, the fact that these differ from the unaspirated mutes by interposing something between the mute and the following vowel, is one of their marked weaknesses.

The commentator enters into no labored exposition of the rule, but spends his strength, rather, in defending its situation. He first suggests the objection that it is not in proper place, as offending against the order observed in the definition of the three kinds of material (the *h*-sound is defined last, and we should therefore expect the letters containing it to be specified last); but claims in reply that it is, after all, in place, being intended to obviate an undue extension of the preceding rule, which would otherwise be liable to be made, since *h* and the "fourth" mutes are included (by i.13,14) among the sonant consonants, to which that rule applies.

### अघोषेषु श्वासः ॥ १० ॥

10. In surd consonants, it is breath.

Which are the surd consonants, was taught us in rule i.12.

9. *hakāraḥ ca caturthāḥ ca hacaturthāḥ: teshu varṇeshu ha-kāro nupradānam bhavati. nanu sañjñāvidhānakramabhāṅga-prasaṅgān nā tre 'dam sūtram avatarati. ghoshavataḥ iti sāmānyān nādo hacaturtheshu ca prasajyata ity atiprasaṅgaparihā-rārthatvād avataraty eve 'ti vādamaḥ.*

<sup>1</sup> W. haḥ. <sup>2</sup> W. om. <sup>3</sup> G. M. B. -bhāṅgān. <sup>4</sup> G. M. om. <sup>5</sup> G. M. jyeta. <sup>6</sup> G. M. vādah.

10. *aghosheshu varṇeshu śvāso nupradānam bhavati.*

<sup>1</sup> B. omits rule and comment.

## भूयान्प्रथमेभ्यो ऽन्येषु ॥११॥

11. And more of it in the other surd letters than in the simple surd mutes.

Here *śvāsa*, 'breath,' is continued by implication from the preceding rule "in virtue of vicinage" (*sām̐nidhyāt*), as the commentator says (there being no *ca*, 'and,' in the rule, to indicate it directly). The other surd letters are the surd aspirate mutes and the spirants (excepting *h*). There is no separation made of these two classes upon the important ground that in the spirants the greater expenditure of breath inheres in the whole character of the sound, as being fricative, while in the aspirate mutes it consists in a brief emission between the explosion of the contact and the following vowel.

The Rik Pr. (xiii.6) says "some regard the breath in the aspirates as quicker"—an ambiguously indefinite expression.

## अवर्णे नात्युपसङ्कृतमोष्ठकुन् नातिव्यस्तम् ॥१२॥

12. In forming the *a*-vowels, the lips and jaws must not be too nearly approximated, nor too widely separated.

The plain intent of this rule appears to be to guard against an excess either of openness or of closeness in the utterance of *a* and *ā*, while at the same time these two sounds are considered as alike in quality. Such is not, however, the understanding of the commentator; he declares it impossible to follow both directions in forming one sound, and directs that a division be made: excessive approximation is to be avoided in the case of *a*, and excessive separation in those of the long *ā* and protracted *ā̐*. If his intention had been to recognize the same difference in quality between *a* and *ā* which is taught by the Ath. Pr. and Vāj. Pr. and by Pāṇini (see note to Ath. Pr. 1.36), he would have been likely to apply the two directions of the rule in a contrary manner, warning against over-openness in *a* and over-closeness in *ā*.

11. *sām̐nidhyāc śvāsa iti labhyate: prathamēbhyo 'nyeshv aghosheshu śvāso' bhūyān adhiko bhavati.*

<sup>1</sup> G. M. om.

12. *avarṇa uccāryamāna oṣṭhahana atyupasaṁhṛtam atisaṁ-  
ślisṭam na bhavati: ativyastam ativivṛtam 'ca na' bhavati.  
oṣṭhāu ca hanā c' oṣṭhahanu: dvandvaḥ ca prāṇitūryasendā-  
gāndā (Pāṇ. ii.4.2) ity ekavadbhāvāḥ: tad etad' ekasminn ubha-  
yathā na śakyate kartum iti yogavibhāgaḥ kāryaḥ': akāre nā'  
'atyupasaṁhṛtam ākāre ca' phute ca nā' ativyastam iti.*

(<sup>1</sup>) W. na ca. <sup>2</sup> W. eva tad; G. M. om. <sup>3</sup> G. M. B. om. <sup>4</sup> W. G. ṇā. <sup>5</sup> W. B. om.

The term *oshthahanu*, though singular, is declared to signify the two lips and the two jaws, and a rule of Pānini (ii.4.2) is quoted in justification of such treatment of a copulative compound.

### ओकारे च ॥ १३ ॥

13. Also in uttering *o*.

The "also" (*ca*) of this rule, we are told, brings forward only the action of the jaws prescribed in the preceding rule: this appears from the fact that the one following gives a special direction with regard to the action of the lips. In forming an *o*, then, the jaws are not to be too widely separated.

### ओष्ठौ तूपसङ्कतरौ ॥ १४ ॥

14. But the lips are more nearly approximated.

"Vicinage" is here again made the sufficiently obvious ground of assuming that the direction applies to the utterance of *o*. The "but" (*tu*) of the rule, according to Vararuci, one of the three authorities from whom our comment is principally derived (see the introduction), annuls the direction formerly (in rule 12) given as to the position of the lips: but Māhisheya, another of the same authorities, has explained it as exempting from the widely separated condition the *o* of such words as *bandhoḥ* (ii.5.87). This latter interpretation is quite absurd, or else I am very obtuse with regard to it.

As regards the precise tone of the *o*, such directions as these can teach us nothing satisfactory. The only valuable conclusion which we derive from them is that the authors of the *Prātiçākhyā* looked upon the sound as a simple homogeneous tone—not phonetically diphthongal, although in classification excluded (by rule i.2) from the category of simple vowels. The same, we shall see, is the case with *e* also.

### इषत्प्रकुष्टावेकारे ॥ १५ ॥

15. In uttering *e*, they are slightly protracted.

13. *caḥāro hanumātrakāryānvādeçakah: oshthakāryasya pa-rasātrena viçeshavidhānāt. okāra uccāryamāṇe hanū ativyayaste na bhavataḥ.*

14. *sānnidhyād okāra iti labhyate: okāre kārya oshthāv' upasamhrtatarāu syātām: tuçabda oshthayoḥ pārvoktavidhim nivārayati' ti vararucir uvāca. māhisheyas tu babhāshe: bandhor ity ādikam okāram savyañjanam' vyastato' nivārayati' ti.*

<sup>1</sup> W. B. om. <sup>2</sup> G. M. vār. <sup>3</sup> G. M. vyañj. <sup>4</sup> W. vyes.

That "they" means the lips is, we are told, sufficiently indicated by the dual number of the adjective. *Prakṛṣhṭa*, 'protracted,' is glossed by *saṁnikṛṣhṭa*, 'drawn down together, brought near.'

उपसङ्कृतरे कनू ॥ १६ ॥

16. The jaws are more nearly approached.

The force of the comparative is explained by the usual term *atipayena*, 'with excess.'

In the utterance of *e*, the position of the tongue is also a matter of importance, and is explained in the next rule.

निष्कामध्यान्ताभ्यां चोत्तराङ्गम्यात्स्पर्शयति ॥ १७ ॥

17. And one touches the borders of the upper back jaws with the edges of the middle of the tongue.

The "and" (*ca*) in this rule we are directed to regard as bringing forward the *ekāra* of rule 15, "on the frog-leap principle"—that is to say, by overleaping the intervening rule. The terms descriptive of the organs concerned I have translated in accordance with the directions of the commentator, although much tempted to render *jambhyān* by 'jaw-teeth, grinders.' I cannot doubt that *jambhyān* is the true reading here, although the MSS. give a curious and perplexing variety of forms to the word, and *uttarāñ jambhyānt* is not once read: T. comes nearest to it, giving *uttarāñ jambhyām*; W. has *uttarā jambhyānt* in the rule, and *uttarā jambhyān* and *jambhyān* in the comment; B., *uttarāñ jambhyāt* in the rule, *uttarā jambhyān* and *jambhyān* in the comment; G. and M., *uttarāñ jambhyām* in the rule; G., *uttarām jambhyām* and *jambhyām*, and M., *uttarāñ jambhyām* and *jambhyām*, in the comment. The verb *sparṣayati* is equivalent to *spr̥ṣet*, the causative ending *ṇic* being added without altering the meaning of the simple verb (compare Pān. iii.1.25), as in *pālay* for *pā*, and other like cases.

15. *prakṛṣhṭāv ity atra divacanena prakṛtāv oshṭhāu gr̥hyete: ekāre kārya oshṭhāv iṣhatprakṛṣhṭāu syātām. prakṛṣhṭatā saṁnikṛṣhṭatā.*

16. *sāninidhyād ekāra iti labhyate: ekāre kārye hanā upasamhṛtatāre bhavataḥ. atipayeno 'pasamhṛte upasamhṛtatāre.*

17. *ekāre kārye jīhvāmadhyāntābhyām uttarāñ jambhyānt sparṣayati spr̥ṣet ity arthaḥ: pālayati' 'ty ādivat svārthe ṇic: jambhyān iti hanāmāluprāntadeçān' ity arthaḥ: mandākaphutinyāyena' cakāra ekāram ākarṣhati. jīhvāyā 'madhyām jīhvāmadhyam: tasyā 'ntāu': tābhyām jīhvāmadhyāntābhyām.*

<sup>1</sup> G. M. *pālay*. <sup>2</sup> G. M. *-ṣam*; W. *-ntaprade-*. <sup>3</sup> G. M. *-kagatiny-*. <sup>4</sup> W. *madhya antāu*; B. *madhyasya anān*.

In order to complete the definition of the mode of production of *e*, rules 20 and 23, below, have yet to be applied; but they add nothing essential to the description of the present rule, which assures to the vowel, as clearly as any such description could do, the "continental" sound of *e*, or that which it has in *they*, short in *met*. There is no hint of a composite or diphthongal utterance, any more than in the case of *o*. A diphthongal utterance, however, as *ai*, *au* (in *aisle*, *house*), we must assume them to have had originally (compare note to Ath. Pr. i.40).

### उपसंस्कृतरे च निक्षायमृकार्कारल्कारेषु बस्व- पूपसंस्करति ॥ १८ ॥

18. The jaws, also, are more closely approximated, and the tip of the tongue is brought into close proximity to the upper back gums, in *r*, *ṛ*, and *l*.

The construction of this rule is very harsh: the subject *hanā*, 'jaws,' comes into its first member again with a flying leap from rule 16, drawn by the *ca*, 'also;' while the second member starts off independently, "one approximates," with no connective to bind it to the other. These roughnesses are unremarked by the commentator, and I have smoothed them over in the translation. The word *upasaṃharati*, 'approximates,' is glossed in the comment by *nikshipet*, 'let one throw down (or apply),' and *barsvās* is explained as 'the high places behind the row of teeth'—that is, the swelling of the inner gums.

The commentator starts a question as to the propriety of the conversion of *ṛ* and *l* in this rule into *r* and *l* after *a* (*ṛkāraṅkāraṅkāra*, from *ṛkāra-ṛkāra-lkāra*), the cases not being covered by the prescription given below (at x.8: no case of the combination of *ṛ* and *l* occurring in the *Sanhitā*, the *Prātiçākhyā* makes no provision for it): he is compelled to acknowledge that this treatise does not teach the conversion, but claims that it is justified by the authority of other text-books; and that the same explanation applies to an earlier case (rule i.31) of a like combination.

This wholly insufficient direction is all that our treatise gives

18. *caçabdo hanvor' anvādeçakah: ṛkāra ṛkāra lkāre ca kārye hanā' upasaṃhṛtatāre bhavataḥ: jihvāgraṃ ca barsveshū' pasamharati nikshipet: barsveshv iti dantapañkter upariṣṭād uccapradeçeshv ity arthaḥ. nanv aram ṛkārapare (x.8) iti lakṣaṇa-sambhavād' ṛkāraṅkāraṅkāreshv iti katham saṃdhiḥ sādhuḥ. satyaṃ nāi' tallakṣaṇāt: kim tu çāstrāntarabalāt': evam ṛkāra-lkāraṅ hrasvādv (i.31) iti vijñeyam'.*

<sup>1</sup> W. *hanvār*; B. *h*; G. M. *hanōr*. <sup>2</sup> W. *om*. <sup>3</sup> G. M. *-pas-*; B. *-pasamjñavāddā*.  
<sup>4</sup> G. M. *ina. sādhuḥ*. <sup>5</sup> G. M. *jñeyam*.

us for the utterance of the difficult *r* and *l* vowels. By i.2, they are excluded from the category of simple homogeneous vowels. For the teachings of the other Prāticākhyas respecting them, see note to Ath. Pr. i.37. However they may have been pronounced at the period of grammatical treatment of the Vedic texts, we have no good reason to doubt that, at the time when those texts were composed, they were phonetically the same with the semi-vowels *r* and *l*, differing from them only as, for example, the *l* of *able* differs from that of *ably*, the *r* of (French) *aigre* from that of *aigri*. For a theoretical discussion of this double value of the articulated sounds which lie nearly upon the boundary line between vowels and consonants, see Journ. Am. Or. Soc. viii.362 seq.

### एकेषामनुस्वारस्वरभक्तयोश्च ॥ ११ ॥

19. As also, according to some, in *anuvāra* and *svara-bhakti*.

In this case, we are told, the “also” (*ca*) brings down the whole of the preceding rule, and the meaning is, that there is approximation of the jaws in uttering *anuvāra*, and approach of the tip of the tongue to the gums in uttering the *svarabhakti*, according to the opinion of some; while others hold that *anuvāra* is simply nasal, and the *svarabhakti* (see xxi.15) equivalent to *r*. This, the commentator adds, is Vararuci’s explanation, and its truth is questionable. We, in our turn, may regard it as matter for question whether this attribution and expression of doubt apply to the whole interpretation of the rule, or only to its concluding part, the statement of the opinion of “others.” The latter is perhaps most probable.

So far as regards *anuvāra*, we can hardly ascribe any value or propriety to this rule; the definition of *svarabhakti* in connection with that of the *r*-vowels is natural enough.

### अनादेशे प्राण्यस्ता जिह्वा ॥ २० ॥

20. In the absence of special direction, the tongue is thrust down forward.

When no such direction as “with the point of the tongue,” “with

19. *cakārah pārvoktavidhim anvāḍiṣati: yathāsamkhyenā' nūsvārasvarabhaktyoḥ pārvoktavidhir bhavati: anuvāre hanvor upasamhārah: svarabhaktāu jihvāgrasya barsveshā' pasamhārah: etad ekeshām matam. anyeshām tu matam anuvārasyā' nūnā-sikamātratvam: svarabhakter ṛkāratulyatvam. iti vararucima-tum': tac cintyam*<sup>1</sup>.

<sup>1</sup> G. M. -khyo. <sup>2</sup> G. M. -ciracitam. <sup>3</sup> W. cityam; B. cānityam.



the middle of the tongue" is given, then its position is to be understood as here directed. To explain *pranyastā*, the commentator gives, besides an ordinary analysis, the expression "in a quiescent state;" as example, he cites *upa mā* (iii.2.4<sup>1</sup>: G. and M. spoil the citation by adding the following word, *dyāvāprthivī*), in the utterance of which words the tongue is not called perceptibly into action. But this interpretation evokes a difficulty: "since the position of quiescence is assured to all the articulating organs in the absence of any direction respecting them, of what use is this precept?" The reply is: *e* (as taught by rule 17, above) is to be produced with the edges of the middle of the tongue, and the *a* contained in that letter is of the same character; hence it might be inferred, from the identity of the *a*-quality, that *a* was to be so uttered in other situations, as in words like *atha* (i.1.13<sup>1</sup> et al., if the word is to be regarded here as a citation)—a misapprehension which the rule removes. To this reply the objection may be raised that our treatise acknowledges the presence of no such element as *a* in *e*, and that an *a* uttered with the middle of the tongue is a phonetic impossibility. The direction respecting the tongue may well enough be regarded as a not entirely negative one; or it may have been deemed desirable to fix so very mobile and unruly a member by a special law.

## अकारवदोष्ठी ॥ २१ ॥

21. The lips are as in the utterance of *a*.

We are directed to include in this rule, by vicinage, "in the absence of special direction." The proper position of the lips for uttering *a* was given in rule 12, above. As illustration is added, quite needlessly, the word *indrah* (*passim*); the southern manuscripts read instead *indriyāvaḥ* (vi.5.8<sup>2</sup>).

20. *yatra jihvāgreṇa jihvāmadhyeṇa 'ty ādir' anādeṣas ' tatra viśhaye jihvā pranyastā tūshṇīmabhātā bhavati: prakarṣheṇa nyastā pranyasta'. yathā: upa----- nanv anādeṣe sarvakaraṇānām tūshṇīmabhāvasiddheḥ kimartho 'yam ārambhah. ucyate: ekārasya jihvāmadhyāntanishpādyatvam' asti: tadavayavasyā 'kārasya tathātvam asti: akāratvasāmyād anyatrā 'py athe 'ty ādāu tathātvam prasajyeta: tac cā 'nishtam: tan mā bhād iti parihārah. 'nā 'deṣo 'nādeṣaḥ': tasmin: upadeṣābhāva ity arthah.*

<sup>1</sup> G. M. ādir. <sup>2</sup> G. M. ins. anupadeṣaḥ. <sup>3</sup> W. B. -ñibh-. <sup>4</sup> W. B. om. <sup>5</sup> G. M. -dyamānatvam. <sup>6</sup> G. M. asti 'ti. <sup>7</sup> G. M. ins. 'pi. <sup>8</sup> W. anūdeṣaḥ; B. anādeṣaḥ.

21. *sāmnidhyād anādeṣa iti labhyate: oshṭhāyor yatrā 'nādeṣas tatrā 'kāravād akāre yathā tath' oshṭhāu bhavataḥ: nā 'tyupa-sanishṭatatarāv' ity arthah. yathā: indra<sup>1</sup> iti.*

<sup>1</sup> MSS. tathā. <sup>2</sup> G. M. -hṛtāv. <sup>3</sup> G. M. indriyāva.

## ताली जिह्वामध्यमिवर्णे ॥ २२ ॥

22. In the *i*-vowels, the middle of the tongue is to be approximated to the palate.

The comment supplies, without remark, the predicate "to be approximated," and gives as example *iṣhe tvā* (i.1.1 et al.).

## एकारे च ॥ २३ ॥

23. Also in *e*.

Here the "also" (*ca*) brings down the whole of the preceding precept, both the specification of the active organ (*karana*) and that of the passive organ or place (*sthāna*). The exposition of the meaning of the rule is very simple and easy; but the commentator does not fail to notice that its necessity is open to objection upon two grounds, and enters into its defense at considerable length. The first objection is, why make two separate rules (22 and 23) for a single direction?—that is to say, if the *i*-vowels and *e* are all produced by the approximation of the middle of the tongue to the palate, why not include them in one rule together? The answer given is that the degree of approximation is not the same in the two cases, but is less in the *e* than in the *i*-vowels. If it be asked, why is this so? the reply is made, because the *e* is mixed with *a*, and production of this *a* with the middle of the tongue is on account of its constituting a part of *e*, and not by reason of its own natural character (compare the comment to rule 20, above)—which special qualification is sufficient ground for the less degree of approximation. The second difficulty is stated thus: both place and organ of *e* have been already defined in rules 15–17, above; but here is laid down for the same letter something different: and it is not possible that both directions should be followed

22. *ivarṇe kārye jīhvāmadhyam tālāv upasamhartavyam. yathā: iṣhe..... 'jīhvāyā madhyam' jīhvāmadhyam.*

(1) W. om. 2 B. om.

23. *cakārah pārvavidhim anvādiṣati: ekāre kārye 'jīhvāmadhyam tālāv' upasamhartavyam. nanu vidhau samāne prthak-sūtrārambhah kimarthaḥ. ucyate: ivarṇe yathā jīhvāmadhyo-pasamhāro na khalv evam ekāre kim tu tato' nyāna ity arthaḥ: kutaḥ: akāramicritatvād ekārasya: akārasya ca tadekādeṣatvāj jīhvāmadhyāntanishpādyatvam na tu svataḥ: ata eva sopādhi-katvān nyānatvopapattiḥ. iṣhatprakṛṣṭāv (ii.15) ity atra sūtratrayeṇāi 'kārasya sthānakarane nirdiṣṭe: iha tu tato 'nyat tasyāi' va nirdiṣyate: tad ekasmin ubhayathā kartum na śak-yate: virodhāt tasmād atra yogavibhāgaḥ kartavyaḥ: avyāñ-*

in the production of one sound. To get rid of this difficulty, a division must be made; the former description must be understood as applying to *e* by itself, and the present one to *e* combined with a consonant. How is this determination made? Why, when we say in a general way "the letter *e*," it lies nearest, or is most natural, to understand that letter itself, without a consonant; hence, because of its prior suggestedness, the first definition belongs to it; and the other is left, to be applied to the same sound as combined with a consonant.

The utter artificiality of the answer to the second objection is too obvious to need pointing out; and even the first evokes more difficulties than it removes. There is no inconsistency whatever between rules 17 and 23, and we have reason to be surprised only at the repetition in the latter of what is implied already in the former. Rule 23 has the air of being an afterthought, slipped in, because of the really close relationship between *e* and *i*, with disregard of what had been taught before. The alleged difference of degree of approximation exists clearly enough, but would be very insufficiently intimated by a mere separation of one rule into two.

## ओष्ठोपसंस्कार उवर्णे ॥ २४ ॥

24. In the *u*-vowels, there is approximation of the lips.

After his paraphrase of the rule, the commentator enters here upon an exposition, the intent of which is not altogether clear to me. "Here," he says, "approximation is as formerly, and not mere drawing down together" (that is, of the same kind as was taught in rule 14, above, and not the *prakṛṣṭatā*, 'protraction,' of rule 15, which is there glossed by *saṁnikṛṣṭatā*<sup>8</sup>). "However, 'the lips drawn down together may be long'—this will be said hereafter" (by this phrase some direction given later in the treatise is

*jane tal lakṣhaṇaṁ savyañjane tv etad iti. kuto 'yaṁ niyamaḥ. ucyate: 'ekāra iti' sāmānyoktāu satyām*<sup>10</sup> *prathamam avyañjama-syāi*<sup>10</sup> *'va grahaṇam mukhyaṁ*<sup>11</sup> *tathā sati prathamapratites*<sup>12</sup> *tasmin prathamam lakṣhaṇam yujyate: savyañjane*<sup>13</sup> *pāriṣeṣhyād etad iti vijñeyam.*

(<sup>1</sup>) W. G. M. -*dhyāntāu*. (<sup>2</sup>) G. M. -*vyāu*. (<sup>3</sup>) G. M. -*tham*. (<sup>4</sup>) G. M. *ato*. (<sup>5</sup>) B. -*dhyāntādhyaṁ nish-*; G. M. -*dhyānish-*. (<sup>6</sup>) G. M. *om*. (<sup>7</sup>) W. *nyasyāi*; B. *nye t-*. (<sup>8</sup>) G. M. *om*. (<sup>9</sup>) G. M. *ekārasya*. (<sup>10</sup>) B. *pratham av-*; G. M. -*maṁ vy-*. (<sup>11</sup>) W. *su-karam*. (<sup>12</sup>) G. M. -*maṁ pra-*. (<sup>13</sup>) G. M. *ins. tu*.

24. *uvarṇe kārya oṣṭhopasaṁhāro bhavati: atro 'pasamhārah pārvāvan na saṁnikṛṣṭatāmātram: kim tu: saṁnikṛṣṭāu oṣṭhāu dirghāu syātām iti vakshyate: evam oṣṭhāu t ā 'pa-samhṛtatarāv (ii.14) ity atrā 'pi vijñeyam. yathā: ut----- oṣṭhāyor upasaṁhāra oṣṭhopasaṁhārah*<sup>1</sup>.

<sup>1</sup> W. B. *om*.

wont to be cited; but there is no such direction as this, either in text or in commentary); "the same is to be understood in rule 14, above" (compare a similar reference to a preceding rule in the comment to ii.18). A phrase is then cited from the Sanhitā, containing *u* and *ā*, namely *ulākhalaḥlabudhno yāpaḥ* (vii.2.1<sup>3</sup>).

### एकान्तरस्तु सर्वत्र प्रकृतात् ॥ २५ ॥

25. But, in all cases, with an interval of one from the preceding.

The commentary on this very obscure rule reads as follows:

By vicinage, "labial approximation" is here implied: everywhere, in the case of labial vowels, after the preceding labial approximation, a separate labial approximation is to be made, provided it have an interval of one: by this is understood having the quantity of a *mora* interposed: that, namely, has an interval of one whereof one *mora* is the interval or interposition. This is the distinctive condition of the separate labial approximation. The word "but" (*tu*) denies the necessity of the interval of one in a case where *o* [W. says, where *āu* or *v*] follows. Examples are: *utpātacushmam* (i.6.1<sup>1</sup>); *sānnīyam iti su-unnīyam* (vi.2.4<sup>1</sup>); *atho oshadhīshu* (iii.5.5<sup>2</sup> and vi.3.9<sup>5</sup>); *bāhuvor bālam* (v.5.9<sup>2</sup>); *tinuvāu ghorā 'nyā* (v.7.3<sup>3</sup>: G. M. omit the last word); *caturhotā* (not found in the Sanhitā: occurs Tāitt. Brāh. ii.2.3<sup>2</sup>).

Objection: in *yo 'ñcum* (iii.3.4<sup>3</sup>), the *anuvāra* has a *mora* [by i.34] and the *ç* a half-*mora* [by i.37]; since, then, the quantity being a *mora* and a half, there is not an interval of one, how is the separate labial approximation assured?

Answer: it is assured by the principle "a hundred includes fifty." Where there is a *mora* and a half, there is *ā fortiori* a *mora*; in virtue of this the prescribed effect is produced, but its excess does not vitiate the rule, because the word "one" excludes what does not belong to itself (?). For the same reason, the occurrence

25. *sānnidhyād oshthopasamhāra iti labhyate: sarvatr' oshthya-svareshu prakṛtād oshthopasamhārāt prthagoshthopasamhārah 'kartavyaḥ: sa ced ekāntaraḥ': ekāntaru iti mātṛakālavayavāya' iti labhyate': ekamātrā 'ntaraṁ vyavadhānaṁ yasyā 'sāv ekāntaraḥ: iti prthagoshthopasamhārasya viśeṣaṇam. tuṣabḍa okāraparavta' ekāntaratvaniyamān' nivartayati. udāharaṇāni: ut-<sup>o</sup> sān-----: atho-----: bāh-----: tan-----: cat-----: nanu yo----- ity atrā 'nūsvārasya mātṛakālah 'çakārasyā 'rdhamātrākālah:' evam adhyardhamātratve saty ekāntaratvābhāvāt ka-tham prthagoshthopasamhārasiddhiḥ. ucyate: çatēpañcāçannnyā-yena sidhyati: adhyardhamātratve 'py' ekamātratvaṁ sutarām'<sup>o</sup> asti: tena kāryam bhavaty adhikaṁ tu na nishidhyate: svāyoga-vyavachedukatvād ekaçabdasya: ata eva bāh----- ity āder'<sup>11</sup> na*

of the double labial in such passages as *bāhuvor balam ūruvor ojah* (v.5.9<sup>2</sup>: G. M. omit the last word) is not primary (or original), but its quality as *sphurita*, 'quavered,' is shown by the likeness of the example (?).

Second objection: then why is there not a separate labial approximation in the two *u*'s that follow the *k* and *r* of *kusurubindāh* (vii. 2.2<sup>1</sup>), since there occurs more than a *mora* and a half of interval between them?

Answer: not so; here there is denial of separate labiality only for the two *u*'s that follow *k* and *s*, because of the absence of its necessary condition; but to that following the *r* this rule does not apply, because it is not a case of separateness from the preceding, but of separateness from the *u* that follows the intermediate *s*; this being so, there is no occurrence of the interval of one for a letter in this situation: thus there is no offense against the rule.

So far the comment; but either I have failed to apprehend its true meaning, or it has given a false interpretation to the rule, or the rule itself is destitute of intelligible significance. I must confess myself unable to see what peculiarity there should be in the utterance of two labial vowels following one another in two successive syllables with not less than a *mora*'s interval between them. No precept, so far as I know, in any of the other Prātiçākhyas, is analogous with this, or casts light upon it.

It appears to be intimated, in the course of the answer to the first objection, that the peculiar utterance of the *u* in such words as *bāhuvoh* for the usual *bāhvoh* and *ūruvoh* for *ūrvoh* is denominated *sphurita*. The term does not occur elsewhere; nor is any notice taken of the phenomenon, if not here. It is a well-known characteristic of Tāittirīya texts, but is found in fewer words than one would be apt to imagine. Besides the two just given, I have noted in the Sanhitā only the cases of *tanū* (*tanuvam*, e. g. i.1.8; *tanuvā*, e. g. i.1.10<sup>2</sup>) and the word *suvar*, which are often met with. Of similar resolutions of an *i*-vowel into *iy*, the cases are more nu-

*dviroshṭhyam*<sup>12</sup> mukhyam: *kin tu sphuritvatam*<sup>13</sup> udāharanatvā-  
bhāsatayā<sup>14</sup> darçitam. tarhi kus-ity atra kakārarephābhyām  
uttarayor ukārayoh katham prthagoshṭhopasamhāro na bhavati:  
adhyardhamātravyavāyasambhavāt<sup>15</sup>. māi 'vam: atra<sup>16</sup> kakāra-  
sakārottarayor<sup>17</sup> ukārayos tāvad<sup>18</sup> aprthagoshṭhatā<sup>19</sup>: etalluksha-  
ṇāsamhāvāt: repḥād uttarasya tu<sup>20</sup> prakṛtāt prthaktvādbhāvān  
nā 'yam vidhiḥ: "kin tu<sup>21</sup> madhyasthasakārottaratā ukārāt  
prthaktvam: tathā saty ekāntarābhāvaḥ<sup>22</sup>: tadavastha<sup>23</sup> eve 'ti  
lakshanam idam avyubhicaritam<sup>24</sup>.

(1) W. om. (2) G. M. -labhedavy-. (3) G. M. arthah. (4) W. dukāravakārap-  
(5) G. M. eka-ātrānamtaratva-. (6) G. M. om. (7) B. om. (8) G. M. ekāratv-. (9) G. M.  
om. (10) W. muttarām. (11) G. M. dāru. (12) G. M. -thyatvam. (13) G. M. svar-  
(14) W. -haratvā; B. -vabh-; G. M. -nan tu abh-. (15) G. M. -vyavodhānas-  
(16) G. M. om. (17) G. M. -rābhyām utt-. (18) G. M. -van. (19) G. M. na prthagoshṭha-  
samhāratā. (20) W. u; B. om. (21) W. B. om. (22) G. M. -vāt. (23) W. -sthay; B.  
-sīdā. (24) G. M. vyubh-.

merous, but less frequent. I have collected the following (without exhausting the Sanhitā, especially of themes in *iya*): *āgriya* (iv.5.5<sup>2</sup>), *aghniya* (i.1.1), *āçviya* (ii.2.12<sup>3</sup>), *asmadrīyañc* (i.4.21), *īdhriya* (iv.5.7<sup>2</sup>), *dhīshniya* (iii.1.3<sup>1</sup>), *pā'triya* (iii.2.3<sup>3</sup>), *budhniya* (i.3.3), *rēshmiya* (iv.5.7<sup>2</sup>), *viçvāpsniyā* (i.5.3<sup>3</sup>), *viçvadriyañc* (i.7.13<sup>3</sup>), *vr'shniya* (iii.2.5<sup>3</sup>), *çī'ghriya* (iv.5.5<sup>2</sup>), *sadhriyañc* (i.2.14<sup>6</sup>); and, of oblique cases from themes in *i* or *ī*, *indrāgnīyóh* (i.3.12), *gāya-triyā* (iii.2.9<sup>1</sup>), *pā'rshniyā* (iv.6.9<sup>2</sup>), *pr'çniyāi* (ii.2.11<sup>4</sup>), *rā'triyāi* (iv.4.1<sup>1</sup>), *lakshniyā* (ii.1.5<sup>2</sup>), *viçpātniyāi* (iii.1.11<sup>4</sup>), *svāddhiyam* (i.3.14<sup>6</sup>). None of the consonantal combinations which are thus avoided by the resolution of the *u* are such as the euphony of the Tāittirīyakas does not tolerate: but of those which are avoided by the resolution of the *i*, only three are met with in the text—namely, *try* (e. g. i.8.22<sup>1</sup>: ii.4.3<sup>1</sup>), *tny* (iv.4.2<sup>2</sup>), and *çny* (v.5.6<sup>3</sup>). I have not entered deeply enough into the investigation to deduce the law, if law there be, by which the resolution is made.

अकारार्धमैकारौकारयोरादिः ॥ २६ ॥

26. The beginning of *āi* and *āu* is half an *a*.

Rules 28 and 29, below, tell of what constitutes the remainder of these diphthongs.

संवृतकरणतरमेकेषाम् ॥ २७ ॥

27. Which, in the opinion of some, is uttered with the organs more closed.

We have here another indication that, as intimated above (under ii.12), our Prātiçākhyā does not recognize the close or neutral pronunciation of the short *a*; for, if it did so, there would obviously be no reason for referring to the opinion held by certain authorities respecting its assumption of that utterance in diphthongal combination. Some phonetists (without sufficient reason, as it appears to me) have in like manner defined the first element in our English diphthongs ("long *i*" in *aisle*, *isle*, and *ou* or *ow* in *house*, *down*) to be the neutral vowel (*u* in *but*), rather than the open *a* (of *far*). But, whatever may have been the case with the Sanskrit diphthongs, our own cannot be truly described as composed of two elements each: they are slides; and to allow the organs to remain in

26. *āikārasyaçu "kārasya cā "dir akārārdham bhavati. akārasyā 'rdham akārārdham.*

27. *sāṁnidhyād akārārdham iti labhyate: ekeshām mate tad akārārdham sāṁvṛtakaraṇaturam bhavati. sāṁvṛtāni sāṁnikṛshṭāni karaṇāni yasya tat sāṁvṛtakaraṇam: atīçayena sāṁvṛtakaraṇam sāṁvṛtakaraṇaturam.*

B. reads *sāṁvṛta* throughout.

either their first or last position long enough to make the initial or final element distinctly audible, would be an error of pronunciation.

The commentator glosses *saṁvṛta*, 'enveloped, shut up, closed,' with *saṁnikṛṣṭa*, 'drawn down together, approximated.'

इकारोऽर्धः पूर्वस्य शेषः ॥ २८ ॥

28. Of the former, the rest is one and a half times *i*.

Of the former—that is, of *āi*; *āi* and *āu* having been mentioned together in a preceding rule (ii.26), says the commentator.

उकारस्तूत्तरस्य ॥ २९ ॥

29. But, of the latter, *u*.

That is to say, the remainder of *āu* is one and a half times *u*. To account for the word "but" (*tu*) in the rule, the commentator notes that, as the beginning of both diphthongs is the same sound, *a*, it might seem to follow that their end would be the same sound, *i*: this the "but" denies. This explanation merely intensifies and makes too precise the actual meaning of the word.

For the teachings of the other Prātiśākhyaś as to the pronunciation of *āi* and *āu*, see the note to Ath. Pr. i.40. As there remarked, the euphonic treatment which they receive proves their first element to have had originally more than a half-mora of quantity. If they must be limited to two moras, a better description of them would have been  $1\frac{1}{2}a + \frac{1}{2}i$ , and  $1\frac{1}{2}a + \frac{1}{2}u$ . If, as we may presume to be the case, the authors of these treatises defined their own pronunciation pretty accurately, then the *āi* and *āu*, not less than the *e* and *o*, had by their time taken on a value notably different from that which belonged to them when the euphonic rules of the language were the faithful representation of living processes.

अनुस्वारोत्तमा अनुनासिकाः ॥ ३० ॥

30. *Anusvāra* and the last mutes are nasal.

As example of *anusvāra*, the comment cites *yo 'ñṣum* (iii.3.4<sup>3</sup>);

28. *pūrnasyāi* "kārasye 'ty arthaḥ: *adhastād' āikārāukārayoḥ saḥoccuritatvāt*: *adhyardha ikāra āikārasya śeṣho bhavati. adhikum ardham yasyā 'sāv adhyardhaḥ.*

<sup>1</sup> W. *adhyardhas tadvāt*. <sup>2</sup> G. M. *uccar-*.

29. *uttarasyāu* "kārasye 'ty arthaḥ: *adhyardha ukāra āukāraśeṣho* bhavati: *yathā 'nayor ubhayor apy ādir akāra eva tad-vad ikāra eva śeṣhaḥ* prasaktaḥ: *tun' nishedhati tuṣabdhāḥ.*

<sup>1</sup> G. M. *-rasye śe-*. <sup>2</sup> W. B. *om.* <sup>3</sup> W. B. *tan.*

of the "last" or nasal mutes, *pratyāñ hotāram* (vi.3.1<sup>6</sup>)—to which G. M. add *prāñcam upa* (v.2.7<sup>3</sup>), and *mañinā* (vii.3.14).

The term *anunāsika* is interpreted by the commentator as signifying *nāsikām anuvartate*, 'it goes after the nostril'—that is to say, doubtless, 'it finds exit by the nasal passages:' an accurate definition of this class of sounds. As employed in this *Prāṭicākhya*, *anunāsika* means simply, as adjective, 'nasal,' and its derivative noun, *anunāsikya*, signifies 'nasality, nasal utterance.' Rule 52, below, describes how such mode of utterance is produced, and in chapter xvii. (rules 1-4) is made an attempt to define the degree of nasality in the various sounds of the class. "Nasal," or *anunāsika*, by the present rule, are the *anusvāra* and the five nasal mutes, *ñ, ṇ, n, m*; the same term is applied later to the nasal semivowels into which *n* and *m* (v.26-28) are under certain circumstances convertible; and at v.31, x.11, xv.1,6, xxii.14, we also hear of nasal (*anunāsika*) vowels. The other nose-sounds, the *yamas* and *nāsikya* (ii.49,50, xxi.8,12-14), do not anywhere receive this title.

It is desirable to put together somewhere a comprehensive statement of the doctrines held by the *Tāittiriya-Prāṭicākhya* respecting the nasal constituents of the alphabet it recognizes, and no more suitable place is likely to present itself than is offered here.

All nasal (*anunāsika*) sounds are uttered (ii.52) by the mouth and nose together. An *uttama*, a "last" or nasal mute, is a sound in the production of which the intonated breath escapes through the nose, while the organs of the mouth form one of those same contacts which give rise to the corresponding non-nasal mutes of the series. In *anusvāra*, on the other hand (including under that designation the nasal semivowels, of which more further on), the mouth-organs are not wholly closed, but the intonated breath finds exit through them at the same time that it passes through the nasal cavities. In all cases, then, in which the character of the nasal of a syllable is determined by that of the following consonant, the nasal will be a mute if the latter is a mute, but an *anusvāra* if succeeded by a letter not forming a contact—by a semi-vowel or a spirant. Respecting the phonetic character and occurrence of the nasal mutes, there has been no difference of opinion, so far as we have any information, among the Hindu phonetists of the period represented by the *Prāṭicākhyas*; none of them has allowed a final *anusvāra* before a pause, or an *anusvāra* before a mute, either in the same or a following word. As to the phonetic value, however, of the real *anusvāra*, the nasal uttered with open mouth-organs, there was by no means the same accordance among those ancient grammarians. Some held it to be a pervading nasalization of the preceding vowel; others, a nasal addition to

30. *anusvāraḥ co 'ttamāḥ cā 'nunāsikā bhavanti: nāsikām anuvartanta ity anunāsikāḥ. yathā: anusvārah: yo----: uttamāḥ ca<sup>1</sup>: prā----: 'prā----: mañ<sup>2</sup>.*

<sup>1</sup> G. M. ins. *yathā*. <sup>2</sup> W. B. om.



that vowel. The former view is adopted and consistently maintained by the Atharva-Prātiçākhyas, which acknowledges nasal consonants and nasalized vowels, but no *tertium quid*. The Prātiçākhyas of the Rik and White Yajus are equally consistent in their recognition of an *anusvāra* as nasal appendage to the vowel, and the latter of them gives (Vāj. Pr. iv.147-8) detailed directions as to the quantity belonging to each element. The Taittirīya-Prātiçākhyas adopts prevailingly the same view, but lets the other appear distinctly in some of its rules. Thus, at v.31, it is stated to be Ātreya's opinion that, when a nasal mute becomes *l*, the preceding vowel is nasalized; and, in conformity with this, xv.1 directly teaches that, after the various conversion of *m* and *n*, the vowel before them becomes nasal, the following rules adding (xv.2,3) that some authorities deny this, and direct *anusvāra* to be inserted instead: here the commentary has to reverse the obvious intent of the text, and declare the latter rules approved, and the first disapproved. Further, x.11 directs that when a vowel is combined with a nasalized vowel the result is nasal (the commentary, however, gives a different interpretation: see the rule). Once more, in xxii.14, among "heavy" syllables is reckoned one that is *anundāsika*, 'nasal.'

I very much doubt whether this difference of views is founded upon an actual difference of pronunciation; it is probably due rather to a discordant apprehension and analysis of a single mode of utterance. The same point might divide into two parties our phonetists at the present day—just as they have long been divided upon the question whether a *ð* differs from a *p* in being sonant, or in being soft, or weak, or of inferior aspiration, or something of that kind. Without entering into any detailed discussion of the subject, I will simply say that I incline to side with the Atharvan school, and to believe in nasal vowels rather than in *anusvāra*. No one of the Prātiçākhyas gives an intelligible definition of the phonetic character of *anusvāra*, considered as an independent alphabetic element; if it is to be so considered, we shall hardly be able to make of it anything but a bit of the neutral vowel (*u* of *but*) nasalized, or the sound of the French *un*, and shall have to regard it as attached to the vowel much in the same way as, by us who speak English, the same sound not nasalized is attached to most of our long vowels before an *r*—for example, in *there, here, oar, cure, fire, sour* (see Journ. Am. Or. Soc'y, viii.353).

Which of the two views is originally favored by the Devanāgarī alphabet does not admit of much question; the writing of *aiṅga*, for example,\* with a nasal sign over the vowel of the first syllable, is an unequivocal recognition of the nasality as something affecting the vowel itself. If it had seemed to the framers of this alphabet to be a something interposed between the vowel and the following consonant, they would doubtless have

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\* Namely, अंश, or अँश.

found for it a sign to stand between those of the other elements. This has actually been done, out of a true regard for consistency, by the writers of the Vājasaneyi and Tāittirīya texts: for lack of a better device, they have brought down one of the usual signs of nasality from above the syllable to a position between the syllables, giving it an addition which enables it to maintain its place there\*—in the Tāittirīya texts, we have the dotted crescent, with the *vi-rāma*, the usual mark for a consonant not graphically combined with a following consonant, beneath it. The scribes of the Rig-Veda seem to have been less solicitous to make their practice square with their theory. It may well be made a question, however, whether the habit, now so common, of writing *aiṅka*, *aiṅta*, *aiṅdā*, for *aṅka*, *anta*, *ambā*, etc.,† could have grown up until the opinion had become prevalent that the nasal sign in *aiṅca* also represented a nasal sound which followed the vowel, and was accommodated in its special mode of utterance to its successor.‡

One more point in the theory of the nasal sounds calls for notice. The assimilation of *n* to a following *l*, and of *m* to a following *l*, *y*, or *v* (v.26–8), is treated by the Tāittirīya, the Vājasaneyi, and the Rik Prātiçākhyas as resulting in the production, not of *anusvāra*, but of a nasal counterpart to the semivowel—that is, the case is made analogous with that of a nasal before a mute, instead of before a spirant. Here, also, the Atharva-Prātiçākhyā pursues an independent course, and accepts no nasal *y* or *v*, but only a nasal *l*, as product of both *m* and *n* (see Ath. Pr. ii.35). In this case, as well as in the other, we have to assume merely a difference in the theoretical explanation of an identical mode of pronunciation; and I should not only favor the Atharvan view, but should be willing to give up the nasal *l* itself, as not worth distinguishing from an ordinary case of *anusvāra*—or of nasalized vowel, if we accept this understanding of the matter. Thus much, indeed, may be allowed—that, while the absence of sonant utterance in the spirants cuts them off from sharing in a nasal quality, it might be difficult to prevent the nasality of the preceding vowel from infecting at least

\* Thus, for अंश or अँश, the Vāj. S. writes अ॒ंश, the Tāitt. S. अ॒ंश.

† That is, अ॒ंक, अ॒न्त, अ॒न्वा, for अ॒ङ्क, अ॒न्त, अ॒म्वा.

‡ No valid objection can be raised against the practically so convenient, imitation of this habit on the part of modern European scholars, so far as concerns the representation of an original *m* assimilated to a following consonant. To go farther than this, however, and write the *anusvāra* sign in the interior of a word for a nasal mute which is equally radical or thematic with the succeeding non-nasal, and, yet more, to write it for a final *m*, which no Prātiçākhyā allows to be pronounced otherwise than *m*, seems an indefensible practice, and one wholly to be disapproved and rejected. Of Müller's seemingly elaborate defense of his adherence to it, given in the Preface to his *Hitopadeça*, absolutely the whole point lies in the phrases (p. xi): "it is easier to write *amkita* than *ankita*. What applies to writing applies with still greater force to printing"—which latter consideration must be pronounced destitute of weight; since, on the contrary, we *do* expect our printing to be superior in accuracy to ordinary writing.

the beginning of the sonant semivowels. For the exclusion of *r* from the same treatment with the other semivowels I can discover no good reason.

The usage of the manuscripts is pretty nearly in accordance with the theories of the *Prāṭiśākhya*. For an assimilated *m*, the distinctive *anusvāra* sign is always written before *r*, as before the spirants; but before *l*, *y*, and *v* is written the sign of nasality above the preceding syllable, as before a mute. But as regards *n* before *l*, my manuscript varies with complete irregularity between treating it like *m*, as required by the *Prāṭiśākhya*, and writing the *n* unchanged, either with *virāma* or conjoined with the *l* (instances of the latter mode of treatment are about twice as frequent as of the former). The edited text more usually follows a third method, supported neither by my manuscript nor by the *Prāṭiśākhya*: it writes the *l* double, and puts a sign of nasality over the preceding syllable. This is nonsense: if two *l*'s are written, the first should be separated from the other, and should have the sign of nasality written above it. But there is no reason why this should be done in the case of a combination of *l* with *n* any more than with *m*, or than in the combination of *m* with *y* and *v*.

It only remains to add that, in my manuscripts (T. and W.) and those at Berlin and Oxford (B. and O.), the text of the *Prāṭiśākhya* follows, in regard to the treatment of the nasals as to other points of euphony, the usages of the *Tāittiriya* text, and that the citations from the latter in the commentary are also written accordingly; while the body of the commentary itself follows the methods of ordinary Sanskrit texts. In this edition, therefore, their example is followed as closely as possible: the proper *anusvāra* being represented by *ñ*, and the *m* assimilated to a mute or semivowel, by *m̐*. The two South-Indian manuscripts (G. and M.) do not distinguish these two from one another.

## स्वराणां यत्रोपसंस्कारस्तत्स्थानम् ॥३१॥

31. In the case of the vowels, that is their place of production, to which approximation is made.

The term *upasaṁhāra*, 'approximation,' is glossed by *upaśleşha-viśeṣaḥ*, 'a sort of embrace'—unless, indeed, we are to read, with G. and M., *saṁśleşhaviśeṣaḥ*, 'disunion of embrace,' i. e., 'embrace which does not come to actual contact.'

The terms *sthāna*, 'place,' and *karana*, 'organ,' denote, as in the other *Prāṭiśākhyas* (see note to Ath. Pr. i.18), the more passive and the more active of the two parts of the mouth whose concurrence gives birth to a sound.

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31. *svarāṇāṁ tat sthānam bhavati' yatro 'pasamhāraḥ syāt: upasaṁhāro nāmo 'paśleşhaviśeṣaḥ'.*

<sup>1</sup> B. om. <sup>2</sup> W. 'paśleşh-; G. M. saṁśleşhaviśeṣaḥ.

## यदुपसंहरति तत्करणम् ॥ ३२ ॥

32. That is producing organ, which makes the approximation.

Here, "in the case of the vowels" is declared to be implied from the preceding rule; *upasaṁharati*, 'approaches,' is explained by *prāpayati*, 'attains;' and, as example of a *karana*, or producing organ, reference is made to the "tip of the tongue," spoken of in rule 18 of this chapter.

## अन्येषां तु यत्र स्पर्शनं तत्स्थानम् ॥ ३३ ॥

33. But in the case of the other letters, that is place of production, where contact is made.

By this expression, the commentator says, simple embrace or union is predicated of the consonants, while above a sort of embrace (or disunion of embrace) was predicated of the vowels. The difference, he adds, between approximation and contact will be inferred by any knowing person from the force of the terms themselves. The word "but" (*tu*) is meant to exclude the vowels; or, as Māhisheya explains it, annuls for *anuvāra* and *svarabhakti* the quality of being produced by contact merely, like the other consonants. This last is a precious bit of pregnant construction; and the whole comment is more obscure than the rule itself, whose meaning and implication are sufficiently obvious.

## येन स्पर्शयति तत्करणम् ॥ ३४ ॥

34. That is producing organ, whereby one makes the contact.

The commentator supplies, as subject of the verb, the noun *adhyetā*, 'reader'—or, rather, 'repeater.'

32. *svarāṇām iti sāmīdhyāt labhyate: svarāṇām tat karanam bhavati: yat svarān upasaṁharati prāpayati: 'tat karanam'. yathā: jihvāgram ṛkāra (ii.18) ity ādi.*

<sup>1</sup> B. *tat sthānam*; G. M. om.

33. *svarebhyo 'nyeshām varṇāṇām tat sthānam yatra sparṣanam bhavet: atra vyañjanāṇām saṁgleshamātram<sup>1</sup> kathiyate: svarāṇām tu<sup>2</sup> purostāt saṁgleshah<sup>3</sup> kathitah: upasaṁhārasparṣanayoh<sup>4</sup> śabdapṛaktyā viśesho<sup>5</sup> viduṣhā vijñeyah<sup>6</sup>: tuṣabdal<sup>7</sup> svara-nivṛttyarthah: athavā<sup>8</sup>: anuvārasvarabhaktyor vyañjanavat<sup>9</sup> sparṣanamātrakatvanivartaka<sup>10</sup> iti māhisheyaśhāditam.*

<sup>1</sup> W. -*glesh*; G. M. -*mātratvam*. <sup>2</sup> W. om. <sup>3</sup> G. -*śhaviśeshah*; M. -*śhaviśeshah* <sup>4</sup> G. M. -*hāra* iti *sparṣana*. <sup>5</sup> G. M. ins. *eva*. <sup>6</sup> G. M. *jñātavyah*. <sup>7</sup> G. M. *śabda*. <sup>8</sup> G. M. om. <sup>9</sup> W. -*nave*; B. -*na*. <sup>10</sup> B. *sparṣakāṁnamā*; G. M. *sparṣamātrakāṇām*; M. -*varāta*.

In these four rules is implied that distinction of opener and closer position between vowel and consonant which constitutes their essential difference (see Journ. Am. Or. Soc'y, viii.367 seq.), and which the Ath. Pr. states more fully (i.29-35 :—where, in rule 33, we should read *eke* 'sprshṭam), with specifications of degree of openness and closure which are here omitted (save so far as represented by rule 45, below).

### हन्मूले जिह्वामूलेन कवर्गे स्पर्शयति ॥३५॥

35. In the *k*-series, one makes contact with the root of the tongue at the root of the jaws.

Compare Ath. Pr. i.20, and the references to the other Prātiçākhyas there given.

The locative and instrumental cases, in this and the following rules, correspond with the *yatra*, 'where,' and *yena*, 'whereby,' of rules 33 and 34, above, and point out respectively the place and organ of production of the different classes of sounds.

The singular number of *hanūmāla*, 'root of the jaws,' the commentator accounts for as used generically (*jātyapekshāyām*, 'with reference to the whole kind or class').

### ताली जिह्वामध्येन चवर्गे ॥३६॥

36. In the *c*-series, with the middle of the tongue, upon the palate.

Compare Ath. Pr. i.21, and the note upon it. The sonant aspirate of this series, *jh*, is not met with in the text.

### जिह्वेण प्रतिवेद्य मूर्धनि टवर्गे ॥३७॥

37. In the *ṭ*-series, with the tip of the tongue, rolled back, in the head.

Compare Ath. Pr. i.22, and the note upon it. Our commentary says, "by the word 'head' (*mūrdhan*) is intended the upper part

34. *sām̐nidhyād anyeshām iti labhyate: svarebhyo 'nyeshām varṇānām tat karaṇam bhavati: adhyetā yena vyañjanāni sparṣayati prāpayati tat karaṇam.*

35. *kavarga uccāryamāṇe jihvāmūleṇa 'hanūmāle sparṣayati prāpayed ity arthaḥ. hanvor mūlaṁ hanūmālam': tasmin': 'jātyapekshāyām' ekavacanam.*

<sup>1</sup> G. M. ins. *varṇam*. <sup>2</sup> B. G. M. om. <sup>3</sup> W. B. om. <sup>4</sup> G. M. ins. *mūlam iti*. <sup>5</sup> W. -*ksham*.

36. *ṣavarge kārye 'jihvāmadhyenu varṇān' tālāu sprṣet'.*

<sup>1</sup> G. M. put *tālāu* here. <sup>2</sup> M. -*nam*. <sup>3</sup> B. *sprṣayet*; G. M. *sparṣayet*.

of the mouth-cavity.” Perhaps we shall best remove the difficulties attaching to the use of the word “head” in describing this class of sounds, by assuming that the name *mārdhanya*, ‘capital,’ had become firmly established in use as designating them, at an earlier period of phonetic science in India, when their mode of production was less accurately understood and defined; and was therefore retained by the later grammarians, who gave to it a new definition. For, that *mārdhan* should have been taken directly and without ceremony to signify the ‘dome of the palate’ does not appear to me possible. As in the notes to the Atharva-Prātiçākhyā, I shall take the liberty of speaking of the *ṭ*-sounds as “lingual”—a term, on the whole, as unobjectionable and as commonly accepted as any other.

The commentator glosses the word *pratīveshtya*, ‘having rolled it back,’ by “having done what? having rolled back (G. M. add in explanation *āveshtya*, ‘having rolled up’) the tip of the tongue, on account of its suitableness” (i. e. of the adaptedness of this position to produce the contact aimed at).

निक्षिप्रेण तवर्गे दन्तमूलेषु ॥३८॥

38. In the *ṭ*-series, with the tip of the tongue, at the roots of the teeth.

Compare Ath. Pr. i.24, and the note upon it.

ओष्ठभ्यां पवर्गे ॥३९॥

39. In the *p*-series, with the two lips.

The commentator explains that here the upper lip is the place of production, as the various places of production mentioned have been the upper organ; and that the under lip is the organ of production.

Compare Ath. Pr. i.25, and the note upon it.

37. *ṭavarge kārye jihvāgreṇa* <sup>1</sup> *mārdhani* <sup>2</sup> *varṇam* *spṛçet*<sup>3</sup>: *kin* *kr̥tvā*: *yogyatvā*<sup>4</sup> *jihvāgram* *pratīveshtya*<sup>5</sup>: *mārdhacābdena* *vak-travināroparibhāgo* *vivakshyate*<sup>6</sup>.

<sup>1</sup> G. M. put *varṇam* here. <sup>2</sup> B. G. M. *mārdhani*. <sup>3</sup> B. *spṛçayet*. <sup>4</sup> W. *-tvā*; B. *-tvāt* *taj*; G. *-tvān*; M. *-tvāyogyatvān*. <sup>5</sup> G. M. *-shṭyāveshtya*. <sup>6</sup> G. M. *-kshitaḥ*.

38. *ṭavarge kārye jihvāgreṇa* *varṇam* *dantamūleṣu* *spṛçayet*<sup>1</sup>.

<sup>1</sup> G. M. *spṛçet*.

39. *pavarge kārya* *oṣṭhābhyām* *anyonyam* *spṛçayet*: *atro*<sup>1</sup> *ttaroṣṭhā* *sthānam* *uttaratvasāmyād*<sup>2</sup> *eshān* *sthānānām*: *adha-roṣṭhah* *karṇam*.

<sup>1</sup> W. *tatro*. <sup>2</sup> B. *-ātvāt sāmyād*; G. M. *oṣṭhatva*.

## तात्तौ जिह्वामध्यान्ताभ्यां यकारे ॥ ४० ॥

40. In *y*, with the two edges of the middle of the tongue, upon the palate.

The Tāittiriya-Prātiçākhyā stands alone in omitting to rank the semi-vowels along with the mutes, as palatal, etc., and in describing their formation throughout by special rule. Respecting *y*, see the note to Ath. Pr. i.21.

The description of the mode of production of *y*, here given, is quite accurate and sufficiently distinctive. The "edges" are mentioned, as being the parts which form contact with the palate, the central part remaining open, as taught for *i* in rule 22, above.

## रेफे जिह्वाग्रमध्येन प्रत्यग्दन्तमूलेभ्यः ॥ ४१ ॥

41. In *r*, with the middle of the tip of the tongue, back of the roots of the teeth.

*Pratyak* is explained by the phrase, "in the interior upper portion"—that is, 'within and above'—the equivalence of *pratyag-ātman* and *antarātman*, 'inner soul,' being pleaded as justification.

The somewhat discordant teachings of the Prātiçākhyas with reference to this sound are detailed in the note to Ath. Pr. i.28. The most noteworthy circumstance in their common treatment of the letter is that they so ignore its special relationship with the lingual mutes, and in part with the *r*-vowels: although in this treatise the definition of the latter (ii.18) is, essentially, nearly accordant with that here given for the semivowel. *R* could not possibly have the value which belongs to it in the Sanskrit euphonic system, if it were not a lingual semi-vowel, like the English *r*, uttered with the tip of the tongue reverted into the dome of the palate.

## दन्तमूलेषु च लकारे ॥ ४२ ॥

42. Also in *l*, at the roots of the teeth.

According to the commentator, the "and" (*ca*) of this rule brings down by implication from the preceding both *jihvāgramādhyā*, 'middle of the tongue-tip,' and *pratyak*, 'back from.' It

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40. *yakāre kārye jīhvāmadyāntābhyām tālāu sparçayet. jīhvāyā madhyam: tasyā 'ntāu: tābhyām jīhvāmadyāntābhyām'.*

<sup>1</sup> G. M. om.

41. *repe kārye jīhvāgramadhyena dantamūlebhyaḥ pratyak sparçayet: pratyag ity 'abhyantara uparibhāga' ity arthaḥ: 'yaḥ pratyagātime 'ty' antarātmā pratiyate.*

(<sup>1</sup>) G. M. -ntaropari-. (<sup>2</sup>) G. M. yaḥ pratyagātmāni.

appears obvious, however, if only from the locative case of *dantamūleshu*, that the latter item is not intended, and that we are to regard the roots of the teeth themselves (more properly, the gums close upon them) as the *sthāna*, or 'place of production,' of *l*. This, indeed, is nearly enough intimated by the final paraphrase of the comment. The really distinctive characteristic of the *l*, that it forms a contact in front, but allows the breath to escape at the sides of the tongue, is here by no means clearly brought out: rather, we are left to infer that it and the *r* are produced in the same manner, only the *r* a little further back. No one of the other treatises gives a better description (see note to Ath. Pr. i.24, where I have given the Tāittirīya definition more credit than really belongs to it).

### श्रोष्ठान्ताभ्यां दन्तैर्वकारे ॥ ४३ ॥

43. In *v*, with the edges of the lips, along with the teeth.

This rule cannot be commended for distinctness. The commentator gives it not a little of additional precision, by his paraphrase "with the two edges of the lower lip, along with the points of the upper teeth." But how comes the lower lip to have two edges? He adds, that the teeth are the place, and the lips the organ, of production. But then why does not the rule read *danteshu*, instead of the instrumental *dantāiḥ*? It gives us two instrumentals, as if teeth and lips were joint organs, and neither of them any more "place" than the other. The lower lip, being the more passive organ, should be the "place" on which the teeth, as "organ," make their contact; but from taking this view the treatise and its comment appear to be hindered by the analogy of the other *sthāna*'s, which have uniformly been the upper of the two parts concerned in the contact. To make a good definition, the rule should read *adharoshthānte* for *oshthāntābhyām*.

Of the other treatises (as pointed out in the note to Ath. Pr. i.25), the Vāj. Pr. gives the *v* a description corresponding with this, and showing the letter to have had the precise phonetic value of our English *v*. This, of course, should not in the least stand in the way of our fully recognizing the fact that its original sound was that of our *w*. The *w* is a semi-vowel, standing in the same relation to *u* as *y* to *i*; but to call *v* a semi-vowel is a sim-

42. *cakāro 'jihvāgramadhyapratyaktvam anvādicati': lakāre kārye jihvāgramadhyena' dantamūleshu pratyak sparṣayet: ayam arthaḥ: lakārasya 'dantamūlapratyāsannam pratyaganta-rapradēṣasthānam' iti vijñeyam*.

<sup>(1)</sup> G. M. *jihvāmadhyam pratyaktvam* cā "karṣati. <sup>(2)</sup> G. M. *-hvaḍmadh-*. <sup>(3)</sup> W. B. put after *vijñeyam*. <sup>(4)</sup> G. M. *-sannapradēṣa sthānam*. <sup>(5)</sup> G. M. *jñeyam*.

43. *vakāre kārye 'dharoshthāntābhyām uttaradantāgrāḥ saha sparṣayet. dantāir iti sthānanirdeṣaḥ: oshthāntābhyām iti karananirdeṣaḥ*.



ple abuse of terms. We might nearly as well call our *j* a semi-vowel, because it is written with an originally vocalic sign, and represents in the majority of cases a sound which the Romans pronounced as *y*.

### स्पर्शस्थानेषूष्माणानुपूर्व्येण ॥ ४४ ॥

44. The spirants, in their order, are produced in the places of the mutes.

By rule i.9, there are six spirants, and as there are but five "places" of mutes, these belong to the first five spirants, as is signified by the expression "in their order:" *h*, therefore, is omitted, and its rules will be given hereafter (rules 46,47). To this effect the commentator, who also allots the spirants to their respective mute-classes, and cites from the Sanhitā an example for each: namely, for *jihvāmāliya*, uttered in the place of a *k*-mute, *yaḥ kamayeta* (ii.3.2<sup>4</sup> et al.: I follow the example of all the MSS., and do not attempt to distinguish the guttural and labial spirants from *visarjanīya* by different signs); for *ç*, in the place of a *c*-mute, *madhuç ca mādhaveç ca* (i.4.14, or iv.4.11<sup>1</sup>: W. B. omit the last two words of the citation, and W. reads *manyuç ca*, which is found at iv.7.2<sup>1</sup>); for *śh*, in the place of a *ṭ*-mute, *aṣṭābhyah svāhā* (vii.2.15); for *s*, in the place of a *t*-mute, *stānā uparavāh* (vi.2.11<sup>4</sup>); and for *upadhmanīya*, in the place of a *p*-mute, *yaḥ pāpmanā* (ii.3.13<sup>2</sup>).

To make this rule a definition of the mode of utterance of the spirants, the one next following is to be applied to modify it. Unfortunately, both together are insufficient to give us any clear idea of the two problematical sounds, *jihvāmāliya* and *upadhmanīya*; and there is room for us to suspect them of being, like the long *l*-vowel, an artificial fabrication of the Hindu grammarians. As for the *s*, there is no question as to its value. Nor ought there to be respecting that of the *śh*, which both the explanations of the phonetists and the phenomena of Sanskrit euphony show to have been that particular sibilant (more nearly resembling our *sh* than *s*, but sufficiently distinct from either) which is uttered with the tongue reverted into the dome of the palate. It passes my comprehension how European grammarians should continue to identify

44. ūshmāṇa ānupūrvyēṇa yathākrameṇa sparśasthāneshū 'cādrāṇīyā bhavanti. yathā: jihvāmāliyaḥ kavargasthāne: yaḥ k-: śakāraḥ cavargasthāne<sup>1</sup>: madhuç<sup>2</sup> ----: śakāraḥ ṭavargasthāne: aṣṭ- ----: śakāraḥ tavargasthāne: stānā ----: upadhmanīyaḥ pavargasthāne: yaḥ p-: ity ānupūrvyēṇa<sup>3</sup>: ānupūrvyān<sup>4</sup> niyamāt pañcasū 'śhmaṣū 'kṣeshu haktāro viçishṭāḥ<sup>5</sup>: tasya vidhim upariśṭād ācasṭe.

<sup>1</sup> W. cavargiyas-; B. cakdras-. <sup>2</sup> W. manyuç. <sup>3</sup> G. M. -vyā vijñeyāḥ. <sup>4</sup> G. M. -vyā. <sup>5</sup> B. -çeshah; G. M. varishṭah.

it with our *sh*; and, yet more, how that absurd distinction of the lingual and palatal sibilants (of which, so far as I know, Wilson was the originator) which defines the former as the same with our *sh* in *shun*, and the latter with our *ss* in *session*, can still be repeated in the latest Sanskrit grammars. Absurd I call it, because there is really no difference at all between the pronunciation of *sh* in *shun* and *ss* in *session*. If our *sh* be found in the Sanskrit alphabet, it is the palatal sibilant ç, not the lingual, *sh*. The question of the value of ç is connected with and depends upon that of the palatal series of mutes; and upon this I have nothing more to say than I said in the note to Ath. Pr. i.21.

करणमध्यं तु विवृतम् ॥ ४५ ॥

45. But the middle of the producing organ is unclosed.

The "but" (*tu*) of this rule, we are told, is intended to annul (so far) the similarity of organ of the spirants with the mutes. This prescription of an unclosure of the middle of the organ is a rather artificial device for saving the credit of the general prescription of actual contact in all the consonants. It is nearly equivalent with the rules of the Ath. Pr. (i.30,31) upon the same subject.

काण्ठस्थानौ ह्रकारविसर्जनीयौ ॥ ४६ ॥

46. The throat is place of production of *h* and *visarjanīya*.

And, the commentator adds, they have no *karana*, or organ of production. As example of *h*, he cites *aharahaḥ havirdhāninām* (ii.5.6<sup>3</sup>), but leaves *visarjanīya* uninstanced.

The other Prātiçākhyas give a corresponding definition of the utterance of these two sounds (see note to Ath. Pr. i.19). It is too indefinite to be of any particular use to us in determining their phonetic value. But the two rules which next follow in our treatise are very interesting and instructive.

उदयस्वरादिसंस्थानौ ह्रकार एकेषाम् ॥ ४७ ॥

47. In the opinion of some authorities, *h* has the same position as the beginning of the following vowel.

Our commentator first offers the simple paraphrase of this rule

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45. *teshām āshmanām karanamadhyam tu vivṛtam bhavati: sparçānām karanasāmnyanivṛttiparas' tuçabdaḥ. karanānām madhyam karanamadhyam.*

<sup>1</sup> B. -*thyartham*.

46. *hakāravisarjanīyāu kaṇṭhasthānāu syātām. kaṇṭha sthānam yayos tāu tathoktāu. anayoḥ karanābhāvaḥ. ah-----*

which he finds given by one of his three chief authorities, Vararuci, and then proceeds to exhibit his own superior acuteness by a very long, but not very important, discussion of it: a loose version is as follows:

The expression "the same position as the beginning," etc., implies a difference of position in the remainder of the vowel; but there is none such in *a*, *i*, *u*; as a vowel has but a single position, the word "beginning" is superfluous, and the desired result would be secured by saying simply "of the same position with the vowel." That is not so: a difference of position does in fact belong to the remainder of the diphthongs: the two rules (ii.28, 29) which teach that *i* and *u* form the final elements of *ai* and *au* assure the difference of position for those two sounds; in like manner, a difference of position is to be remarked as prescribed in general grammar [though not in this treatise] for the final elements of *e* and *o*, they being included in the category of diphthongs. But again: even granting that, the utterance in the throat of this very *a* which makes the initial element of the diphthongs is taught by the rule, "the throat is the place of production of *a*, the *k*-mutes, *h*, and *visarjanīya*," hence, as sameness of position [with the *a*, as throat-sound] is prescribed by the preceding rule, this rule is open to the charge of superfluous repetition. You must not think so, is the reply; there is a difference between the *a* which forms the beginning of *e* and *o* and an *a* standing by itself: to the latter belongs the description given above in rule 12, "the lips and jaws not too widely separated," etc.; to the other, that of rule 27, "with the organ of production more closed;" therefore, as place and organ correspond to one another, the expression "of the same position as the beginning" is to be understood as meaning "of the same place and organ as the beginning." Moreover, in the former rule the absence of an organ of production was taught, but here is implied also the presence of such; hence a difference of opinions comes to light, and not merely a superfluous repetition.

47. *ekeshām mate hakāra' udayasvarādisasthāna ātmana upari svarādisasthāno' bhavati 'ti vārarucoktaim' syād etat. ādinā' sasthāna ity ukte śeṣasya sthānāntaratvam' vaktavyam tad apy akāreḥkāroḥkāreṣu nā 'sti: ' svarasyāi "kam eva 'sthānam' ity ādicabādvādyarthyaṁ syāt: svarasasthāna' ity etāvatāi 'vā 'rthasiddhir' itī: māi 'vam: sandhyakṣaṛeṣu śeṣasya' sthānāntaropapatteḥ: ikāro 'dhyardhaḥ (ii.28) itī sūtradvayena śeṣabhūtavarnavyaktāu' tayo' sthānāntaram api prasiddham eva: evam' ekārāukārayor api vyākaraṇe' śeṣasya sthānāntaram vihitam vijñeyam: sandhyakṣaravāvicṣeṣād anayoh. nanv evam apy akūhavisarjunīyāndm kaṇṭha itī sandhyakṣarādāv akārasya 'pi kaṇṭhasasthānatvāt tena samānasthānatve' kathyamāne' pūrvasūtroktena' pūnaruktyam asya' sūtrasya*

Any detailed criticism of this cunning argument would certainly be open to the charge of superfluity, and I shall not attempt it.

A few further examples of the occurrence of *h*, before the various diphthongs, are added: *tigmahete* (i.2.14<sup>2</sup>), *yāvatir vāsāmahāi* (vii.5.2<sup>1</sup>), *agnihotraṁ juhōti* (i.5.9<sup>1</sup>), *samprayatir ahaṁ* (v.6.1<sup>2</sup>).

The acuteness of observation of the "some authorities" who have made this definition of the character of a *h* certainly deserves respectful, if not admiring, acknowledgment. It is the peculiarity of the aspiration, that it is an emission of unintonated breath through the same position of the mouth-organs by which the following intonated sound receives its character: thus, the *h* of *ha* is a surd *a*, so to speak; that of *he*, a surd *e*; that of *who*, a surd *u*; that of *hue*, a surd *y*; and so on (see Journ. Am. Or. Soc'y, viii.370 seq.). The rule would have been made better by reading *udayavarna*, instead of *udayasvarādi*—'the following sound,' instead of 'the beginning of the following vowel'—for the assimilation is not less true of the semi-vowels and nasals than of the vowels.

### पूर्वान्तसंस्थानो विसर्जनीयः ॥ ४८ ॥

48. *Visarjanīya* has the same position as the end of the preceding vowel.

The commentator does not tell us whether this definition is to be looked upon as, like the preceding, expressing the opinion of "some authorities," or as having the unqualified approval of the *Prātiçākhyā*. From his silence we should infer the latter, but the connection gives reason for presuming the former. He paraphrases: "*visarjanīya* is of like position—that is, of like place and organ—with the end of the vowel that precedes itself;" and adds that

*syāt. māi 'vam mañsthāh: ekārāukārādivartino' 'kārasya kevalasya ca viçesho 'sti: kevalasya ' karanam oshṭhahanu na 'tiyastam (ii.12) iti'': sandhyaksharādāu vartamānasya tu samvṛtakarapaṭataram (ii.27): tasmāt sthānakarāṇayoḥ saha-caritatvād' adisasthāna ity ukta adisamānasthānakarāṇa' iti vijñeyam. kiṁ ca: pūrvasūtre karaṇābhāva ity' uktaḥ: atra tu karanavattvam apī' vidyata iti matāntaram upapadyate: na pūrnaruktyam ca. tathā': tig: yāv-----: agn-----: sam-----: udayaḥ caḍda uttaraparyāyaḥ': udayaḥ ca 'sdu' svaraḥ ca '': tasyā 'dih: tena sasthānaḥ.*

<sup>1</sup> G. M. put before *ekeshām*. <sup>2</sup> G. M. *udayasvar*. <sup>3</sup> W. B. var-. <sup>4</sup> W. ddi. <sup>5</sup> G. M. -*tarañ*. <sup>6</sup> G. M. ins. *tathā sati*. <sup>7</sup> W. 'kathānam evam. <sup>8</sup> B. om. <sup>9</sup> G. M. *svarasya sa-*. <sup>10</sup> G. M. om. *artha*; G. M. -*ādher*. <sup>11</sup> G. M. -*bhūtañ v-*. <sup>12</sup> G. M. *tasyā*. <sup>13</sup> G. M. om. <sup>14</sup> G. M. -*na*. <sup>15</sup> G. M. *sthā*. <sup>16</sup> G. M. *kalpy*. <sup>17</sup> G. M. -*vok*. <sup>18</sup> G. M. *eva tasya*. <sup>19</sup> G. M. -*rayor ddi*. <sup>20</sup> W. ins. *tu*. <sup>21</sup> G. M. *na 'tyupasamhṛtañ ca*; B. *no 'pasamhṛtañ*. <sup>22</sup> W. B. -*ri'vdd*. <sup>23</sup> W. -*sthāna*. <sup>24</sup> G. M. om. <sup>25</sup> G. M. om. <sup>26</sup> G. M. om. <sup>27</sup> G. M. *udayasvarādisasthānaḥ*. <sup>28</sup> G. M. om. *asdu*. <sup>29</sup> G. M. ins. *udayasvaraḥ*.

here too the language of the rule is aimed at the diphthongs, since no other vowel exhibits any difference of position between its end and its beginning. His examples, again, are only of *visarjanīya* after a diphthong: they are *agneḥ* (i.1.10<sup>3</sup> et al.), *brāhmandīr āyushmat* (ii.3.10<sup>3</sup>), *bāhuvor balam* (v.5.9<sup>2</sup>), and *āyam gāuh* (i.5.3<sup>1</sup>). In the second and third of these passages, only the first word should have been quoted, in order to exhibit the *visarjanīya*.

The teachings of the other Prāticākhyas respecting the *visarjanīya* are rehearsed in the note to Ath. Pr. i.19. All are so indefinite as really to teach us nothing respecting the phonetic value of the sound. The present rule alone gives us positive and precise information, teaching us to regard it as, like the *h*, a simple uncharacterized breathing, a kind of final *h*.

### नासिक्या नासिकास्थानाः ॥ ४९ ॥

49. The nose-sounds have the nose as their place of production.

The "nose-sounds," the commentary says, are the *yamas* (xxi. 12, 13); but why the *nāsikya* (xxi. 14) should not be regarded as included among them I do not see. Any discussion of their phonetic character may be best deferred until the chapter where the rules for their occurrence are given. As examples of the nose-sounds are quoted *rukṃam antaram* (v.1.10<sup>3</sup>: but G. M. B. give instead *rukṃantam*, ii.2.3<sup>3</sup>), *yācñā* (i.5.7<sup>4</sup>: but G. M. give instead *rājñā*, ii.6.2<sup>2</sup> et al.), *ātñārah* (v.6.5<sup>2</sup>), *ratnam abhajanā* (ii.6.12<sup>1</sup>: but G. M. give instead, if it be not merely a corrupted reading, *uccā ratnam ayajanā*, which I have not found in the *Sanhitā*), and *pāpmānam* (i.4.41 et al.).

### मुखनासिक्या वा ॥ ५० ॥

50. Or they are produced by the mouth and nose.

Respecting this alternative explanation nothing need be said at present.

48. *visarjanīya ātmanah pūrvasvarāntena sasthānah samānasthānakaraṇo bhavati: atrā 'pi pūrvasvara iti sandhyaksharam ucyate: svarāntarasya' hī' sthānāntaratvābhāvāt. yathā: a-g-<sup>3</sup> brāh-.....: bāh-.....: ā-..... pūrvasyā 'ntah: tena sasthānah pūrvāntasasthānah<sup>3</sup>.*

<sup>1</sup> W. B. -ntasya. <sup>2</sup> B. om.; G. M. bhinna. <sup>3</sup> B. om. <sup>4</sup> B. om. <sup>5</sup> B. om.

49. *nāsikyā yamā nāsikāsthānā bhavanti. yathā: ruk-.....: yā-: ā-: rat-.....: pāp-*

50. *ta' eva nāsikyā mukhānāsikābhyām<sup>3</sup> uccāraṇīyā bhavanti. mukham ca nāsikā<sup>2</sup> ca mukhānāsike<sup>4</sup>: tatsambandhino mukhānāsikyāḥ. 'uktāny evo 'dāharuṇāni<sup>5</sup>.*

<sup>1</sup> G. M. eta. <sup>2</sup> G. M. mukhena nāsikābhyām ca. <sup>3</sup> G. M. -ke. <sup>4</sup> G. M. -kam. <sup>5</sup> G. M. put after *bhavanti*.

## वर्गवचेषु ॥ ५१ ॥

51. And, in them, the organ of production is as in the series of mutes.

The "and" (*ca*) of this rule, the commentator says, brings forward, on the principle of 'the lion's look' (a distant glance backward: the phrase is used several times later in like cases), the already defined organs of production of the various mute series.

If the mouth be regarded as bearing a part in the production of the nose-sounds or *yamas*, in a way which is determined by the mode of formation of the mutes to which they are attached, it is difficult to see how their number can be restricted to four, as it is in the "list of sounds" given at the beginning of the treatise, and in the comment on rule xxi.12.

## नासिकाविवरणादानुनासिकं नासिकाविवरणादानु- नासिकम् ॥ ५२ ॥

52. Nasal quality is given by the unclosing of the nose.

*Anunāsikya* is the quality of being *anunāsika* or 'nasal;' and this name, as prescribed by rule 30, above, and fully supported by the usage of the treatise elsewhere, belongs to *anusvāra* and the various nasal consonants. The definition of the manner in which the quality is communicated is quite unexceptionable; the organs of the mouth remaining in the positions already given for the various classes and single sounds, the opening of the nasal passage, and the utterance through it of a part or the whole of the emitted material, makes the corresponding nasal sound.

The commentator explains *nāsikāvivarana* by *ghrāṇabīla*, 'hole of the nose, nasal passage,' as if *vivarana* signified the opening or cavity, instead of the act of opening or unclosing. His choice of an example also seems to betray a want of appreciation of the true scope of the rule: it is *suṣṭhokāśṇaṁ sumahāṅgalāśṇaṁ* (i.8.16<sup>2</sup>).

51. *siṅhāvalokanena*<sup>1</sup> *vargasyo* 'ktam *karaṇam cakāro* 'nukar-shati: *eshu*<sup>2</sup> *nāsikyeshu* *vargavat karaṇam bhavati. vargasye* 'va *vargavat*.

<sup>1</sup> G. M. -*kananyatyena*. <sup>2</sup> G. M. (as also in the text of the rule itself) *eteshu*.

52. *nāsikāvivaranaḍḍ ghrāṇabīlād* *anunāsikyam raṅgādi kar-tavyam. yathā*<sup>3</sup>: *suṣ-*.... *ity ādi*.

*iti tribhāshyaratne prāṭicākhyavivarane*  
*dvitīyo* 'dhyāyaḥ.

<sup>1</sup> G. M. *nāsikāb*. <sup>2</sup> B. *tathā*; W. om.

## CHAPTER III.

CONTENTS: 1, introductory; 2-6, cases of *d* at the end of the first member of a compound, requiring to be shortened in divided text; 7, of *i* and *ú*; 8-12, of final *d* of verbal forms and particles; 13-14, of final *i* and *ú*; 15, of initial *d*.

अथादावुत्तरे विभागे कृत्स्नं व्यञ्जनपरः ॥ १ ॥

1. Now then—at the beginning or end of a word, a vowel, in case of separation, if followed by a consonant, becomes short as hereinafter set forth.

Matters of introductory explanation, of interpretation of the rules of the treatise, and of phonetic theory, being now for the present disposed of (for they are resumed, in a supplementary way, in some of the concluding chapters), the task of determining the readings of the *Sanhitā* is taken up. And the first subject dealt with is that of the irregular prolongations of vowels—chiefly final *a*, *i*, and *u*—which are so frequent in all the Vedic texts. In the other treatises (*Rik* Pr. vii.-ix., *Vāj.* Pr. iii.95-128, *Ath.* Pr. iii.1-25), the rules tell us in what situations a vowel originally short is lengthened: this is more in accordance with the general method of the *Prātiśākhya*s, which take for granted, upon the whole, the existence of their *śākhā*s in the analyzed condition of the *pada*-text, and proceed to construct the *saṃhitā* from it. Here, on the contrary, we are told what vowels, long in the ordinary text, are to be shortened when thrown out of combination with their surroundings. Such dissolution of the continuity of the text takes place, first, in *pada*, whenever a pause—either the *avagraha* separating the two members of a compound, in its repetition after *iti*, or the longer pause that divides between two words—comes to stand between the vowel in question and the consonant which was its next neighbor in *saṃhitā*: thus, *devāyata iti deva-yate*; *ava: nah* (s. *avā nah*). Second, it is made in the so-called *jaṭṭ*-text, examples of which are often quoted in the sequel, and to which the rules of the treatise are in more than one instance adapted; this text is constructed by thrice repeating each pair of words—first in

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1. *athe 'ty ayam adhikārah: ādāu padādāv uttare padānte ca vartamānaḥ saṃhitāyām yo dīrgho 'sau vibhāge vibhāgasamaye vyafjanaparo hrasvam āpadyate: ' vyafjanaparatvam' atra ya-thāsaṃhitāsthāni vijñeyam. nanu dīrghaḥ katham labhyate. 'hrasvānantarabhāvitvād devāçikā (iii.2) "digrahaneshu plutā-darṣanāc ce' 'ti brūmaḥ. saṃhitāyām ity asyā 'yam arthaḥ: kāryabhāṣajāḥ padasyo 'ttarapadena saha sambandhaniyamah': 'na tu pūrvapadena saha sambandhaniyamah'. vibhāgo 'tra*

their natural order, then inverted, then in the natural order again: for example, *āpo hi śthā mayobhuvah* would become *āpo hi hy āpa āpo hi: hi śthā stha hi hi śthā: sthā mayobhuvo mayobhuva stha sthā mayobhuvah: mayobhuva iti mayah-bhuvah*: the treatment of the *ā* of *sthā* here illustrates the conditions of the restoration of the short vowel in such cases. Third, the same restoration takes place in the *samhitā*-text of the existing manuscripts and in the edition founded upon them, when the lengthened vowel happens to come at the end of one of those passages, of just fifty words each, into which the *anuvākas* or sections of the *Samhitā* are divided. This division the *Prātiçākhyā* does not recognize—or, at any rate, does not notice—not infrequently quoting in *sandhi*, without remark, words which are separated by it (for example, under rule 13, below, *uḥmasi gamadhye*, i.3.6<sup>1-2</sup>, where the edited text reads correctly *uḥmasi: 1: gamadhye*).

The comment upon this rule may be loosely translated, or paraphrased, as follows:

Here *atha*, 'now then,' is an introductory heading; *ādāu* [literally, 'at the beginning'] means 'at the beginning of a word' [including, also, a separable part of a compound word]; *uttare* [literally, 'in the latter part'] means 'at the end of a word:' a vowel occupying such a position, if it be long in *samhitā*, becomes short *vibhāge*, i. e. 'in case of separation,' when followed by a consonant—that is to say, when so followed in *samhitā*. But whence is derived the limitation to a "long" vowel? We answer, from its conversion into a short, and from the non-occurrence of any protracted (*phuta*) vowels among the instances included in the rules. The limitation "in *samhitā*" implies that the word whose form is in question is placed in euphonic connection with the word that follows it; not, however, with the word that precedes it [unless, as should be excepted, its initial vowel, instead of its final, is the one liable to change of quantity]. "Separation" (*vibhāga*) is to be understood as division from the words with which it stands in natural or original connection—that is, according to the reading of the fundamental text: otherwise, in the *jaṭā*-text of the two words *sthā mayobhuvah* (see above), the *stha* would retain its long *ā* in its second repetition, because of its standing in euphonic connection with the following word: and that should not be so. The sense of the word *vibhāga* is, in case of a long initial vowel, separation from the preceding word; in case of a long final, from the

*prakṛtipadāir ucyate: prakṛtir nāma yathāpāthah: prakṛtipadāir iti kim: sthā m- ity atra jaṭāyām sthaçabdasya dvitīyoccāraṇe 'pi dīrghah prasajyeta': uttarapadena vibhāgābhāvāt: sa' mā bhād iti parihārah. vibhāgapadasyā' 'yam arthah: padādāu' dīrghasya pūrvapadena vibhāgaḥ: padānte' dīrghasyo 'ttarapadena vibhāgaḥ. vibhāge vyañjanapara iti kim: ṛt-.... ity atra mā bhād iti: nādāmadhārayā (iii.8) iti prāptih. samhitāyām' dīrgha iti kim: esha-.... ity atra prāptisampādanārtham:*



following word. The limitation "in case of separation, if followed by a consonant" is for the sake of excluding such cases as *ṛtadhā-mā 'si* (i.3.3: in separated form, *ṛtadhāmā: asi*), which would otherwise come under the rule iii.8 [among the specifications of which, *dhāmā* is included]. The limitation "a long vowel in *samhitā*" is intended to bring *esha vo bharatā rājā* (i.8.10<sup>2</sup> et al.; *pada*-text, *bharatāh*) under the action of the rules; since thus, and not otherwise, is pertinence given to the word *yājyā* in rule 11 of this chapter. Undue extension of the prescription to such cases as *tvā vāyavah* (i.1.1) is provided against by the rules that follow [since these specify all the cases in which it is to be applied].

The only difficulty arising in connection with the understanding of this rule, or of the interpretation of it given by the commentator, grows out of the specification *vyañjanapara*, 'followed by a consonant.' Respecting this, we are explicitly told, near the beginning of the exposition, "the being followed by a consonant is to be understood here of the condition of things in the *samhitā*-text"—that is to say, any long vowel which appears in *samhitā* as a final, with a consonant following it, is to be regarded as falling under the rules of the chapter. This specification, then, makes the rules apply to such cases as *bharatā rājā* (the example quoted by the commentator: the *pada*-reading is *bharatāh: rājā*) and *adhā mā* (quoted under rule 9; *pada*-reading *adhāh: mā*), and they have to be specially allowed for and excepted—as is done in rules 9 and 11. It seems very strange, now, to have this implication made, requiring as a consequence that all the words which by euphonic processes come to exhibit in *samhitā* a long final vowel (*ā*) should be taken into consideration: but the number of cases actually needing to be guarded against in the rules on account of it is very small. For, in the first place, the question can arise only in regard to the words specially mentioned in the rules; and among these there are not many for which homophonous forms in *āh* or *āi* occur; and of these, again, only a part would occur otherwise than before a vowel, in which situation the hiatus would betray the omission of the former final element. The makers of the treatise, then, appear to have thought it safer to avoid a possible confusion of *adhā* from *adhāh* with *adhā* from *adhu*, and so on, by making the rules apply in general to both cases, and specially excepting the former. And this is what they have attempted to do: and it has cost them only two additional words—*agniyā-jye* in rule 9, and *yājyāsu* in rule 11—together with an artifice of

*tathā eati bharatā yājyāsu* (iii.11) *iti yājyāpadam sārthakam*  
*nā 'nyathā. vyañjanam asmāt param*<sup>13</sup> *iti vyañjanaparah.*  
*tvā.... ity ādāv etallakṣaṇasambhavād*<sup>14</sup> *ativyāptim*<sup>15</sup> *uttara-*  
*sātrāṇi pariharati.*

<sup>1</sup> G. M. ins. *padādu ca padānte ca yo dirgho vyañjanottaro vibhāge kriyamāṇe hrāsvaṇi samīyāti.* <sup>2</sup> G. M. -nam. <sup>3</sup> M. om.; G. hrāsvānt. <sup>4</sup> G. om. ca. <sup>5</sup> G. M. -dhah. <sup>6</sup> W. om. <sup>7</sup> G. M. -yate. <sup>8</sup> G. M. om. <sup>9</sup> G. M. -gaṇabd. <sup>10</sup> W. -dādi. <sup>11</sup> W. -nta. <sup>12</sup> G. M. ins. *yo.* <sup>13</sup> G. M. -ra. <sup>14</sup> G. M. eva tat. <sup>15</sup> W. atiprd.

construction under rule 8, in connection with the word *prāndh*. Without a complete *index verborum* to the Sanhitā, or a laboriously minute examination of the whole text with reference to this particular point, I cannot tell just how nearly successful their attempt has been; but I have, I believe, discovered at least one case which they have overlooked. At i.4.24, namely, we read *rakshā mākih* (p. *rakshāh*), and, by rule 8, the *ā* of *rakshā* should be shortened. That the section containing these words was really a part of the text for which the Prātiśākhya was constructed is proved by the fact that two of its peculiarities of reading are provided for in later rules (vi.5 and xi.13).

But with the interpretation thus given appears to be quite at variance the phrase containing the illustration *ṛtadhāmā 'si*, where *vibhāge* and *vyañjanaparaḥ* are immediately connected, and made to mean 'followed by a consonant in separated text' (not *ṛtadhāmā: asi*). This I can hardly believe to be a genuine part of the commentary. The second *ā* of *ṛtadhāmā 'si* cannot be said to be either final or initial: it is a combination of both: it does not furnish a case to which the rules of the chapter apply with any propriety, as the *saṁhitā* reading cannot be affected by them. If not some later meddler, then the commentator himself, has suffered himself to be scared by an imaginary difficulty, and has unnecessarily twisted the rule a little awry in order to its removal.

The specification *vibhāge*, 'in case of separation,' applies in the Tāittirīya *pada*-text more generally and more strictly than in those of the other Vedas. Where the separation of a compound is suspended on account of its further composition, the restoration of its natural form is suspended also: and we read, for example, *vīrya-vat*, but *vīryāvat-tara*; *viçva-mitra*, but *viçvāmitra-jamadagnī*; *anu-yāja* and *ananu-yāja*, but *prayāja-anāyāja*, and so on—and we shall find illustrations hereafter in connection with other changes than prolongation of vowels. Thus, also, in the full *pada*-readings, the word is given first, before *iti*, in its *saṁhitā* form, without change (except euphonic combination with the *iti*); and this part of the reading I shall accordingly usually omit in quoting the *pada*-text, setting down only the separated and restored form which follows *iti*, or the part which corresponds to the entire reading of the Rik and Atharvan *pada*-texts.

देवाशीकासुम्नाश्चर्तावयुनाहृदयाधोक्त्याशुद्धा ॥ २ ॥

2. Devā, śikā, sumnā, çvā, ṛlā, vayunā, hṛdayā, aghā,

2. .... ity eteshu grahaneshv avagraheshv<sup>1</sup> antyasvaro vibhāge *vyañjanaparo* hrasvam āpadyate. yathā: dev-----  
 śik----- sumn-----: dyāv-----: 'apy akarādi (i.52) iti  
*vacandā*<sup>2</sup> idam apy udāharaṇam<sup>3</sup>: açv-----: ṛt-----: vay-----:<sup>4</sup>  
 hṛd-----: agh-----: ukth-----: āpo-----

<sup>1</sup> G. M. om.    <sup>2</sup> B. om.    <sup>3</sup> G. M. sūtrād.    <sup>4</sup> G. M. -hartavyam.

*ukthā*, and *çuddhā*, as first members of a compound, shorten their final when separated.

This and the following rules, including the seventh, properly form one connected passage, with the specification *ity avagrahaḥ*, 'these, as former members of a compound,' which applies alike to them all, standing at the end.

The examples quoted from the Sanhitā in illustration of the rule are as follows. For *devā*: *devāyate yajamānāya çarma* (iii.5.5<sup>3</sup>: G. M. omit the last word of the citation), the only case, so far as I have noted, for *devāyant*; we have *devayate* (with short vowel) twice, at i.2.12<sup>3</sup> and ii.5.9<sup>3</sup>: *devāyuvam* occurs ii.5.9<sup>6</sup> and iv.1.1<sup>3</sup>, but *devayuh*, iii.5.11<sup>1</sup>. For *çikā*, *çikāyate svāhā* (vii.5.11<sup>2</sup>), the only case. For *sumnā*, *sumnāyanto harāmahe* (i.5.11<sup>4</sup>), also alone. For *çvā*, *āyāvāprthivyā çvāvit* (v.5.20): *çvā*, however, by rule i.52, includes *açvā*, for which is quoted *açvāvatīñ somavatīm* (iv.2.6<sup>4</sup>); I have noted farther only iii.3.11<sup>1</sup>, but feel less than usual confidence in the completeness of my excerption. For *rtā*, *rtāyavah purā 'nnam akṣhaṇ* (ii.2.5<sup>5</sup>: G. M. omit the last word of the citation): there are more than twenty such cases in the text, for the themes *rtāyu* (e. g. i.4.5: but *rtayu* once, ii.2.12<sup>4</sup>), *rtāyant* (e. g. iv.2.9<sup>3</sup>), *rtāvan* (e. g. i.3.14<sup>2</sup>) and its feminine *rtāvāri* (e. g. i.1.3), *rtāvrdh* (e. g. i.4.5), and *rtāsah* (iii.4.7<sup>1</sup>: but this word reads in *pada* as in *sanhitā*). For *rayunā*, *rayunāvid eka it* (i.2.13<sup>1</sup> and iv.1.1<sup>1</sup>). For *hrdayā*, *hrdayāvidhaç cit* (i.4.45<sup>1</sup>). For *aghā*, *aghāyivo mā gandharvo viçvārusur ādadhat* (i.2.9: G. M. omit after *gandharvah*): other cases of *aghāyu* are found at iii.3.11<sup>1</sup>: iv.1.10<sup>3</sup>; 5.10<sup>4</sup>: v.7.3<sup>1</sup>; and of *aghāyant*, ii.3.14<sup>1</sup>. For *ukthā*, *ukthāmadānām dhenuh* (ii.4.11<sup>6</sup>): the same compound occurs again at iii.3.2<sup>1</sup> and v.6.8<sup>6</sup>, and *ukthāyu* at i.4.12, twice. For *çuddhā*, *āpo deriḥ çuddhāyuvah* (i.3.8<sup>2</sup> and vi.3.8<sup>4</sup>).

इन्द्रा वद्वान्यरः ॥३॥

3. Also *indrā*, when followed by *vat*, *van* and *vān*.

One example is quoted by the commentator for each of the three cases enumerated: *indrāvatīm apacitīm ihā 'vaha* (v.7.4<sup>2</sup>: G. M. omit after *apacitīm*), *indrāranto marutah* (iv.7.14<sup>1</sup>), and *indrāvānt svāhā* (i.1.12); and I have noted no others. As counter-examples, he quotes: first, to show that not every long *ā* is to be shortened before the three syllables named, *ūrṇāvantam prathamah sida yonim* (iii.5.11<sup>1</sup>: G. M. give only the first two words), *asura prajāvān* (iii.1.11<sup>1</sup>: but B. reads, I presume only by an

3. indre 'ty asminn' avagrahe 'ntyasvaro vad van vān ity evamparo vibhāge hrasvam āpadyate. yathā: ind-----: ind-----: ind----- indre 'ti kim: ūrṇ-----: as-----: praj----- evampara iti kim: ind-----.

<sup>1</sup> G. M. asminn. <sup>2</sup> G. M. om.

error, *pratāpavān*), and *prajāvatir anamivā ayakṣmāh* (i.1.1: but omitted in G. M.); second, to show that *indrā* is not altered except under the circumstances specified, *indrāvarunayor aham* (ii.5.12<sup>2</sup>). This last is a case in which no *vibhāga*, or 'separation,' would be made in any text of the other Vedas; but the Tāittirīya *pada* reads *indrāvarunayor itī 'ndrā-varunayoh*, and the example is therefore to the purpose.

### चित्रा वपरः ॥ ४ ॥

4. Also *citrā*, when followed by *v*.

The illustrative passage cited is *citrāvaso svasti te pāram aṣṭiya* (i.5.5<sup>4</sup> and 7<sup>5</sup>: G. M. omit after *te*). As counter-examples, are given *mitrāvarunāv eva* (ii.1.7<sup>3</sup> et al.: p. *mitrā-varunāu*), and *citrāpārnāmāse dikṣheran* (vii.4.8<sup>2</sup>)—the former to show the necessity of the restriction to *citrā*, the latter, of the restriction to sequence by a *v*. I have found no farther instances falling under the rule.

### प्रस्थेन्द्रियाद्रविणाविश्वदेव्यादीर्घावीर्याविश्ववातावा- भङ्गुराकर्णकावृष्णियासुगोपर्कसामाधासत्रावर्षाषुष्यामे- धाप्रास्वा ॥ ५ ॥

5. Also *prasthā*, *indriyā*, *draviṇā*, *viṣvadevyā*, *dirghā*, *vīryā*, *viṣvā*, *vātā*, *tvā*, *bhaṅgurā*, *karnakā*, *vṛṣṇiyā*, *sugopā*, *rksāmā*, *aghā*, *satrā*, *varshā*, *pushpā*, *meghā*, *prā*, *svā*.

For each of these words, the commentator cites a single example. For *prasthā*, *prasthāvad rathavāhanam* (iv.2.5<sup>6</sup>), the only case. For *indriyā*, *indriyāvate purodācam* (ii.2.7<sup>1</sup>): half a dozen cases of this word occur in the text, and several of *indriyāvin* (e. g. i.6.2<sup>4</sup>: ii.1.6<sup>3</sup>: vi.2.10<sup>6</sup>); the latter word, however, is not separated in the *pada*-text. For *draviṇā*, *draviṇāvataḥ kurute* (v.3.11<sup>2</sup>), the only case. For *viṣvadevyā*, *viṣvadevyāvate gātrādh* (i.4.1<sup>1</sup>): the word occurs also at iv.1.6<sup>1,2</sup>. For *dirghā*, *dirghādhiyo rakṣamānāh* (ii.1.11<sup>4</sup>), the only case. For *vīryā*, *vīryāvantam abhimāti-shāham* (i.2.7): the same theme is found in other passages, as are also its comparative, *vīryāvat-tara* (e. g. i.7.6<sup>3</sup>), and superlative, *vīryāvat-tama* (ii.4.2<sup>1</sup>), in which the shortening of the *ā* is not authorized by the Prātiśākhya, since, in the division, it does not stand next before the pause: and the *pada*-text reads accordingly. For *viṣvā*, *viṣvāmitrasya sūktam bhavati* (v.2.3<sup>3,4</sup>: G. M. omit

4. *citrā ity asminn'* avagrahe 'ntyasvaro vakāraparo' vibhāge hrāsvam āpadyate. yathā': cit----- citre 'ti kim: mitr----- vapara iti kim: citr-----

<sup>1</sup> G. M. etasminn. <sup>2</sup> G. M. vap-. <sup>3</sup> G. M. om.

the last word): the same word occurs in other passages (iv.3.2<sup>2</sup>: v.2.3<sup>3,4</sup>, 10<sup>5</sup>; 4.2<sup>2</sup>), as also in the compound *viçvāmitra-jamadagni* (v.4.11<sup>3</sup>), where, as the division is *viçvāmitra-jamadagni*, the *ā* is not shortened; and we have further the themes *viçvāvasu* (e. g. i.1.11<sup>1</sup>), *viçvāvant* (iii.5.6<sup>2</sup>), *viçvārāj* (i.3.2<sup>1</sup>), and *viçvāsah* (i.4.17; p. *viçva-sāham*). For *vātā*, *vātāvad varshan* (ii.4.7<sup>1</sup>), the only case. For *tvā*, *tvāvato maghonah* (ii.2.12<sup>8</sup>; p. *tva-vatah*): the Rik *pada*-text does not shorten the *ā* of this word. For *bhañgūrā*, *bhettāram bhañgurāvatah* (i.5.6<sup>4</sup> and iv.1.2<sup>5</sup>). For *karnakā*, *sārmī karnakāvaty etayā* (i.5.7<sup>6</sup> and v.4.7<sup>3</sup>; G. M. omit the first word, W. B. the last). For *vrshniyā*, *vrshniyāvatas tava* (iii.5.6<sup>2-3</sup>). For *sugopā*, *sa sugopātumo junah* (iv.2.11<sup>2</sup>; p. *sugopatumah*: G. M. omit the first word): the Rik *pada* writes *su-gopātumah*. For *rksāmā*, *rksāmābhyām yajushā* (i.2.3<sup>3</sup> and iii.1.1<sup>4</sup>). For *aghā*, *aghāçvādā evāi 'nam antar eti bhūtam* (iii.1.7<sup>2</sup>; p. *aghāçvāt*: G. M. omit the last two words); the Rik and Atharvan *pada*-texts write *agha-çva*: the themes *aghāyu* (e. g. i.2.9<sup>1</sup>) and *aghāyant* (ii.3.14<sup>1</sup>) are also found in the Sanhitā. For *satrā*, *satrājītam dhanajitam* (iv.1.1<sup>3</sup>; p. *satra-jitam*): the word *satrā* occurs repeatedly (e. g. i.6.12<sup>1</sup>) uncompounded, and maintains its long final in the *pada*-text also. For *varshā*, *varshāhvām juhōti* (ii.4.10<sup>3</sup>; p. *varsha-hvām*). For *pushpā*, *pushpāvatiḥ supippalāḥ* (iv.1.4<sup>4</sup> and v.1.5<sup>10</sup>). For *meghā*, *meghāyate svāhā* (vii.5.11<sup>1</sup>; p. *meghayate*; in the same division occurs also *meghāyishyate*, which is not divided: *meghayanti* is found at iv.4.5<sup>1</sup>). For *prā*, *prāvanebhiḥ sajoshasah* (iv.2.4<sup>3</sup>; p. *pra-vanebhiḥ*); the Rik *pada*-text writes this word *pravana*, without separation: other words beginning with *prā* are *prāsah* (e. g. i.3.14<sup>6</sup>; p. *pra-sahā*), *prāçrṅga* (ii.1.3<sup>4-5</sup>), *prāsaca* (vii.5.11<sup>1</sup>; not divided in *pada*-text), *prākāça* (i.8.18; also not divided), and *prāvṛta* (iv.6.2<sup>2</sup> et al.; also not divided). And for *svā*, *svādhiyam janayat sādāyac ca* (i.3.14<sup>6</sup>; p. *sva-dhiyam*): but this the Rik *pada*-text writes *su-ādhiyam*.

## लोकएवेष्टा ॥ ६ ॥

6. Also *ishtā*, after *loke* and *eva*.

The commentator cites the two cases: *saṃ amushmiṇ loka ish-tāpārtena* (iii.3.8<sup>5</sup> twice: G. M. omit the first word), and *sa tv eve 'ishtāpārte* (i.7.3<sup>3</sup>; p. *ish-tā-pārte*). Then, to show that *ishtā* after other words remains unchanged, he quotes *prati jāgrhy enam ish-tāpārte sañ srjethām ayaṃ ca* (iv.7.13<sup>5</sup>; p. *ishtā-pārte*: W. B.

5. .... ity eteshv avagraheshv antyasvaro vibhāge vyañjanaparo hrasvam āpadyate. yathā: pra-.....: ind-.....: drav-.....: viçv-.....: dīr-.....: vir-.....: viçv-.....: vāt-.....: tvā-.....: bhett-.....: sār-.....: vrsh-.....: sa-.....: rks-.....: agh-.....: satr-.....: varsh-.....: pushp-.....: megh-.....: prāv-.....: svā-.....

omit before *enam*, G. M. after *-pārte*); and the same mode of treatment is followed by the *pada*-text at v.7.7<sup>2</sup>, which is the only other case I have noted. The ground of this difference does not appear. To show, further, that only *ishṭā* shortens its *ā* in the defined position, the passage *sākshād eva prajāpataye* (v.1.2<sup>5</sup>) is given.

शक्तीरथीविषीवाशीरात्रोषध्याहुतीव्याकृतीस्वाहा-  
कृतीह्रादुनीशचीचितीश्रोणीपृष्टीपूत्यभीचर्षणीपर्यधीपा-  
रीशत्रुविषूवसूत्रनूह्नसूत्रिभू इत्यवग्रहः ॥७॥

7. Also *çakti*, *rathî*, *tvishî*, *vâçî*, *râtrî*, *oshadhî*, *âhuti*, *vyâhrtî*, *svâhâkrtî*, *hrâdunî*, *çacî*, *citî*, *çronî*, *prshî*, *pûti*, *abhî*, *carshanî*, *parî*, *adhî*, *pârî*, *çatrû*, *vishû*, *vasû*, *anû*, *hanû*, *sû*, *vîbhû*—all these, as first members of a compound.

To the passages cited by the commentator I add, as above, notice of other cases which I have found in the text. For *çakti*, the sole instance is *çaktivanto gabhîrâh* (iv.6.6<sup>3</sup>). For *rathî*, *rathî-tamâs* *rathîndm* (iv.7.15<sup>3</sup>). For *tvishî*, *saspîrjardâya tvishîmate pathîndm* (iv.5.2<sup>1</sup>: W. B. omit the last word, G. M. the first). For *vâçî*, *te vâçîmanta ishminah* (ii.1.11<sup>2</sup> and iv.2.11<sup>2</sup>: G. M. omit the last word). For *râtrî*, *râtribhir asubhnan* (ii.4.1<sup>1</sup>): if there are other cases, I have failed to note them. For *oshadhî*, *oshadhîbhyo vehatam dlabheta* (ii.1.5<sup>3</sup>: G. M. omit the last word): I have noted half a dozen other cases, but they are not worth reporting. For *âhuti*, *âhutibhir anâyajeshu* (ii.6.9<sup>4</sup>). For *vyâhrtî*, *etâbhir vyâhrtîbhih* (i.6.10<sup>2</sup> and v.5.5<sup>5</sup>). For *svâhâkrtî*, *svâhâkrtîbhyah preshye 'ty dha* (vi.3.9<sup>6</sup>: G. M. omit the last two words). For *hrâdunî*, *svâhâ hrâdunîbhyah svâhâ* (vii.4.18: G. M. omit the first word, W. B. the last). For *çacî*, *viçvâ râpâ 'bhi cashte çacîbhih* (iv.2.5<sup>4-6</sup>: W. B. omit before *cashte*). For *citî*, *citîbhyâm upâyan* (v.7.5<sup>7</sup>). For *çronî*, *çronîbhyâñ svâhâ* (vii.3.16<sup>2</sup>): another case is found at v.7.15. For *prshî*, W. B. give *prshîtibhir divam* (v.7.17), but G. M. read *prshîtibhyah svâhâ* (vii.3.16<sup>1</sup>). For *pûti*, *pûtigandhasyâ 'pahatyâi* (ii.2.2<sup>4</sup>). For *abhî*, *abhîvрто ghrîñ-vân cetati tmanâ* (iii.5.11<sup>1</sup>: G. M. omit the last two words): we have also *abhîshah* at ii.3.2<sup>6</sup> (p. *abhi-sahâ*). For *carshanî*, *mitrasya carshanîdhrîtañ* (iii.4.11<sup>5</sup> and iv.1.6<sup>3</sup>): another case at i.4.16. For *parî*, *vîravantam parinasam* (ii.2.12<sup>6</sup>: p. *pari-nasam*: compare rule vii.4). For *adhî*, *adhîvâdsam yâ hiranyâny asmâi* (iv.6.9<sup>2</sup>: G. M. omit the last word). For *pârî*, *pârînahyasye 'çe* (vi.2.1<sup>1</sup>: p. *pârî-nahyasya*: compare rule vii.4). For *çatrû*, *ça-*

6. *loke: eva: ity evampârva ishṭe 'ty aamin' grahane' ntya-svaro vibhâge vyarjjanaparo hrasvam âpadyate. yathâ: sam-----sa----- evampârva iti kim: prati----- ishṭe 'ti kim: sâk-----*

<sup>1</sup> G. M. *etaminm*. <sup>2</sup> G. M. *avagraha*.

*trāyato hantā* (i.6.5<sup>3</sup> and iv.2.1<sup>2</sup>). For *vishā*, *vishāvdn vishāvan-tah* (vii.4.3<sup>4</sup>): another case at vii.4.8<sup>2</sup>. For *vasā*, *aramatir vasā-yuh* (iv.3.13<sup>6</sup>). For *anā*, *anārādā nakshatram* (iv.4.10<sup>2</sup>); we have it also in the compounds *anūyāja* (e. g. ii.6.9<sup>4</sup>), *anūbandhya* (e. g. ii.2.9<sup>7</sup>), *anākāṣa* (e. g. v.4.1<sup>5</sup>), and *anāvṛj* (v.7.23). In the further compound of the first, *prayājānūyāja* (e. g. i.7.1<sup>1</sup>; p. *prayāja-anūyājān*), the shortening is not authorized, since in it there is no division after *anu*. Appealing to rule i.53 as his authority, the commentator adds, as contemplated by the present rule, *ananūyājam prāyanīyam* (vi.1.5<sup>3</sup>; p. *ananu-yājam*). For *hanā*, *hanābhyān svāhā* (vii.3.16<sup>1</sup>). For *sā*, *sāyavasini manave yaṣasye* (i.2.13<sup>2</sup>): *sāyavasa* occurs more than once (e. g. i.7.5<sup>2,3</sup>). For *vibhā*, *vibhādāvne* (iii.5.8,9<sup>2</sup>).

The commentator notes that the specification at the end of this rule defines the whole mass of words thus far enumerated as collectively *avagraha* (i.49), 'first members of compounds.'

अवासचस्वानुदामृडावर्धाशिक्षार्त्ताभवाभजायत्रा-  
चरपिबानाधामाधारयाधर्षाधावर्धयाबोधत्रातत्रामुच्चाश्च-  
स्यापृणस्वादिष्ठातंत्राजनिघायुद्धवाह ॥ ८ ॥

8. Also *avā*, *sacasvā*, *nudā*, *mṛdā*, *vardhā*, *ṣikshā*, *rakshā*, *adyā*, *bhavā*, *bhajā*, *yatrā*, *carā*, *pibā*, *nā*, *dhāmā*, *dhārayā*, *dharshā*, *ghā*, *vardhayā*, *bodhā*, *atrā*, *tatrā*, *muñcā*, *aṣvasyā*, *pr̥nasvā*, *hi śhīhā*, *tvam tarā*, *janishvā*, *yukshvā*, *achā*.

Henceforth we have to do only with independent words, the category of *avagrahas*, or former members of compounds, having been exhausted by the foregoing rules. There is cited in illustration, for *avā*, *avā no devyā kṛpā* (iv.1.4<sup>1</sup>). For *sacasvā*, *sacasvā nah svastaye* (i.5.6<sup>2</sup>). For *nudā*, *pra nudā nah sapatnān* (iv.3.12<sup>1</sup> thrice, and v.3.5<sup>1</sup>). For *mṛdā*, W. B. give *mṛdā jaritre* (iv.5.10<sup>4</sup>), but G. M. read *mṛdā no rudra* (iv.5.10<sup>2</sup>): I have noted no other case. For *vardhā*, *vardhā no amavac chavaḥ* (ii.6.11<sup>3</sup>). For *ṣik-*

7. .... ity eteshv avagraheshv' antyasvaro vibhāge vyañja-  
naparo hrasvam āpadyate. yathā: ṣak-----: rath-----: sa-----:  
te-----: rā-----: osh-----: āh-----: et-----: svā-----: svā-  
hā-----: viṣ-----: cit-----: gro-----: pr̥sh-----: pūt-----:  
abh-----: mitr-----: vīr-----: adh-----: pār-----: ṣatr-----:  
vish-----: ar-----: anā-----: ankārādi ca' (i.53) iti vacandā'  
anan----- ity etad' uddharanam bhavati: han-----: sāy-----:  
vibh----- ity avagraha ity anena prakāreṇo 'ktiḥ' padasam-  
vādye' vagraho vijñeyah'.

<sup>1</sup> G. M. om. <sup>2</sup> G. M. om. <sup>3</sup> G. M. sūtrāt. <sup>4</sup> G. M. ins. apy. <sup>5</sup> G. M. 'kṛtā.  
<sup>6</sup> B. vīpashā.

*shā, çikshā no asmin puruhāta yāmani* (vii.5.7<sup>4</sup>: W. B. omit the last two words): it is found again at iv.6.2<sup>5</sup>. For *rakshā, rakshā ca no adhi ca deva brāhi* (iv.5.10<sup>3</sup> and vii.5.24; G. M. omit the last two words): the form occurs also at ii.3.14<sup>1</sup>. I have pointed out in the note to the first rule of the chapter that a passage (i.4.24) in which *rakshā* appears as euphonic alteration of *rakshāh* before a sonant consonant ought to be somehow excepted here. For *adyā, adyā devān jushatamah* (iv.6.7<sup>5</sup>): also at ii.1.11<sup>6</sup>: iii.4.11<sup>2</sup>: iv.6.2<sup>6</sup>. For *bhavā, bhavā pāyur viço asyā adabdhah* (i.2.14<sup>1</sup>: G. M. omit the last two words): other cases are not infrequent; see i.1.14<sup>4</sup>; 4.32: iii.2.5<sup>3</sup>; 4.10<sup>1</sup>: iv.1.7<sup>2</sup>; 2.5<sup>1</sup>, 7<sup>4</sup>; 4.4<sup>7</sup>; and likewise ii.6.12<sup>1</sup>, where *bhavā*, standing at the end of the first division of the *anuvāka*, is situated *vibhāge*, and loses its *ā* even in the *samhitā*-text. For *bhajā, ā gomati vraje bhajā tvam nah* (i.6.12<sup>1</sup>: W. B. begin at *vraje*): another case at iii.3.9<sup>2</sup>. For *yatrā, yatrā naro marutah* (iii.1.11<sup>8</sup>): other cases at iv.4.4<sup>1</sup>; 6.6<sup>4</sup>, 7<sup>2</sup>. For *carā, pra carā soma duryān* (i.2.10<sup>1</sup>). For *pibā, pibā somam indra mandatu* (ii.4.14<sup>3</sup>: G. M. omit the last word): another case at i.4.19. For *nā, ripavo nā ha debhuḥ* (i.2.14<sup>5-6</sup>): in connection with this word, the commentator runs off into a lengthy discussion, which I defer to the end of the note. For *dhāmā, dhāmā ha yat te ajara* (iii.1.11<sup>6</sup>): we have *dhāma*, plural, in *samhitā* also, at iv.6.5<sup>5</sup>; 7.13<sup>4</sup>. For *dhārayā, brhaspate dhārayā vasūni* (i.3.7<sup>1</sup> and vi.3.6<sup>1</sup>): other cases at iv.1.5<sup>4</sup>, 7<sup>2</sup>. For *dharshā*, W. B. have *dharshā mānushān adbhyah* (i.3.8<sup>1</sup>), but G. M., *dharshā mānushān iti ni yunakti* (vi.3.6<sup>3</sup>). For *ghā, uta vā ghā syādt* (i.1.14<sup>1</sup>): there is another case, if my manuscript reads correctly, at iii.4.11<sup>6</sup>. For *vardhayā, tam agne vardhayā tvam* (iv.6.3<sup>1</sup>): other cases are at i.5.5<sup>2</sup>: iv.2.4<sup>4</sup>; 7.13<sup>5</sup>. For *bodhā, bodhā no asya vacaso yavishtha* (iv.2.3<sup>4</sup>: G. M. omit the last two words). For *atrā, atrā te rūpan* (iv.6.7<sup>3</sup>): other cases are at iv.6.7<sup>2</sup>, 8<sup>2</sup>. For *tatrā, tatrā ratham upa çagmam* (iv.6.6<sup>3</sup>). For *muñcā, pra muñcā svastaye* (iii.2.8<sup>3</sup>): again at iv.7.15<sup>7</sup>. For *açvasyā, ekas tvash-tur açvasyā viçastā* (iv.6.9<sup>3</sup>). For *prnasvā, sapta yonir ā prnasvā ghrtena* (i.5.3<sup>3</sup> and iv.6.5<sup>5</sup>). For *sthā* after *hi*, *āpo hi shihā mayobhuvah* (iv.1.5<sup>1</sup>: v.6.1<sup>4</sup>: vii.4.19<sup>4</sup>); and, as counter-example, to show that the correption takes place only after *hi*, *pratishthā vā ekaviñçah* (v.2.3<sup>6</sup> et al.). For *tard* after *tvam*, *agne tvam tard mrdhah* (iv.1.9<sup>3</sup>), with the counter-example *antaratarā taptavratō bhavati* (vi.2.2<sup>7</sup>: G. M. omit the last word). For *janiḥvā, jani-*

8. ----- <sup>1</sup> *eteshv anavagraheshv antyavarō vibhāge vyanjana-paro hrasvam āpadyate. yathā: avā-----: sac-----: pra-----: mṛ-----: var-----: çiksh-----: rak-----: adyā-----: bhav-----: ā go-----: yat-----: pra-----: pibā-----: rip-----: api vikṛtam* (i.51) *apy akārādi* (i.52) *iti dvābhyām<sup>2</sup> vacanābhyām prā----- ity atra hrasvādeçah kiṁ na syāt: māi 'vam: api vikṛtam* (i.51) *iti vacanām kaṇthoktapadavishayam<sup>3</sup> na tv akārādīpadavishayam<sup>4</sup>: prānā<sup>5</sup> ity asyā 'py akārādītvaṁ nā*



*shvā hi jēnyo agne* (iv.1.3<sup>4</sup> and v.1.4<sup>5</sup>: G. M. omit *agne*). For *yukshvā*, *yukshvā hi devahūtumān* (ii.6.11<sup>1</sup> et al.): other cases at iv.2.9<sup>5</sup>: v.5.3<sup>1-2</sup>. For *achā*, *achā nakshi dyumattamah* (i.5.6<sup>3</sup> and iv.4.4<sup>8</sup>): other cases at i.7.10<sup>2</sup>: ii.2.12<sup>8</sup>; 6.11<sup>1</sup>: iv.2.4<sup>2</sup> twice; 4.4<sup>2</sup> (if my MS. is correct; the Rik reads *acha*); 5.1<sup>2</sup>; 6.7<sup>5</sup>: but the compound *achāvāka* (vii.1.5<sup>5</sup>) is left undivided and unchanged.

The occasion of the commentator's delay and discussion over the word *nā* is given by the fact that the *pada*-text of the Tāittirīya Sanhitā (unlike that of the Rik and Atharvan: see note to Ath. Pr. iv.39) divides the word *prāndh* thus: *pra-andh*. Hence, when we read in the Sanhitā, as in the passage which he quotes, *prānd vā añçavaḥ* (vi.4.4<sup>4</sup>: W. B. read simply *prānd vāi*, which occurs in various other places; e. g. v.3.8<sup>2</sup>), he fears that, having this division in mind, we shall be misled into believing that the specification *nā* of the present rule applies to *prānd*, because we are taught in the first chapter (i.51,52) that a word cited in any rule comes equally under that rule when phonetically altered, or preceded by *a*. He sets aside this difficulty, however, by the arbitrary *dictum* that it is not permitted to vary the same word in both ways at once—that we may accept the altered form only of a vocable which is actually quoted entire, not of one made by the prefixion of an *a* to one so quoted: hence, he infers, the present rule does not apply to [the *and* of] *prānd*, as it begins with *a*. But a further objection is interposed: in that case, why does it not apply to the part *and* of the compound, in which is no altered *n*? He replies, because of the absence of a long vowel in *saṁhitā*, in a word wearing this form—or, as would seem a better statement, because of the absence of any such word in *saṁhitā* as *and* (for *andh*) with a long vowel as its final. The second objection, in fact, is a wholly futile one, scarcely worth the trouble of bringing up and setting aside. The original difficulty is one growing out of the extension of the leading rule in the chapter to cases of final *ā* in *saṁhitā* where a *visarjantiya* has been lost after it (see note to rule 1). The answer has a somewhat quibbling aspect, but the rule of interpretation which it involves is in accordance with that adopted in one or two analogous cases elsewhere.

## अध्याग्न्यास्ये ॥ १ ॥

9. Also *adhā*, in *agni* and *yājyā* passages.

'*yam vidhiḥ. tarhi vikṛtatvābhāvād and ity asye*' '*nygāñçasya*'  
*kim na syād ayam vidhiḥ. evamrūpasya saṁhitāyam dirghābhā-*  
*vāt. dhā-----: brh-----: dhar-----: uta-----: tam-----: bo-*  
*dhā-----: atrā-----: tat-----: pra-----: ek-----: sap-----:*  
*āpo-----: hi 'ti kim: pra-----: agne-----: tvam iti kim:*  
*ant-----: jan-----: yuk-----: achā-----*

<sup>1</sup> G. M. ins. *ity*. <sup>2</sup> G. M. om. <sup>3</sup> W. -*ktip*-; B. om. *pada*. <sup>4</sup> B. om. *pada*. <sup>5</sup> W. ins. *vā*. <sup>6</sup> G. M. *vāvikṛtasya* 'bh'. <sup>7</sup> B. G. M. om. <sup>8</sup> B. G. M. -*vd*-.

The commentator's first care is to define what parts of the Sanhitā are styled *agni* and *yājyā*. The former name, he says, designates those *mantras* which celebrate Agni—namely, the fourth *kāṇḍa*: by the latter are intended the concluding *anuvākas*, or sections, of every *pragṇa*, or chapter, from the beginning of the Sanhitā to the third *pragṇa* of the fourth *kāṇḍa*, inclusive; and, besides, the eleventh *anuvāka* of *pragṇa* six, *kāṇḍa* two (i. e. i.1.14; 2.14; 3.14; 4.46; 5.11; 6.12; 7.13; 8.22; ii.1.11; 2.12; 3.14; 4.14; 5.12; 6.11,12; iii.1.11; 2.11; 3.11; 4.11; 5.11; iv.1.11; 2.11; 3.13—in all, twenty-three *anuvākas*). The name *agni* does not occur again: the *yājyās* are the subject of further prescription below, in rules iii.11, ix.20, xi.3. The compound *agniyājya* (neuter singular) is justified by a simple reference to Pāṇini's rule (ii.2.29) defining a copulative compound.

The passages cited in illustration of the rule are *adhā hy agne kratoh* (iv.4.4<sup>7</sup>), *adhā ca naḥ śarma yacha dvibarhāḥ* (iv.5.10<sup>8</sup>; G. M. omit the last word), *adhā te sumnam imāhe* (ii.6.11<sup>4</sup>), and *adhā yathā naḥ pitaraḥ* (ii.6.12<sup>4</sup>; W. B. omit the last word): I have noted no other cases. As counter-example, to show the necessity of the restriction imposed in the rule, is quoted *adhā me 'ti tad vishnave 'ti prāyachat* (ii.4.12<sup>4</sup>; W. B. omit *prāyachat*), where *adhā* stands for *adhāḥ*: see, for the bearing of the exception, the note upon the introductory rule of the chapter.

कुत्रादक्षिणेनास्वेनादत्तनाज्ञगामाहुदेमाविद्वर्ध्यामाच-  
कृमाक्षामास्तरीमाभरेमावर्षयथेरयथारियापाथायासिञ्चथा-  
ज्ञनयथाज्ञयतोक्षतावतायाताशृणुताकृणुताबिभृता ॥१०॥

10. Also *kutrā*, *dakṣiṇeṇā*, *svenā*, *hantandā*, *jagāmdā*, *ruhemā*, *vidmā*, *rdhyāmdā*, *cakrmā*, *kshāmā*, *starimā*, *bharemdā*, *varshayathā*, *irayathā*, *ārithā*, *pāthā*, *athā*, *siñcathā*, *janayathā*, *jayatā*, *ukshatā*, *avatā*, *yātā*, *ṣṇutā*, *kṛṇutā*, *bibhṛtā*.

The commentator's illustrative passages are: for *kutrā*, *kutrā cid yasya samṛtāu* (ii.1.11<sup>3</sup>; G. M. omit the last word). For *dak-*

9. *agnis ca yājyā cā 'gniyājyam': tasmin': cā 'rthe dvandva iti' samāsah. agnir ity agniprakāśakamantrā' lakshyante: caturthakāṇḍa ity arthaḥ: ubhā vām indragñi (i.1.14<sup>1</sup>) prabhṛty agnir vṛtrāṇi (iv.3.13<sup>1</sup>) paryantāḥ pragñottamānūvāka yājyāsamjñā bhavanti yukshvā hi (ii.6.11<sup>1</sup>) ity anuvākaś ca. 'atru vishaye' 'dhe 'ty asmin' grahane 'ntyasvaro vibhāge' vyañjanaparo hrasvam āpadyate. yathā: adhā hy.....: adhā ca.....: adhā te.....: adhā y..... agniyājya iti kim: adhā m.....*

<sup>1</sup> G. M. *fyā*. <sup>2</sup> G. M. *-isṇ*. <sup>3</sup> G. M. *om*. <sup>4</sup> B. *-paman*. <sup>5</sup> G. M. *om*. <sup>6</sup> G. M. *etamin*. <sup>7</sup> G. M. *om*.

*shinenā, dakshinenā vasāni patih sindhātām asi* (iii.4.11<sup>4</sup>: G. M. omit after *vasāni*). For *svenā, svenā hi vṛtrañ pavasā jaghantha* (vii.4.15: B. omits the last word; G. M. the last two). For *hantand, tapasā hantand tam* (iv.3.13<sup>4</sup>). For *jagāmd, ā jagāmd parasydā* (i.6.12<sup>5</sup>). For *ruhemā, asravantim ā ruhemā svastaye* (i.5.11<sup>5</sup>). For *vidmā, vidmā te agne tredhā trayāni vidmā te* (iv.2.21: G. M. stop at *agne*, thus instancing only one of the two cases; there are two more in the same verse); also at i.7.13<sup>3</sup>: ii.6.11<sup>4</sup>. For *rdhyāmā, rdhyāmā ta ohāih* (iv.4.4<sup>7</sup>). For *cakrmā, cakrmā kac canā "gah* (iv.7.15<sup>6</sup>): other cases at i.8.3: ii.6.12<sup>2</sup>: iv.1.11<sup>1</sup>; 6.8<sup>3</sup>. For *kshāmā, kshāmā rerihad virudhaḥ* (i.3.14<sup>2</sup>: iv.2.1<sup>2</sup>, 2<sup>2</sup>: G. M. omit the last word); other cases at ii.6.12<sup>4</sup>: iv.7.12<sup>3</sup>. For *starimā, sushtarimā jushānā* (v.1.11<sup>2</sup>): here the application of rule i.51 becomes necessary. For *bharemd, aṅhōmuce pra bharemd mantshdm* (i.6.12<sup>3</sup>: G. M. omit the last word). For *varshayathā, yāyam vrshtim varshayathā purishinah* (ii.4.8<sup>2</sup>: W. B. omit the first word). For *irayathā, ud irayathā marutah* (ii.4.8<sup>2</sup>). For *ārithā, yoner udārithā yaje tam* (iv.6.5<sup>4</sup>). For *pāthā, kshaye pāthā divo vimahasah* (iv.2.11<sup>2</sup>). For *athā, athā somasya prayatī yuvabhyām* (i.1.14<sup>1</sup>: G. M. omit the last word): other cases are numerous, namely i.1.13<sup>1</sup> twice; 5.5<sup>2</sup>, 11<sup>3</sup>; 6.4<sup>2</sup> twice; 7.13<sup>4</sup>: ii.3.14<sup>3</sup>; 6.12<sup>2</sup>: iii.1.11<sup>2</sup>; 4.11<sup>6</sup>: iv.2.1<sup>4</sup>, 4<sup>4</sup>, 5<sup>3</sup>, 6<sup>1,2</sup>; 6.3<sup>4</sup> twice; 7.13<sup>5</sup>; and, as I doubt not, at the end of iii.2.11<sup>2</sup>, where, however, the present *samhitā*-text reads *atha*, because the word stands *vibhāge*. For *siñcathā, yatrā naro marutah siñcathā madhu* (iii.1.11<sup>8</sup>). For *janayathā, āpo janayathā ca nah* (iv.1.5<sup>1</sup>: v.6.1<sup>4</sup>: vii.4.19<sup>4</sup>). For *jayatā, upa pre 'ta jayatā nara shirdh* (iv.6.4<sup>4</sup>: G. M. omit the last word). For *ukshatā, ā ghrtam ukshatā madhuvarnam* (iv.3.13<sup>8</sup>). For *avatā, asmān u devā avatā haveshu* (iv.6.4<sup>4</sup>): another case at iv.2.6<sup>3</sup>. For *yātā, devā rathāir yātā hiranyayāih* (iv.7.12<sup>1</sup>: G. M. omit the first word). For *ṣṇutā, marutah ṣṇutā havam* (iv.2.11<sup>2</sup>). For *kṛnutā, samvatsarāya kṛnutā brhān namaḥ* (v.7.2<sup>4</sup>). Finally, for *bibhṛtā, mātē 'va putram bibhṛtā sv enam* (iv.2.3<sup>2</sup>: W. B. begin at *putram*).

## भरता याज्ञयासु ॥ ११ ॥

11. Also *bharatā*, in *yājñyā* passages.

10. .... *ity<sup>1</sup> eteshv anavagraheshv<sup>2</sup> antyasvaro vibhāge vyanjanaparo hrasvam āpadyate. yathā: kutrā.....: daksh.....: svenā.....: tap.....: āj.....: asr.....: vidmā.....: rdhy.....: cakr.....: kshā.....: susht.....: aṅh.....: yāyam.....: ud.....: yoner.....: kshaye.....: athā.....: yatrā.....: āpo.....: upa.....: ā.....: asmān.....: devā.....: mar.....: sam.....: mā.....*

<sup>1</sup> G. M. om. <sup>2</sup> W. *avag-*; G. M. om.

Which are the sections called *yājyā* has been pointed out above, under rule 9.

The cited passages are: *bharatā vasuvittamam* (iii.5.11<sup>4</sup>), *bharatā jātavedusam* (iii.5.11<sup>1</sup>), and *pūrvyam vaco 'gnaye bharatā brhat* (iii.2.11<sup>1</sup>: G. M. omit the first two words), which are all that the text contains. As counter-example, to show the necessity of restricting the change to *yājyā* passages, is quoted *esha vo bharatā rājā* (i.8.10<sup>2</sup>, 12<sup>2</sup>), where *bharatā* stands for *bharatāh*. If the text contained a *bharatā* as instrumental of the participle *bharant*, it would come more properly under the action of the rule, and would have better right to be specifically excluded; but I have not found such a form anywhere. Respecting *bharatā* as standing in *samhitā* for *bharatāh*, see what is said in the note to the first rule of this chapter.

अत्ताभवतानदत्तातरतातपतानुद्धतावोचतामुच्चताचृ-  
ताघुष्याजनयावर्तयासादयापारयादीयाह्राभरापाससादा-  
सृजातिष्ठयेना ॥ १२ ॥

12. Also *attā*, *bhavatī*, *anadatā*, *taratā*, *tapatā*, *juhutā*, *vocatā*, *amuñcatā*, *crtā*, *ghushyā*, *janayā*, *vartayā*, *sādayā*, *pārayā*, *diyā*, *harā*, *bharā*, *apā*, *sasādā*, *srjā*, *tishthā*, and *yenā*.

The cited passages are: for *attā*, *attā haviṣhi* (ii.6.12<sup>2</sup>). For *bhavatā*, *ādityāso bhavatā mṛdayantah* (i.4.22 and ii.1.11<sup>4</sup>). For *anadatā*, *samprayatir ahāv anadatā hute* (v.6.1<sup>2</sup>: W. B. omit the first word). For *taratā*, *suvo ruhānds taratā rajāṇsi* (iii.5.4<sup>2</sup>: G. M. omit the first word). For *tapatā*, *gharman na sāmāni tapatā suṛktibhih* (i.6.12<sup>2</sup>: W. B. O. [O. begins in the comment to this rule] omit before *tapatā*). For *juhutā*, *pitre juhutā viśvakarmane* (iv.6.2<sup>6</sup>). For *vocatā*, *viṣve devāso adhi vocatā me* (iv.7.14<sup>2</sup>: G. M. omit to *adhi*). For *amuñcatā*, *padi shitām amuñcatā yajatrāh* (iv.7.15<sup>7</sup>). For *crtā*, *ayasmayam vi crtā bandham etam* (iv.2.5<sup>3</sup>). For *ghushyā*, *parushparur anu ghushyā viṣasta* (iv.6.9<sup>3</sup>). For *janayā*, *manur bhava janayā dāivyam janam* (iii.4.2<sup>2</sup>, 3<sup>7</sup>). For *vartayā*, *tābhir ā vartayā punah* (iii.3.10<sup>1</sup>). For *sādayā*, *sādayā yajñāṇ sukṛtasya yonāu* (iii.5.11<sup>2</sup> and iv.1.3<sup>3</sup>). For *pārayā*, *agne tvam pārayā navyo asmān* (i.1.14<sup>4</sup>: all but W. omit the last word). For *diyā*, *brhaspate pari diyā rathena* (iv.6.4<sup>1</sup>, 2: the text reads *diya*, as the word stands before the division between the first and second fifty of the section): another case is iii.1.11<sup>6</sup>. For *harā*, *nihāram in ni me harā nihāram*

11. *bharatā ity asmin' grahane' ntyasvaro yājyāvishaye' vibhāge vyañjanaparo hrasvam āpadyate. yathā: bhar----- bhar----- pūr----- yājyāsu iti kim: esha-----*

<sup>1</sup> G. M. *etamin*. <sup>2</sup> B. *avagraheshv*. <sup>3</sup> G. M. *yājyāyam*, and put before the preceding word.

(i.8.4<sup>1</sup>). For *bharā*, *mā no mardhīr ā bharā dadhi tan nah pra dāpushe* (i.7.13<sup>3</sup>: O. omits after *bharā*; B. G. M. after *dadhi*): there is no other case, *bharā* at i.3.14<sup>3</sup> in the Calcutta edition being an erratum. For *apā*, *duro na vājañ ṣṛutyā apā vrdhi* (ii.2.12<sup>6</sup>: W. B. omit the first two words). For *sasāddā*, *agnir hotā ni sha-sāddā yajīyān* (i.3.14<sup>1</sup> and iv.1.3<sup>4</sup>: G. M. omit the first word): there is another case at iv.6.2<sup>1</sup>, requiring, like the others, the application of rule i.51. For *srjā*, *srjā vrshtim divaḥ* (ii.4.8<sup>2</sup>, 10<sup>3</sup>): there are other cases at ii.4.8<sup>2</sup>: iii.5.5<sup>2</sup>, 10<sup>1</sup>: iv.1.8<sup>3</sup>. For *tishthā*, *tishthā devo na savitā* (iv.1.4<sup>2</sup>): other cases at iii.1.4<sup>1</sup>: v.2.1<sup>4</sup>, and perhaps also at iv.1.2<sup>3</sup>, where the word ends a division of the *anuvāka*. For *yend*, *yend sahasram vahasi* (iv.7.18<sup>4</sup> and v.7.7<sup>3</sup>).

### उश्मसीक्रयोक्थुधीश्रुधीयदी ॥ १३ ॥

13. Also *uṣmasī*, *krayī*, *krdhī*, *ṣrudhī*, and *yadī*.

The quoted examples for these words, being the only ones which the text contains, are as follows. For *uṣmasī*, *te te dhāmdny uṣmasī gumadhye* (i.3.6<sup>1-2</sup>: W. B. O. omit the first three words); here, as *uṣmasī* stands at the end of a division, or *vibhāge*, its *ī* is short in the accepted text. For *krayī*, *rudra yat te krayi param nāma* (i.8.14<sup>2</sup>). For *krdhī*, *krdhī sv asmān aditeḥ* (iv.7.15<sup>1</sup>: W. B. O. omit the last word). For *ṣrudhī*, *imam me varuṇa ṣrudhī havam* (ii.1.11<sup>6</sup>). For *yadī*, *yadī bhūmim janayan* (iv.6.2<sup>4</sup>).

### सूतूनूमिथूमक्षू ॥ १४ ॥

14. Also *sū*, *tū*, *nū*, *mīthū*, *makshū*, and *ū*.

The cited passages are as follows: for *sū*, *mo shā na indra* (i.8.3). For *tū*, *ā tū na upa gantana* (i.5.11<sup>4-5</sup>): there are two other cases, i.7.13<sup>3</sup>: ii.2.12<sup>7</sup>, both after *ā*. For *nū*, *etaṣasya nū rane* (iv.6.1<sup>2</sup>). For *mīthū*, *gātrāny asind mīthū kaḥ* (iv.6.9<sup>4</sup>: G. M. omit the first word). For *makshū*, *makshū devavato rathah* (i.8.22<sup>3</sup>). For *ū*, a part of the manuscripts give two examples,

12. ----- *eteshv anavagraheshv<sup>1</sup> antyasvaro<sup>2</sup> vibhāge vyañ-janaparo hrasvam āpadyate. yathā: attā-----: ād-----: sampr-----: suvo-----: ghar-----: pitre-----: viṣve-----: padī-----: ayas-----: par-----: man-----: tābh-----: sād-----: agne-----: bṛh-----: nih-----: mā-----: duro-----: agnir-----: srjā-----: tish-----: yend-----.*

<sup>1</sup> W. av.; G. M. *gvahneshu*. <sup>2</sup> O. begins here.

13. ----- *ity<sup>1</sup> eteshv<sup>2</sup> anavagraheshv<sup>3</sup> antyasvaro vibhāge vyañjanaparo hrasvam āpadyate. yathā: te-----: rudra-----: krdhī-----: imam-----: yadī-----.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. *eshv*. <sup>3</sup> W. av.; G. M. om.

*asmābhīr ā nu praticakshyā 'bhāt* (i.4.33: wanting in G. M.), and *ārdhva ā shu na utaye* (iv.1.4<sup>2</sup>: W. B. O. omit the first word, G. M. the last): other cases are found at i.5.11<sup>5</sup>: ii.5.12<sup>2</sup>: iii.5.10<sup>1</sup>: iv.1.10<sup>2</sup>: 6.5<sup>6</sup>: v.1.5<sup>3</sup>: vii.1.18<sup>2</sup>: 6.17<sup>2</sup>.

व्युत्पूर्व आननुदात्तो ऽनूष्मवत्यनूष्मवति ॥ १५ ॥

15. Also *ān*, when unaccented, and preceded by *vi* or *ut*, in a word containing no spirant.

This rule applies simply to the compounds *vyāna* and *udāna*, in which the long *ā* of the radical syllable is treated by the *pada*-text as the effect of an irregular prolongation. The words are instanced by the commentator in their full *pada*-form, *vyānāye 'ti vi-anāya* (iii.5.8 et al.), and *udānāye 'ty ut-andya* (iv.2.9<sup>1</sup> et al.). In the same manner, *prānāya* and *apānāya* are divided into *pra-anāya* and *apa-anāya*. As regards the treatment of this group of compounds, the different *pada*-texts are somewhat inconsistent and somewhat conflicting. The Atharvan *pada* (see Ath. Pr. iv.39) divides *vi-āna* and *sam-āna*, without correction of the radical *ā*, but leaves *prāna* and *apāna* undivided. The Rik *pada* does not divide *prāna*: I do not know that any of the others are Rik words. The White Yajus, again (Vāj. Pr. v.33,36), divides *apa-āna* and *sam-āna*, but not *prāna*. The consistency of the Tāittirīya *śākhinā* is to be commended; less, perhaps, their assumption that the *ā* of *āna* is a mere Vedic irregularity, requiring restoration to a correcter form. They also, it may be remarked, divide *prānatha* (iv.1.4<sup>1</sup>) into *pra-anatha*.

The commentator goes on to cite counter-examples, proving the necessity of the restrictions imposed by the rule. To show that *ān* is to be shortened only after *vi* and *ut*, he gives *yad āncus tene 'yam* (vii.3.1<sup>3</sup>: W. B. O. omit the last word), and *paryāniyā havantiyasya* (vii.1.6<sup>6</sup>). To show that only *ān*, not *ā* followed by any other consonant, is shortened, he quotes *yad rukmaṁ vyāghārayati* (v.2.7<sup>5</sup>), and *udādāya prthivīm jiradānuh* (i.1.9<sup>3</sup>: G. M. omit the last word). To show that the *ān* must not be accented, he gives *vicvākarmā vyānāt* (iv.2.10<sup>4</sup>), and *nēshtāh pātnīm uddānaya* (vi.5.8<sup>6</sup>). Finally, to show that the presence of a spirant in the word prevents the correction, we have *pathā madhor dhārā vyānaṣuḥ* (v.7.7<sup>3</sup>: all but W. omit the first word), and *ud ānīshur mahīr iti* (v.6.1<sup>3</sup>).

The question is now in point, how complete is this rehearsal of the cases of prolonged vowels occurring in the Sanhitā; or, how closely does the *pada*-text which it assumes correspond with that

14. .... *ity' eteshv' anavagraheshv' antyasvaro vibhāge vyāñjanaparo hrasvam āpadyate. yathā: mo..... ā..... eta.....: gā.....: mak.....: asm.....: ārdhva.....*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. *eshv*. <sup>3</sup> W. *av*; G. M. om.

found in the existing *pada*-manuscripts? As regards the latter point, I am unable to speak with certainty, of course, without the possession of a *pada*-manuscript, and its careful examination throughout; but so much as this I can say—that, having referred a liberal selection of the most questionable cases to Dr. Haug at Munich, for verification in his *pada*-texts, no instance of a discordance between these and the *Prātiṣākhya* has come to light. Among the cases referred were several in regard to which I was beforehand very confident that I had caught the authors of the *Prātiṣākhya* in fault. Thus *yojā*, in the refrain *yojā nu indra te hari* (i.8.5<sup>1,2</sup>), which is shortened to *yōja* in the *pada*-texts both of the Rik (by Rik Pr. vii.7) and the White Yajus (by Vāj. Pr. iii.106), remains *yojā* in that of our *Sanhitā*. Again, *eva* occurs six times in our text with its final lengthened (viz. at i.8.22<sup>2</sup>; ii.1.11<sup>3</sup>; iv.2.9<sup>2</sup>; 3.13<sup>3</sup>; 7.15<sup>7</sup>; v.2.8<sup>3</sup>), as it does also not infrequently in the other Vedic texts (as noticed and provided for in their *Prātiṣākhya*s: see Rik Pr. vii.12,19; viii.20: Vāj. Pr. iii.123: Ath. Pr. iii.16, note, I.1.c.): but the *Tāittirīya pada* reads in each case *evā*. Once more, in the passage *tava dharmā yuyopima* (Rig-Veda vii.89.5; Ath. Veda vi.61.3; *Tāitt. Sanh.* iii.4.11<sup>6</sup>), the *pada*-texts of the Rik and Atharvan read *dharmā* (I do not find that the case is noted in the Rik Pr.; in the Ath. Pr. it would fall under the comprehensive rule iii.16), while that of our *Sanhitā* has *dharmā*, like the *samhitā*-reading.

I will add, as received from the same quarter, a few words respecting which a question might naturally arise as to how they were treated in the *pada*-text. Separated, without correction of the long vowel at the end of their first member, are *uttarā-vat* (v.4.8<sup>5</sup>), *sahasā-van* (i.6.12<sup>6</sup>), *malmalā-bhavant* (i.4.34), *vrshā-kapi* (i.7.13<sup>2</sup>), such copulative compounds as *indrā-varuṇayoh* (ii.5.12<sup>2</sup>) and *agnā-vishnū* (i.1.12), and *ūrṇā-mradas* (i.1.11<sup>1</sup>): while, nevertheless, we have *ūrṇa-mradas* at i.2.2<sup>2</sup>, the *pada*-reading agreeing in both cases with that of the *samhitā*: where the Calcutta edition gets its authority for reading *ūrṇāmmradas* and *ūrṇānimradas* is more than I can imagine).

15. *vī 'ty evampūrva utpūrvo vā 'n ity esha 'svaro 'nudātto 'nūshnavaty' ūshmarahite pade vartamāno vyafījanaparah padā-dāu vartamānatvāt pūrva-padena' vibhāge sati hrasvam āpadyate. yathā: vyānāye 'ti vi-anāya: udānāye 'ty ut-anāya. evampūrva iti kim: yad..... pary..... nakārah kimarthaḥ: yad..... udā..... anudātta iti kim: viçv..... nesh..... anūshnavati 'ti kim: pathā..... ud.....*

*iti tribhāshyaratne prātiṣākhyaavivarane  
trtiyo 'dhyāyaḥ'.*

<sup>1</sup> G. M. ins. *ākāra*. <sup>2</sup> W. *ūshm*-. <sup>3</sup> G. M. *-ā*. <sup>4</sup> G. M. add *prīkṣhāya na-mah*.

Not separated, and therefore, of course, without correction of the vowel, are such words as *rtāshāt* (iii.4.7<sup>1</sup>) and *turāshāt* (i.7.13<sup>4</sup>), also *tvashṭimant* (i.2.5<sup>2</sup>), *anyādr̥ç* (i.8.13<sup>2</sup>), *ubhayādat* (ii.2.6<sup>3</sup>), *arātiyant* (i.6.1<sup>1</sup>) and *arātiyan* (vii.4.15), *atikāça* (i.2.2<sup>2</sup>) and *prākāça* (i.8.18), *avāçr̥nga* (ii.1.8<sup>5</sup>) and *prāçr̥nga* (ii.1.3<sup>1</sup>: as I doubt not: my information is deficient for this word), *upānah* (v.4.4<sup>4</sup>), *nivāra* (iv.7.4<sup>2</sup>) and *nihāra* (iv.6.2<sup>2</sup>), and *purāravah* (i.3.7<sup>1</sup>).

There is not, as in the other Vedic texts, any restoration of a theoretically correct short vowel which is not strictly a final or initial: thus we read in *pada*-text, for example, *vāvṛdhe* (i.4.20), *sāsa-hat* (i.3.14<sup>7</sup>), and *ushāsam* (iv.4.4<sup>2</sup>).

Many of these items constitute striking peculiarities of the Tāittirīya *pada*, and its careful study and comparison with the other works of its class would undoubtedly bring to light much that is curious.

#### CHAPTER IV.

CONTENTS: 1-4, introductory; 5-54, rehearsal of cases of *pragrahas*, or uncombinable final vowels.

### अथ प्रग्रहः ॥ १ ॥

#### 1. Now the *pragrahas*.

A simple heading to the chapter, and explained as such by the commentator. The same subject is treated by the other Prātiçākhyas, at Rik Pr. i.18-19, Vāj. Pr. i.92-98, Ath. Pr. i.73-82. It occupies here a great deal more space, because the Tāitt. Pr. avoids on principle the mention of grammatical categories in its rules, and is at infinite pains to catalogue, word by word, what the other treatises dispose of summarily, by classes. A rule in a later chapter (x.24) teaches that all the vowels here rehearsed and defined as *pragraha* are exempt from euphonic combination. The term *pragraha* is peculiar to this treatise, the rest using instead *pragr̥hya*.

### नावग्रहः ॥ २ ॥

#### 2. No former member of a compound is *pragraha*.

As the former member of a separable compound (*avagraha*: i.49) is regarded and treated as an independent *pada*, the rules declaring certain final vowels *pragraha* would apply to the finals

1. *athe 'ty ayam adhikārah : pragrahā ucyanta ity 'etad' adhikṛtam vedītavyam ita' uttarām yad vakshyāmah.*

(1) W. om. \* G. M. om.



of such members, but for this prescription to the contrary. The commentator cites rules 5,6,36,37,49 of the chapter as needing the restriction of their application here made, and quotes from the *Sanhitâ* in illustration *tanûnapâd asuraḥ* (iv.1.8<sup>1</sup>: the *tanû* of *tanû-napât* would otherwise be *pragrahâ* by rule 5), *agoargham yajamânam* (vi.1.10<sup>1</sup>: *ago-argham* would fall else under rule 6), *agnîśhomdu mâ* (ii.5.2<sup>2</sup>: it is implied that the *pada*-text would write *agnî-somdu*, bringing the word within the sphere of rule 36: such compounds are not divisible in the other Vedic texts), and *dvedve puronuvâkye kuryât* (ii.2.9<sup>2</sup>: the *pada* writes *dve-dve*, so that both members would be declared alike *pragraha* by rule 49). The present precept is therefore declared to be one making exceptions in advance to the rules specified.

अन्तः ॥ ३ ॥

### 3. Only a final is *pragraha*.

Or, as the commentator paraphrases, the end of a word is entitled to the designation *pragraha*. He cites, as example, the phrase *devate samrddhdyâi* (ii.1.9<sup>3</sup>). The necessity of the rule, he explains, arises out of the fact that the following rules, in part—for example, rules 5,6,33—describe certain letters or syllables as *pragraha* without farther limitation, and it is desirable to specify that they bear that character only when final. This in answer to the criticizing inquiry “whether a letter not final can also be *pragraha*?”—that is, as I understand it, whether this predicate is not in the nature of things restricted to finals? But now a yet more troublesome objection is raised. The limitation to finals, urges the interpellator, is otherwise assured; for the word *api* of the next rule, in the sequel of this one, brings into action the principle “continued implication is of that which is last” (i.58). The objection is wholly futile and inept, both as implying that false interpretation of the rule appealed to to which attention was directed in the note upon it, and as attributing to *api* a mysterious force to which it can lay no claim whatever. Instead, however, of showing the

2. *avagrahaḥ pragraho na bhavati: âkârah* (iv.5): *okâro 'sâñhito 'kâravyañjanaparaḥ* (iv.6): *gnî* (iv.36): *na hi paraḥ* (iv.37): *dve* (iv.49) *iti vakshyate: etad<sup>4</sup> uddiṣya puras-tâdapavâdo 'nena vidhiyate. yathâ: tan-.....: ago-.....: agn-.....: dve-.....: avagraha' iti jâtyapekshâyâm ekavacanam.*

<sup>1</sup> W. -ñ; B. O. om. <sup>2</sup> G. M. tad. <sup>3</sup> G. M. om. <sup>4</sup> G. M. ná 'v.

3. *padasyâ 'ntaḥ pragrahasamjño bhavati. yathâ: dev-..... atra "ha: kim apadânto 'pi pragrahaḥ syât. atro 'cyate: âkârah* (iv.5) *ity aviṣeshena vakshyati: okâro 'sâñhito 'kâravyañjanaparaḥ* (iv.6) *iti: cî yatpraparaḥ* (iv.33) *iti ca: apadântasyo "kârasyâu 'kârasya cîṣabdasya vâ pragrahatvam' mâ bhâd iti.*

objector to the door, the commentator proceeds elaborately to confute him. "We reply, not so: specification of finality is appropriate where there is a congeries of several letters; here, on the other hand, there is indication of a single letter. If the matter in question were the euphonic alteration or elision of *ū* and the other letters treated of, a final would be designated in virtue of the principle quoted: but here it is a simple case of application of the term *pragraha*, not of an affected nor an affecting letter: hence continued implication has no force."

इतिपरो अपि ॥४॥

4. It is followed by *iti*.

This is the interpretation of the commentator, who declares that the "also" (*api*) brings in by implication, from the first rule of the preceding chapter, the specification *vibhāge*, 'in case of separation,' or in the *pada* or other artificially divided texts. As example, he cites *ubhe iti* (i.4.22 et al.: G. M. add *devate iti*, ii.1.9<sup>3</sup> et al.).

If such be its real meaning, the rule is a very anomalous one, as giving a single direct prescription respecting the mode of construction of the secondary texts. These are elsewhere only referred to or implied, in a more indirect manner. I should therefore prefer to translate 'even when followed by *iti*'—that is to say, a word here defined as *pragraha* in the ordinary text has that character also in the other texts before *iti*, not being combined with the latter.

उकारः ॥५॥

5. A long *ū* is *pragraha*.

*nanu siddham evādi 'tat: tatsūtrageṣhabhūta' uttarasūtre' 'piṣa-bdenā 'nvādeṣo 'ntyasya (i.58) eva kāryanirvāhāt'. ne 'ti brāmah: anekavarṇasamuddye hy antyātvaṃ' upapannam: ayam punar ekavarṇanirdeṣaḥ: ūkārah (iv.5) ity ādivarṇasya yāu vikāralopāu tayor ' anvādeṣo 'ntyasya (i.58) ity anenā 'ntyah: pragraha ity uktam' pragrahasamjñāmātram': na tu nimittam nimittī vā: tasmād anvādeṣo na prasaratī.*

<sup>1</sup> G. M. *grahānam*. <sup>2</sup> B. O. *-ṣeḥ*; G. M. *-bhāt*. <sup>3</sup> G. M. *ottarasya sū-*. <sup>4</sup> G. M. *-vāhaken*. <sup>5</sup> B. O. *anta-*. <sup>6</sup> G. M. *ins. eva*. <sup>7</sup> G. M. *'ntyapratyaya uktah*. <sup>8</sup> G. M. *-ha iti sam-*. <sup>9</sup> B. O. *om*.

4. *apiṣabdaḥ sinhāvalokanena 'thā 'dāv uttare vibhāge (iii.1) ity atra vibhāgapadam' anvādiṣati: so 'yam pragraho vibhāga itiparo bhavati. yathā: ' ubhe iti. itipabdaḥ paro yasmād asāv itiparah.*

<sup>1</sup> G. M. *-gam*. <sup>2</sup> G. M. *ins. devate iti*.

The commentator adds the limitation that, "if long in *pada*-text," the final *u* is universally *pragraha*; referring, in justification, to the cases treated of above, in rule iii.14, of an *u* irregularly lengthened in *samhitā*. His examples are *hanū vā ete yajñasya* (vi.2.11<sup>3</sup>: W. B. O. omit the last word), *vāsantikāv rṭā gukṛaṣ ca* (iv.4.11<sup>1</sup>: W. B. O. omit after *rṭā*), and *harinasya bāhū upastutām janima tat te arvan* (iv.2.8<sup>1</sup>: G. M. omit the last four words; the others, the first word).

### अकारो ऽसाक्षितो ऽकारव्यञ्जनपरः ॥ ६ ॥

6. Also an *o* which is not the product of euphonic combination, if followed by *a* or a consonant.

Of words exhibiting in *pada*-text, as well as in *samhitā*, a final *o*, there are (apart from the theme *go*, which occurs only as first member of a compound, and therefore, by rule 2 of this chapter, does not require to be regarded in the determination of *pragrahas*) two classes, the one composed of vocatives from themes in *u*, the other of words whose final *a* or *ā* is combined with the particle *u*. The present rule deals, in general, with the former class; the one next following, with the latter class. The right of the vocatives in *o* to be treated as *pragrahas* is a very dubious one, and is not unequivocally supported by the *Prāticākhya*; for to say that such words are *pragraha* before *a* or a consonant is not to distinguish them perceptibly from the euphonic *o* which comes from a final *as*; since this also is not capable of combination with a consonant, and does not necessarily absorb a following initial *a*. The only instances in which a vocative in *o* exhibits a *pragraha* character are the three which are cited under the next rule (i.4.27: v.7.2<sup>4</sup>: vi.5.8<sup>3</sup>); the cases in which it is regularly changed to *av* before other vowels than *a* are much more numerous: namely, before *d*, at i.4.39: ii.2.12<sup>4</sup>; 6.11<sup>1</sup>: vi.4.3<sup>3</sup>; before *i*, at ii.2.12<sup>8</sup>; before *u*, at i.2.13<sup>2</sup> twice; 6.12<sup>3</sup>: iii.2.10<sup>1</sup>; before *e*, at ii.4.12<sup>3</sup>. I have noted but two cases in the text where such an *o* stands before initial *a* without absorbing it; they are found at i.3.8<sup>1</sup>, 14<sup>7</sup>. And there are the same

5. *ākāraḥ padāntaḥ sarvatra pragraho bhavati: padasamaye vartamānaḥ. yathā: hanū----- vās----- har----- padasamaye vartamāna iti kim: sūtānūmithūmakṣhād'* (iii.14) *ityādi*.

<sup>1</sup> G. M. omit after *mithū*.

6. *asāmhitā okāro 'kāraparo vā' vyañjanaparo vā pragrahaḥ syāt. yathā: vad----- vish----- asāmhitā iti kim: so----- 'pra----- evampara iti kim': vish----- samhitānimittāḥ sāmhitāḥ: na sāmhitō 'sāmhitāḥ: akāraṣ ca vyañjanam cā 'kāravyañjane: te pare yasmāt sa tatho 'ktaḥ.*

<sup>1</sup> G. M. om. <sup>(2)</sup> W. B. O. om.

number of cases—namely, at ii.5.12<sup>5</sup> and vi.4.3<sup>4</sup>—in which it causes the elision of a following *a*.

The commentator's citations in illustration of the rule are *vad-mā hi suno asi* (i.3.14<sup>7</sup>), and *vishno havyañ rakshasva* (i.1.3). To show the necessity of the limitation *asāmhitaḥ*, he cites *so 'bravit* (ii.1.2<sup>1</sup> et al.), and *pra so agne* (iii.2.11<sup>1</sup>: omitted, however, by W. B. O.), where *so* is the *sāmhita* reading for *saḥ*; and, to show that the prescribed quality belongs to the vowel only before *a* or a consonant (the *lacuna* of W. B. O. extends through this explanation), he gives us *vishnav e 'hi 'dam* (ii.4.12<sup>3</sup>).

For the teachings of the other Prātiśākhyas respecting this class of asserted *pragrahas*, see the note to Ath. Pr. i.81.

### समरुदयपितृवश्च ॥ ७ ॥

7. As also, when preceded by *s*, *m*, *h*, *d*, *th*, and *pit*.

The *anuvṛtti* of this rule is even more blind and equivocal than usual. Instead of bringing down either the subject or predicate of the one preceding, we are to bring down both, only with the exclusion of one of the modifications included in the former. The meaning is, that an original *o*, preceded as here specified, is *pragraha* even when followed by other vowels than *a*. The commentator is in error in saying that *ca* implies *okārah* from above; he should have said *okāro 'sāmhitaḥ*.

As above remarked, this rule chiefly concerns the class of *pragrahas* composed of words whose final vowel, *a* or *ā*, is combined with the particle *u*. Of these, *atho* is vastly the most numerous, occurring about two hundred and fifty times in the *Sanhita*. Before *a* it is met with twenty times, always without occasioning elision; before other vowels, twenty-nine times, always uncombined. Along with it, *tatho* is had in view by the rule, as presenting a final *o* after *th*: it is found but once, in the passage cited by the commentator (see below). The only word showing *o* after *s* is *so*, found only in two passages, as noted below. After *m*, we have *o* both in *mo* (in two passages, once before *sh*, at i.8.3; the other is cited by the commentator) and in *imo*, which latter is found only before *a* (iv.3.13<sup>6</sup>), and so does not necessarily come within the purview of the rule. The other words of the class occur before consonants alone, and are, therefore, here made no account of: they are *o* (once, i.4.33), *to*

7. *pūrvoktaparanimittābhāve 'pi kāryavidhānārtham okāram viśinasṭi: cakāra okāram anvādicati. sa: ma: ha: da: tha: pit: evampūrvo 'sāmhita okāro 'kāravyañjanābhyaḥ anyaparo 'pi pragraho bhavati. yathā: so----- mā----- upa----- indo-----: tatho-----: sa----- evampūrva iti kim: 'pat-----: asāmhita iti kim': pra-----*

(<sup>1</sup>) B. om.

(i.2.5<sup>2</sup> and vi.1.8<sup>5</sup>) and *uto* (five times), *upo* (four times), and *pro* (i.7.13<sup>5</sup>).

Of the remaining specifications of the rule, the *h* is made for but a single case of the exclamation *ho*, which the commentator quotes: *upahātāñs ho ity āha* (ii.6.7<sup>3</sup>); the *d* is for the vocative *indo*, which occurs twice: *indo indriyāvatah* (i.4.27), and *indo ity āha* (vi.5.8<sup>3</sup>): the commentator quotes the latter passage; the *pit* is for the vocative *pito*, only found once, as cited: *sa no mayobhāh pito ā viśasva* (v.7.24<sup>5</sup>: W. B. O. omit the first three words). These three, as was noted under the preceding rule, are the only instances which the Sanhitā affords of vocatives in *o* showing an uncombinable quality.

The commentator's explanation of the rule is "the *o* is here specially distinguished in order to the prescription of its quality even in the case of absence of the sequent determining circumstances before stated." As examples of words whose ending is combined with *u*, after the consonants specified, he gives *so evāi 'shāi 'tasya* (ii.2.9<sup>7</sup>; 5.5<sup>5</sup>), *mā bher māro mo eshām* (iv.5.10<sup>1</sup>), and *tatho evo 'ttare nir vapet* (iii.4.9<sup>7</sup>: W. B. O. omit after *uttare*). His counter-examples are *çatakrataṃ ud vañcam iva* (i.6.12<sup>3</sup>: G. M. omit *iva*), and *pra so agne* (iii.2.11<sup>1</sup>): but G. M., which have given the latter passage under the preceding rule, here substitute for it *mā so asmāñ avahāya* (v.7.9<sup>1</sup>); their separate application is manifest.

The treatment by the Prātiçākhyā of words ending in *o* is awkward and bungling to a degree quite rare or wholly unknown elsewhere in its rules. We should be justified in inferring from its statements that *o*, *to*, *uto*, *upo* and *pro* were not regarded as *pragrahas* at all, nor the vocatives in *o* except under the conditions and in the places specified, and that (if the commentator's explanation of rule 4 is accepted) they are not written with *iti* in the *pada* text: while, doubtless, in every *pada*-text of the Black Yajus, as in those of the other Vedas, each word is treated uniformly, whether it happen to exhibit its uncombinable quality in *saṃhita* or not. Through the rest of the chapter, it will be noticed, the words mentioned are defined as *pragrahas*, without regard to the circumstances in which they may stand in the text.

## अथैकारेकारौ ॥ ८ ॥

8. Now follow cases of *e* and *i*.

This is a heading for the remainder of the chapter, excluding all other vowels than final *e* and *i* from the action of its rules. The words exhibiting such finals are, of course, mainly duals, and are by the other treatises simply defined as such, with immense saving of trouble.

8. *athe 'ty ayam adhikārah: ekārekārāu' pragrahatvena vidhīyete' ity etad' adhikṛtaṃ veditavyam.*

<sup>1</sup> G. M. *ekāra ikārah*. <sup>2</sup> W. O. *-yate*; B. *-yayate*; G. M. *viçishyata*. <sup>3</sup> G. M. om.

अस्मे ॥ ९ ॥

9. *Asme* is *pragraha*.

The example cited by the commentator is, according to W. B. O., *asme te bandhuh* (i.2.7); according to G. M., *sampatte gor asme candrāni* (also i.2.7). Neither exhibits in *samhitā* the *pragraha* quality of the word, as is done at i.7.13<sup>5</sup> and elsewhere: *asme* is not uncommon in the *Sanhitā*, occurring twenty-nine times.

वे इत्यनिग्यान्तः ॥ १० ॥

10. Also *tve*, when not the final member of a separable compound.

The office of the word *iti* in this rule is differently explained by the two versions of the commentary: W. B. O. say that it indicates the quality of a separable cited word (they mean, doubtless, of an inseparable); G. M., that it indicates *pragraha* quality. Each interpretation is as good, and as worthless, as the other. The commentary is not infrequently at much pains to put some special, even wonderful, significance into *iti* when found in a rule; and generally with as little acceptable result as here.

The pronoun *tve* occurs seven times in the *Sanhitā* (at i.3.14<sup>2</sup>: 4.46<sup>1</sup>: iii.1.11<sup>7</sup>: 5.10<sup>1</sup>: iv.2.7<sup>3</sup>: 6.5<sup>4</sup>: vi.1.8<sup>5</sup>), exhibiting its *pragraha*-quality in *samhitā* only once (at iv.2.7<sup>3</sup>). The commentator's instance is *tve kratum api* (iii.5.10<sup>1</sup>: G. M. omit *api*); and his counter-instance, to show the necessity of the restriction imposed in the rule, is *anāgāstve adititve turḍasah* (ii.1.11<sup>6</sup>: G. M. omit *turḍasah*), where the *pada*-text reads *anāgāḥ-tve : aditi-tve*.

देवतेउभेभागधेऊर्ध्वेविशाखेभृङ्गेएनेमेधेतृप्तेतृद्येकनी-  
निकेपाश्चेशिवेचोत्तमेएवोत्तरेशिप्रेरथंतरेवत्सरस्यत्रूपेवि-  
त्रूपेविषुत्रूपेसदोहविर्धनिअधिषवणेअहोरात्रेधृतव्रतेस्तुत-

9. *asme ity asmin<sup>1</sup> grahaṇe 'ntyasvarah pragraho bhavati.*  
*yathā: asme.....*

<sup>1</sup> G. M. *etamin*.

10. *itiśabda iṅgyagrahaṇatvam<sup>1</sup> dyotayati: anīṅgyāntas tve ity esha śabdaḥ pragraho bhavati. yathā: tve..... anīṅgyānta iti kim: anā..... iṅgyasyā 'nta iṅgyāntaḥ: ne 'ṅgyānto 'nīṅgyāntaḥ.*

<sup>1</sup> G. M. *pragrahatvam*. T. W. B. O. write *iṅgy-* throughout.

शस्त्रेकसामेअत्तेअपि तेरेवतेपूर्तेप्रत्तेविधृतेअनृतेअहिदे-  
बहुलेपूर्वजेकृणुध्वंसदने ॥ ११ ॥

11. Also *devate*, *ubhe*, *bhāgadhe*, *ūrdhve*, *viçākhe*, *çrñge*, *ene*, *medhye*, *trñne*, *trdye*, *kaninike*, *pārçve*, *çive*, *co 'ttame*, *evo 'ttare*, *çipre*, *rathamtare*, *vatsarasya rūpe*, *virūpe*, *vishurūpe*, *sadhavir-dhāne*, *adhishavane*, *ahorātre*, *dhr̥tavr̥ate*, *stutaçastre*, *rksāme*, *akte*, *arp̥ite*, *rāivate*, *pūrte*, *pratte*, *vidhr̥te*, *anr̥te*, *achidre*, *bahule*, *pūrvaje*, *kṛṇudhvañ sadane*.

For the *pragrahas* catalogued in this rule—all of them dual cases of feminines and neuters—the commentator quotes illustrative passages as follows. For *devate*, *devate samr̥ddhyāi māi-tram* (ii.1.9<sup>3</sup>: the last word in G. M. only). For *ubhe*, G. M. have *achidre bahule ubhe*: *vyacasvatī samvasāthām* (iv.1.3<sup>2</sup>); but W. B. O., blunderingly, *ime eva rasenā 'nakti* (vi.3.11<sup>3</sup>: B. O. have *ubhe* for *ime*): the word occurs also in other passages. For *bhāgadhe*, *bhāgadhe bhāgadhā asmāi* (ii.5.6<sup>6</sup>): also in the preceding division of the same *anuvāka*, and at v.5.9<sup>2</sup>. As counter-example, to show that *dhe* (itself a *pada*, *bhāga-dhe*) would not have answered the purpose alone, we have *agna udadhe* (v.5.9<sup>1</sup>: *pada*-text, *uda-dhe*). For *ūrdhve*, *ūrdhve samidhāv ā dadhāti* (ii.6.6<sup>3</sup> and vi.2.1<sup>6</sup>). For *viçākhe*, *viçākhe nakshatram* (iv.4.10<sup>2</sup>): and as counter-example, to show the necessity of including the *vi* (of *vi-çākhe*), we have *tasmint sahasraçākhe*, stated to be found "in the text of another school." About a score of such alleged citations from "another text," assumed to have been had in view by the authors of the *Prātiçākhyā* in constructing their rules, are given in various parts of the commentary (five of them in the comment upon this rule): they will be put together, and their bearing discussed, in an additional note at the end of the work. For *çrñge*, *antarā çrñge tam devatāh* (vi.2.8<sup>4</sup>: only G. M. have *devatāh*): the word also occurs at i.2.14<sup>7</sup>. The next two words, *ene* and *medhye*, occur in the same passage, *medhye evāi 'ne karoti* (vi.2.9<sup>1</sup>), which the comment quotes, in W. O. giving *medhye* last, after the rest, by way of justifying the order in which the two words stand in the rule: but B. G. M. read the whole passage as it stands in the text, and G. M. make the rule read correspondingly *medhye ene* (T. has, like the others, *ene medhye*). *Ene* is also found in one or

11. ----- *etāni padāni pragrahasamijñāni syuḥ*. *yathā*: *dev*-  
-----: *achid*-----: *bhāg*-----: *bhāge* 'ti kim: *agna*-----: *ār*-  
-----: *viç*-----: *vi* 'ti kim: *tas*----- *iti çākhāntare*: *ant*-----:  
*ev*-----: *me*-----: *asam*-----: *sam*-----: *yad*-----: *pār*-----:  
*pit*-----: *vik*-----: *ce* 'ti kim: *sam*-----: *tatho*-----: *eve* 'ti  
kim: *nāi*-----: *pīt*-----: *yad*-----: *samv*-----: *sam*-----:  
*vish*-----: *vatsarasyavivishv* 'iti kim: *arā*-----: *'rāpaçabdasya*

two other passages (iv.6.2<sup>4</sup>: vi.2.9<sup>1</sup> again; 3.9<sup>6</sup>). For *trṇne*, *asam-trṇne hi hanū atho khalu* (vi.2.11<sup>3</sup>: only G. M. have the last two words). For *trāye*, *saṁtrāye dhṛtyāi* (vi.2.11<sup>3</sup>). For *kaninike*, *yad atirātrāu kaninike agnishtomāu yat* (vii.2.9<sup>1</sup>: W. B. O. begin at *kan-*): the same word occurs twice more in the next division. For *pārṇve*, *pārṇve paraḥsamānaḥ* (vii.3.10<sup>3</sup>): it is found a second time in the same division. For *ṣive*, *pitarah somyāsah ṣive no dyāvāprthivī* (iv.6.6<sup>4</sup>: W. B. O. begin at *ṣive*). For *co 'ttame*, *vikarṇim co 'ttame upa dadhāti* (v.3.7<sup>3</sup>: only G. M. have the last two words): and, to show the necessity of the *ca*, *saṁvatsaraṇ saṁpādya 'ttame māsi* (vii.5.3<sup>1</sup>). For *evo 'ttare*, *tuttho evo 'ttare nirvapeṭ* (iii.4.9<sup>7</sup>): and, to show why *eva* had to be included in the rule, *nāi 'ti shodacy uttare tena* (vii.1.4<sup>3</sup>: only G. M. have *tena*). For *ṣipre*, *pūtvā ṣipre avepayah* (i.4.30: W. B. O. begin with *ṣipre*). For *rathamtare*, *yad brhadrathamtare anvarjeyuh* (vii.5.3<sup>2</sup>: only G. M. have *yad*): the same compound occurs in several places elsewhere. For *vatsarasya rūpe*, *saṁvatsarasya rūpe āpnuvanti* (vii.5.1<sup>4</sup>). For *virūpe*, *samanasā virūpe dhāpayete* (iv.1.10<sup>4</sup>; 6.5<sup>2</sup>; 7.12<sup>3</sup>). For *vishurūpe*, *vishurūpe ahaṇī dyāvur ivā 'si* (iv.1.11<sup>3</sup>: W. B. O. stop with *ahaṇī*). The necessity of including in the rule, besides the *pada rūpe*, the words *vatsarasya*, *vishu* (of *vishu-rūpe*), and *vi* (of *vi-rūpe*) is proved by the citation of *arākshitaṁ dṛṣa ā rūpe annam* (iv.3.13<sup>2</sup>), where *rūpe* is locative: and the commentary adds the remark (wanting, however, in the South-Indian MSS.), “the separate specification of the word *rūpa* is to be looked upon as for the sake of distinct enunciation.” For *sadohavirdhāne*, *sadohavirdhāne eva sam minoti* (ii.5.5<sup>5</sup>): the compound occurs twice more, at vi.2.6<sup>2</sup>; 5.1<sup>5</sup>. To justify the inclusion of *sadaḥ*, the commentator quotes *uparavā havirdhāne khāyante* (vi.2.11<sup>1</sup>); but the case appears to him one not to be so easily disposed of, and he enters into an elaborate discussion of it, which I defer to the end of this note, in order not to interrupt the connection. For *adhishavane*, *hanū adhishavane jihvā* (vi.2.11<sup>4</sup>): it is also found in the preceding division of the same section, and at iv.7.8<sup>1</sup>. The *adhi* is justified by reference to *savanesavane 'bhi grhṇāti* (vi.4.11<sup>4</sup>; 6.11<sup>3</sup>). For *ahorātre*, *ahorātre prā 'viṣaṇ* (i.5.9<sup>7</sup>): the word occurs not infrequently elsewhere. The passage *atirātre paṣukāmasya* (vi.6.11<sup>4</sup>) is given to account for the inclusion of *ahah*; this implies, of course, that the Tāittirīya *pada*-text treats the word as a separable compound, *ahah-rātre*. For *dhṛtavrate*, *dyāvāprthivī dhṛtavrate dvinnā devī* (i.8.12<sup>2</sup>: G. M. omit the last

*prativigeshanam uccāranavispashtārtham<sup>9</sup> drashtavyam<sup>7</sup>: sad-  
-----: sada iti kim: up----- nanu padagrahaneshu pa-  
daṁ gamyeta (i.50) iti sāmartyād<sup>8</sup> dhavirdhāne ity ekapada-  
syāi<sup>10</sup> 'va kāryasiddhiḥ: sadaḥpadaṁ vyartham. māi<sup>11</sup> 'vam: pa-  
dagrahaṇe sthālāntare<sup>10</sup> bhinnarūpasya<sup>11</sup> sambhāvanāyām<sup>12</sup> vi-  
geshanam sārthakam bhavati<sup>13</sup>: bhinnarūpatvābhāve tu codyam  
etau<sup>14</sup> bhavet<sup>15</sup>. nanu tarhi devate iti padagrahanasya sthālāntare<sup>16</sup>*



word); and, to account for the inclusion of *dhṛta*, *yasya vrate pushtipatih* (iii.1.11<sup>3</sup>). For *stutaṣṭre*, *stutaṣṭre evāi 'tena duhe* (v.6.8<sup>6</sup>: G. M. omit the last word): it occurs again at vii.3.13. This time, resort is had to "another text" (*śākhāntaram*) for a passage to explain why the rule does not say simply *ṣṭre*: it is *ūrdhve ṣṭre pratishṭhite*. For *rksāme*, *rksāme vdi devebhyah* (vi.1.3<sup>1</sup>): the word is found twice in this division, and also at vi.5.9<sup>2</sup>; 6.7<sup>4</sup>. Here, again, a passage in "another text," *brahma sāme pratishṭhite* (G. M. omit the last word, and B. O. omit the *sā* of *sāme*), is appealed to in justification of the *r̥k*. For *akte*, *pūrāvā ghr̥tēd'kte vr̥shanam dadhāthām* (i.3.7<sup>1</sup> and [except *pūrāvādh*] vi.3.5<sup>3</sup>: W. B. O. omit the first word, B. also the last). For *arpite*, *dyāvāprthivi bhuvanesv arpite* (iv.7.13<sup>2</sup>: only G. M. have the first word). For *rāivate*, *śākhavarāivate sāmāni* (i.8.13<sup>2</sup> and iv.4.2<sup>3</sup>): the same compound is found again at iv.3.2<sup>3</sup>. For *pārte*, the different recensions give different examples: W. B. O. have *ishāpārte sañ sr̥jethām* (iv.7.13<sup>6</sup>); G. M., *ishāpārte kṛmūtā* (v.7.7<sup>2</sup>): I have noted no other cases: for the treatment of the word in the *pada*-text see the note to iii.6. For *pratte*, *pratte kāmam anndāyam duhāte* (v.4.9<sup>3</sup>: G. M. omit the last word). For *vidhr̥te*, again, W. B. O. have *vidhr̥te sarvatah* (vi.4.10<sup>3</sup>), and G. M. *tasmān nāsikayā cakshushī vidhr̥te samāni* (ii.3.8<sup>2</sup>), and the *vi* is justified by an alleged citation from "another text," *agnidhr̥te* (G. M., however, omitting the *agni*, thus leaving it to be understood that the simple word *dhṛte* is found elsewhere not *pragraha*). For *anr̥te*, *satyānr̥te avopacyan* (v.6.1<sup>1</sup>). For *achidre*, *achidre bahule ubhe* (iv.1.3<sup>2</sup>: only G. M. have *ubhe*), which answers also for *bahule*: it is the only passage containing either word. For *pūrvaje*, *pūrvaje pitarā navyasibhih* (iv.1.11<sup>4</sup>: W. B. O. omit the last word): another passage beginning with the same word is the subject of rule 23 of this chapter. Once more a word, *prathamaje*, is cited from "another text," in order to explain why the rule does not say simply *je* (since the *pada*-text writes *pūrvaje*). For *kṛṇudhvañ sadane*, finally, we have the sole passage in which it occurs, *gīrbhih kṛṇudhvañ sadane rtasya* (iv.1.11<sup>4</sup>: G. M. omit *rtasya*), with the counter-example *apām tvā sadane sādāyāmi* (iv.3.1: G. M. omit the last word), to show the necessity of *kṛṇudhvam*.

To return, now, to the long word *sadohavirdhāne*. The objection is raised, that its part *sadaḥ* is unnecessary, and that it would

*soma.... iti bhinnarāpatvādaḥ viśeṣaṇena bhavitavyam: tac ca nā 'sti. ucyate: devate ity akhaṇḍapadasyai 'va kāryavidhānād atra viśeṣaṇam na yujyate: akhaṇḍavidhānam' iti katham prathiyate: te iti aśya te mā pātām (iv.42) ity ādinā prthakkarāṇād iti brāhmaḥ: nāi' 'vañ havirdhāne' ity aśyā' 'khaṇḍatvadyotakam ' kimcid apy' asti yena sadāḥpadavādyartham ālambate'. hanā..... adhi 'ti kim: sav----- aho----- ahar iti kim: atī----- dyāv----- dhṛte 'ti kim: yasya----- stu-*

have been sufficient to say *havirdhāne* simply; for rule i.50 teaches us that, in citations of *padas*, the cited *pada* alone is to be understood, not any collocation of words or letters phonetically equivalent with it: and *havirdhāne* is here a single *pada* (the compound being divided *sadaḥ-havirdhāne*, while its latter member, occurring by itself as a non-*pragraha*, is written *haviḥ-dhāne*, and so is a congeries of two *padas*). It is replied: not so; a distinctive addition is properly made to a cited *pada*, in case of its occurrence in a different form in another passage; though the objection would hold good, were it not for such occurrence in a different form. But this explanation is not suffered to pass without challenge. In that case, retorts the objector, a distinction ought to be added to *devate*, because it occurs elsewhere in a different form (made up of two independent words), as in *soma deva te matividāḥ* (iii.2.5<sup>2,3</sup>); and no such addition is made. The answer is, that no distinction need here be applied to *devate*, because its treatment is defined as of an undivided word: and, if you ask how its indivisibility is established, we reply that rule 42, below, treats of *te* as a separate *pada* in the various situations in which it is *pragraha* [whence the inference is clear that it is here an inseparable part of the word *devate*]; while there is nothing whatever to show in like manner the indivisibility of *havirdhāne*, and so to prove the addition of *sadaḥ* superfluous. The implication is, that if the *pada dhāne* happened to be described elsewhere as *pragraha* after certain other *padas*, of which *haviḥ* was not one, then we could be sure that *havirdhāne* here meant a single undivided *pada*, and its mention by itself would be enough; while, as things are, one cannot be certain that its part *haviḥ* is not, like the *vi* and *vishu* of *virāpe* and *vishurāpe*, a distinctive addition.

अमीचक्षुषोकाष्णीदिवताफल्गुनीमुष्टीधीनाभीवपाश्र-  
पणीअरुनीजन्मनीसुम्निनीसामनीविष्णावीरेक्षवीदर्विद्या-  
वापृथिवी ॥ १२ ॥

-----: stute 'ti kim: ārdh----- iti śākhāntare: rke-----: rg iti  
kim: brah----- iti śākhāntare: pur-----: dyāv-----: śākv-  
-----: isht-----: prat-----: vidh-----: vī'ti kim: agn- iti śā-  
khāntare: "saty-----: ach-----: pūrv-----: pūrve 'ti kim:  
prath- iti śākhāntare:" gīr-----: kṛṇudhvam iti kim: apām  
-----

<sup>1</sup> O. *pragṛhya-*. <sup>2</sup> G. M. *bhavanti*. <sup>3</sup> G. M. *bhāgadhe*. <sup>4</sup> G. M. *viśākke*. <sup>5</sup> G. M. *-rañ*. <sup>6</sup> W. O. *vatsaraviv-*. <sup>7</sup> G. M. om. <sup>8</sup> B. *-rañ vi-*; W. O. *-tha*. <sup>9</sup> G. M. om. <sup>10</sup> MSS. *sthāl-*. <sup>11</sup> W. *-patvam*. <sup>12</sup> B. G. M. om. <sup>13</sup> G. M. om. <sup>14</sup> B. *sthāl-*. <sup>15</sup> W. B. O. *abh-*. <sup>16</sup> B. O. *-nditavi-*. <sup>17</sup> W. B. O. *mdā-*. <sup>18</sup> W. B. O. *sadoh-*. <sup>19</sup> W. *asā*; B. *ā*; O. om. <sup>20</sup> W. B. O. ins. *na*. <sup>21</sup> W. B. O. *taḥd*. <sup>22</sup> B. *-mbyate*; O. *-mbyate*; G. M. *āpadyate*. <sup>(23)</sup> B. om.

12. Also *amī*, *cakshushī*, *kārshnī*, *devatā phalgunī*, *mushṭī*, *dhī*, *nābhī*, *vapācraṇā*, *ahanī*, *janmanī*, *sumninī*, *sāmanī*, *vāishnavī*, *āikshavī*, *darvī*, *dyāvāprthivī*.

The illustrative passages cited under this rule are as follows. For *amī*, according to W. B. O., *amī vā idam abhāvan* (iii.3.7<sup>1</sup>); but according to G. M., *amī tvā jahati* (iii.2.11<sup>3</sup>): I have noted elsewhere only vi.1.5<sup>4</sup>. For *cakshushī*, *cakshushī vā ete yajñasya* (ii.6.2<sup>1</sup> et al.: G. M. omit *yajñasya*): the word occurs about a dozen times. For *kārshnī*, *kārshnī upānahdv upa muñcate* (v.4.4<sup>4</sup>; 6.6<sup>1</sup>: G. M. omit the last two words). For *phalgunī*, *pitaro devatā phalgunī nakshatram* (iv.4.10<sup>1</sup>): again in the next division of the same section. To show the necessity of including *devatā* in the rule, is given *yad dvitīyaṁ sā phalgunī* (ii.1.2<sup>2</sup>). For *mushṭī*, *mushṭī karoti vācam* (v.2.1<sup>7</sup> and vi.1.4<sup>3</sup>: G. M. omit *vācam*). For *dhī*, *pradhī tāv ukthya madhye* (vii.4.11<sup>2</sup>: G. M. omit *madhye*). For *nābhī*, *rajatanābhī vācivadevdu* (v.5.24). For *vapācraṇā*, *vapācraṇā pra harati* (vi.3.9<sup>6</sup>): it occurs also in the fourth division of the same section. As counter-example, to explain the presence of *vapā* in the rule, is given, "from another text," the compound *paṣucraṇā* (or, as G. M. read, *bhasma-craṇā*): our Sanhitā has *paṣucraṇam* at iii.1.3<sup>2</sup>. For *ahanī*, *ahanī dyāvur ivā 'si* (iv.1.11<sup>3</sup>). For *janmanī*, *ubhe nī pāsi janmanī* (i.4.22). For *sumninī*, *sumnāya sumninī* (i.1.13<sup>3</sup>). For *sāmanī*, *sāmanī pratishṭhityāi* (iv.4.2<sup>3</sup>): also at i.8.13<sup>2</sup>. For *vāishnavī*, *valagahandv vāishnavī brhann asi* (i.3.2<sup>2</sup>: only G. M. have the last two words). For *āikshavī*, *āikshavī tiracē* (vi.2.1<sup>5</sup> twice). For *darvī*, *darvī grinīsha dsani* (ii.2.12<sup>7</sup> and iv.4.4<sup>6</sup>). For *dyāvāprthivī*, *dyāvāprthivī eva svena* (ii.1.4<sup>7</sup>): the word is frequently found elsewhere. The commentator gives us here also a counter-example, *mahī dyāvuh prthivī ca nah* (iii.3.10<sup>2</sup> et al.: G. M. omit *ca nah*), as if the inclusion of *dyāvā* required justification: but, in ordinary Vedic usage (I have omitted to inform myself in season respecting that of the Tūittirīya *pada*-text), *dyāvāprthivī* is inseparable, and therefore itself a single *pada*.

पूर्वश्च ॥ १३ ॥

13. As also, the preceding word.

That is to say (by the application of rule i.58), the word preceding the last one mentioned in the rule next above, or *dyāvāprthi-*

12. ----- <sup>1</sup> *etāni padāni pragrahasanijñāni syuh*<sup>2</sup>. *yathā*<sup>3</sup>:  
*amī*.....: *caksh*.....: *kārsh*.....: *pit*.....: *devate* 'ti *kim*:  
*yad*.....: *mush*.....: *pra*.....: *raj*.....: *vap*.....: *vape* 'ti  
*kim*: *paṣ*.....: *iti śākhāntare*: *ah*.....: *ubhe*.....: *sum*.....:  
*sām*.....: *val*.....: *āiksh*.....: *dar*.....: *dyāv*.....: *dyāve*  
 'ti *kim*: *mahī*.....

<sup>1</sup> G. M. ins. *iti*. <sup>2</sup> G. M. O. *bhavanā*. <sup>3</sup> W. B. O. om.

vi. The examples given are *yāvatī dyāvāprthivī mahitvā* (iii.2.6<sup>1</sup>), and *āvinne dyāvāprthivī* (i.8.12<sup>2</sup>: G. M. invert the order of the two citations): I have noted only two other cases of the application of the rule, at ii.2.12<sup>3</sup>; 6.7<sup>4</sup>.

## न रुन्धे नित्यम् ॥ १४ ॥

14. But not *rundhe*, in any case.

The case intended to be excluded is quoted by the commentator: *paśūn evā 'va rundhe dyāvāprthivī gacha svāhā* (vi.4.1<sup>3</sup>: W. B. O. omit the first three words and the last). The specification *nityam*, 'constantly, in all cases,' is intended to exclude also the operation of any other rule under which *rundhe* might chance to fall: for example, in *rundhe yadā sahasram* (ii.1.5<sup>2</sup>), where, as preceding *yadā*, it would otherwise be *pragraha* by rule 38 of this chapter. I have noted no other case.

## हुरीसहुरीसहृतीकल्पयन्तीआपृषतीआहुती ॥ १५ ॥

15. Also *harī*, *sahurī*, *sahūti*, *kalpayanti*, *ā prshati*, and *āhuti* are *pragraha*.

The cited examples are as follows. For *harī*, *harī te yuñjā prshati abhātām* (iv.6.9<sup>4</sup>: G. M. omit the last two words): it occurs in toward a dozen other passages. For *sahurī*, *sahurī saparyāt* (iv.2.11<sup>1</sup>); and the counter-example, to show the necessity of the *sa*, *tam āhurī hvayante* (but O. reads *tām*, B. *hvayate*, and G. M. *āhurī vācayati*), claimed to be found "in another text." This would imply, of course, that the *pada*-text reads *sa-hurī*—as is in fact the case. For *sahūti*, *sahūti vanatām girah* (ii.3.14<sup>1</sup>); and, as counter-example, for the same purpose as the last, *hūti punar juhōti* (but G. M. read *manur* for *punar*), also from "another text." For *kalpayanti*, *adhvarām kalpayanti ārdhvām yajñam* (i.2.13<sup>2</sup>: G. M. omit the first word, and W. B. O. the last): another case is found at vi.2.9<sup>3</sup>. For *ā prshati*, the passage already quoted for *harī*, *yuñjā prshati abhātām* (iv.6.9<sup>4</sup>); and, to justify the *ā*, the counter-example *prshati sthūlaprshati* (v.6.12). For *āhuti*, *purodācam ete āhuti juhōti* (i.5.2<sup>3-4</sup>: G. M. omit the first two words, W. B. O. the last): nearly the same phrase occurs again at

13. *cakārenā 'nvādishtadyāvāprthivī ity asmāt' pūrvo 'pi 'kāra ekāro' vā padāntaḥ pragraho bhavati. yathā: yāv-.... āv-....*

<sup>1</sup> G. M. *etasmāt*. <sup>2</sup> G. M. put before *ikārah*.

14. *rundhe ity antyasvaro' dyāvāprthivī ity etasmāt pūrvo 'pi na pragraho bhavati: paśūn-.... nityaśabdaḥ prāptyantara-nishedhārthaḥ: rundhe-....: vidādi* (iv.38) *prāptiḥ*.

<sup>1</sup> W. *antaro*; B. O. *antaḥ sv*. <sup>2</sup> O *vidādvādv* *iti*.

i.5.4<sup>4</sup>. To account for the *ā* in this word, G. M. simply cites *huti* as found in "another text:" but W. B. O. give the phrase *huti tasmād evāḥ* (but W. O. read *hūti*, and B. *dhāti*: W. also has *vivā iti* instead of *evā iti*).

पूर्वश्च ॥ १६ ॥

16. As also, the preceding word.

Namely *ete*, occurring before *dhuti* in the passage already quoted: *purodācam ete dhuti* (i.5.2<sup>3</sup>: W. B. O. here omit the first word).

वाससीतपसीरोदसी ॥ १७ ॥

17. Also *vāsasī*, *tapasī*, and *rodasī*.

The examples are: *vāsasī iva vivasānu* (i.5.10<sup>1</sup>; the word is also found at i.8.18); *sākshād eva dīkshātapasī ava rundhe* (vi.1.1<sup>2</sup>: the compound occurs again in the same division: only G. M. have the first two words); and *ime vāi rodasī tayoh* (v.1.5<sup>4</sup>: G. M. have dropped out *vāi*): the word is not rarely met with elsewhere.

परश्च ॥ १८ ॥

18. As also, the following word.

The passage contemplated by the rule is, as cited in the comment, *anv indrañ rodasī vāvaçāne* (i.7.13<sup>1</sup>): there is, I believe, no other falling under it.

-15. ....<sup>1</sup> *eteshv antyasvarah<sup>2</sup> pragrahah syāt<sup>3</sup>: harī*....  
*sah*....: *se 'ti kim: tam*.... *iti gākhāntare: sah*....: *se 'ti*  
*kim: hūti*.... *iti gākhāntare: adhva*....: *yuñjā*....: *'e 'ti*  
*kim: pṛsh*....: *puro*....: *e 'ti kim: huti*.... *iti gākhāntare.*

<sup>1</sup> G. M. *ins. ity.* <sup>2</sup> B. O. *antyaḥ sv.* <sup>3</sup> G. M. *bhavati.* <sup>4</sup> G. M. *ākāreṇa.*

16. *cakārānvādeçādh<sup>1</sup> dhuti ity etasmāt pārva 'ikāra ekāro vā*  
*padāntaḥ<sup>2</sup> pragraho bhavati. yathā: pur*....

<sup>1</sup> G. M. *-anvādeṣṭa.* <sup>2</sup> G. M. *om.*

17. <sup>1</sup>.... *ity etāni pragrahasamjñāni bhavanti<sup>1</sup>. yathā:*  
*vās*....: *sāk*....: *ime*....

<sup>2</sup> G. M. *eshv antyasvarah<sup>3</sup> pragraho bhavati.*

18. *cakārānvādishṭarodasi<sup>1</sup> ity etasmāt para 'ikāra ekāro vā*  
*padāntaḥ<sup>2</sup> pragraho bhavati. yathā: anv*....

<sup>1</sup> G. M. *-ādh ro.* <sup>2</sup> G. M. *om.*

## व्यचस्वतीभरिष्यन्तीनःपृथिवी ॥ ११ ॥

19. Also *vyacasvatī*, *bharishyanti*, and *naḥ prthivī*.

The examples are: *vyacasvatī saṁ vasāthām* (iv.1.8<sup>2</sup>); *agnim antar bharishyanti jyotiṣmantam* (iv.1.8<sup>2</sup>: G. alone has the last word); and *dyaṁ naḥ prthivī imañ sidhram* (iv.1.11<sup>4</sup>). The needed counter-example for the last is supplied by *rejate agne prthivī makhebhyaḥ* (iv.1.11<sup>4</sup>).

## येअप्रथेतामुर्वीतेअस्ययंकन्दसीह्न्दस्वतीतिआचरन्तीअ- न्तरैतासु ॥ २० ॥

20. Also in the verses beginning *ye aprathetām*, *urvī*, *te asya*, *yam krandasī*, *chandasvatī*, *te ācaranti*, and *antarā*.

The commentator cites only the beginning of each verse, as a word with *pragraha* final occurs at or near the beginning in every case. Thus: *ye aprathetām amitebbhiḥ* (iv.7.15<sup>6</sup>: there are three other cases of *pragrahas* in the verse): with the counter-example *ye te panthānaḥ* (vii.5.24), to show that *ye* alone would not have defined the verse; *urvī rodasī varivaḥ* (iv.7.15<sup>6</sup>: G. M. omit the last word: three cases, besides *rodasī*, already disposed of by rule 17); *te asya yoshane* (iv.1.8<sup>2</sup>: one more case: the *te* is therefore made no account of in rule 42, below): with the counter-example *te vardhanta svatavaso mahitoanā* (iv.1.11<sup>2</sup>), to show the necessity of *asya*; *yam krandasī avasā* (iv.1.8<sup>6</sup>: contains two other cases): and, as counter-example, for a like purpose, *yam agne pṛtsu martiyam* (i.3.13<sup>2</sup>); *chandasvatī ushasā* (iv.8.11<sup>1</sup>: it contains seven cases); *te ācaranti* (iv.6.6<sup>2</sup>: also seven cases): with *te no arvanto havanagrataḥ* (i.7.8<sup>2</sup>) as counter-example, to prove that *te* alone would not be enough; and, finally, *antarā mitrāvaruṇā caranti* (v.1.11<sup>2</sup>: with four cases).

## नोपस्ये ॥ २१ ॥

21. But not *upasthe*.

19. .... 'eteshv' antyasvarah' padāntah' pragraho bhavati.  
yathā: vyao-....: agn-....: dyaṁ-....: na iti kim: rej-....

<sup>1</sup> G. eṣhv. <sup>2</sup> B. -hah sv. <sup>3</sup> G. om. <sup>4</sup> M. om.

20. .... etāsv ṛkshv ikāra ekāro' vā padāntah' pragraho bha-  
vati. yathā: ye-....: aprathetām iti kim: ye te-....: urvī-....:  
te-....: asye 'ti kim: te 'v-....: yam-....: krandasī iti kim:  
yam-....: chand-....: te ā-....: ācaranti iti kim: te no-....:  
ant-....

<sup>1</sup> G. M. put before *ikāra*.

That is to say, *upasthe* is exempted from the action of the preceding rule: it occurs but once in the verses forming the subject of that rule, namely in *māte 'va putram bibhṛtām upasthe* (in the verse beginning *te ācaranti*, iv.6.6<sup>2</sup>: W. B. O. give only the last two words). To show that *sthe* would not have sufficiently defined the exception (*upa-sthe*), the commentator quotes *ye pratishthe* (*prati-sthe*) *abhavatām* (from the verse beginning with *urvi*, iv.7.15<sup>6</sup>).

### इरावतीप्रभृत्या दधार ॥ २२ ॥

22. Also in the passage beginning with *irāvati* and ending with *dādhāra*.

The passage in question is found at i.2.13<sup>2</sup>, and contains six *pragrahas*, whereof one, *rodasī*, needs no further provision than was made in rule 17, above; it also contains a word in *e*, *manave*, which is not *pragraha*, being excepted by rule 54. The commentator quotes its beginning, *irāvati dhenumatī hi bhātām*.

### पूर्वजेप्रभृत्यायम् ॥ २३ ॥

23. And in the passage beginning with *pūrvaje* and ending with *ayam*.

Of this passage, found at ii.6.7<sup>5</sup>, the commentator quotes the first four words. In order to the better understanding of the following discussion, I set it down here in full, along with the word that precedes it: *hvayate pūrvaje rāvarī ity āha pūrvaje hy ete rāvarī devī devaputre ity āha devī hy ete devaputre upahāto 'yam*. It contains ten *pragraha* endings, of which, however, two (*pūrvaje*) fall under rule 11, above. The word *ā*, 'as far as,' in the rule, is declared here to exclude the two limiting words mentioned (com-

21. *etāsv ṛkshā 'pasthe ity antyasvarah' padāntah' pragraho na bhavati. yathā: mā-t----- upe 'ti kim: ye-----*

<sup>1</sup> B. O. *antah sv.* <sup>2</sup> G. M. om.

22. *irāvatiṣṭhābhṛtī 'rāvati iti' śabdām ārabhya' dādhāra dādhāraśabdaparyantam' ikāra ekāro vā padāntah' pragraho bhavati. yathā: irā-----*

<sup>1</sup> G. M. om. <sup>2</sup> W. B. O. *paryantam*.

23. *pūrvajepṛabhṛtyayamparyantam' ikāra ekāro vā padāntah' pragraho bhavati. yathā: pūrv----- āśpadam' madyādyān vartate. nanu pūrv----- ity ārabhya' 'yam----- ity etatparyantam' etatsūtravishayaḥ' kim na syāt. ucyate: bhavatsapaksha upabandhāntahpātivrāt' kṛṇudhvañ sadane (iv.11) iti grahanasya' vādyarthyaṁ 'syāt: tan' mā bhūd iti: tasmād*

pare Pāṇini ii.1.13)—an arbitrary restriction, directly opposed by the analogy of the preceding rule; intended, doubtless, to relieve the treatise of the reproach of declaring the word *pūrvaje* a *pragraha* by two separate rules; but this is a small gain, since the same word occurs a second time in the passage, and cannot there be reached by any such device.

A protracted, not to say tedious, discussion now arises, respecting the sufficiency and propriety of the rule as stated. The first objection is: how do we know that the passage had in view by the rule is not that which begins with *pūrvaje pitarā* (iv.1.11<sup>4</sup>) and ends with *ayam purobhuvah* (iv.3.2<sup>1</sup>: B. O. omit *bhuvah*). Because, it is answered, the special citation (in rule 11) of *kṛṇudhvañ sadane* (iv.1.11<sup>4</sup>), which occurs within the limits mentioned, would in that case be rendered superfluous. Objection second: the word *pūrvaje*, at any rate, is useless, it having been already made *pragraha* by rule 11; the rule should read "beginning with *vari*" (the concluding *pada* of the separable compound *ṛta-vari*). This, too, is repelled: the rule reads as it stands because *vari* occurs twice in the passage, and the question would arise where the defined limit should be understood to be: moreover, as we are taught (i.25) in case of doubt to take the nearest, we should have to assume as intended the latter of the two, as being nearer to the other specified limit: in which case we should arrive at the untoward result that the *pragraha* character of the first *vari* would not be established at all. But now the objector triumphantly retorts, that there are also two instances of *pūrvaje*, and a like doubt as in the supposition last made would arise as to the identity of the one cited, and a like untoward result as was pointed out in connection therewith. Not so, is the defense: *pūrvaje* is not desig-

*etat' sthalam etatsūtravishayo na bhavati. nanv atra pūrvajegrahaṇam anarthakam: pūrvajekṛṇudhvañsadane (iv.11) iti tatrādi 'vo 'ktatvāt: 'kim tu' variprabhṛty' etadvatī 'vā 'lam. ne 'ti brūmah: varigrahaṇadvayasambhavāt: kutra vā 'vadhiniyamatvena' svikāra' iti saṁdehaḥ syāt: kim ca: āsannañ saṁdehe (i.25) iti vacanād uttarādvadhisannikṛṣṭo' dvitīyavarigabda eva svikartavyaḥ: tathā sati pūrvavarigubdasya 'pragrahatvaṁ na syāt: tac cā 'nishtam. nanv bhavanmate 'pi pūrvajadvayasambhavāt kutra vā grahaṇam iti saṁdehaḥ samānah: kim ca: yuktayuktam' anishtaṁ ca' samānam'. māi 'vam: pūrvaje iti padam atra kāryabhāktvena' no 'cyate 'yena pūrvavaruktyam bhavet: kim tu pūrvac cā 'sau jeṣabdas ca pūrvaje: etatprabhṛtī 'ty' upalakshakatveno' 'cyate'. nanv tarhy' upahūta iti padam atikramyā 'yam ity avadhivena kimartham' ucyate: 'upahūta iti padānām bahūlye ' 'py āsannañ saṁdehe (i.25) iti vacanāt prāthamikasyādi 'va grahaṇasiddhiḥ'. māi 'vam': upahūta iti padagrahaṇe' tatra' gūravadoshaḥ:*



nated by the rule as a word possessing the defined quality—which would indeed be a superfluous repetition (in view of rule 11); but it means ‘the former *je* of the two,’ and is given merely as a convenient limit to count forward from! Again: why, at the end of the passage, is *ayam* pitched upon as limit, to the neglect of *upa-kātah*; for, though this word is found several times in the immediate sequel, yet, in virtue of the principle already appealed to, “in case of doubt, take the nearest” (i.25), its first occurrence would be distinctly enough the one intended. This also is disallowed: to quote the whole compound word *upakātah* (*pada*-text, *upa-kātah*), would be to incur the charge of excess; and as for *upa* by itself, the first member of the compound, though it be a *pada*, its *pada* quality is of secondary rank, while that of *ayam* is primary [the latter being a complete word, but the former only a somewhat artificially separated portion of such]; hence, on the principle “where there is a primary, a secondary is not in place,” it was proper to cite *ayam*. The answer, however, suggests the further objection that, on the same principle, the first limit is unsuitable [*je* being also a fragment of a word; and its predecessor *hwayate* should have been taken instead]. That cannot be made good, is the reply; for there a want of suitableness in the primary word suggested: if you take the primary *hwayate*, then, on the supposition that the definition of limits is to be understood inclusively [*ā* being susceptible of both an inclusive and an exclusive interpretation], this word [as it ends in *e*] will appear to be cited as a *pragraha*: which is wrong. And if you urge that rule 54 of the chapter annuls this false inference, we reply that, on the principle “not to touch filth is far better than to wash it off,” it is better not

*upe 'ty etāvanmātrasyā "dibhātasyā" 'ñcasya" padatoam gāu-  
nam: ayam ity asya tu" mukhyam: mukhye sambhavati na gau-  
nam iti nyāyād ayam iti yuktam grahaṇam. nāno eteṇā 'va  
nyāyena "dyāvadhēr" anupapannatā. nā 'yam pakṣaḥ: mu-  
khyasambhavābhāvāt": tathā hi: hwayata iti mukhye svikṛte  
'bhividyāyena tasyā 'pi grahaṇam" syāt: tac cā 'nishtam:  
ate samānapade (iv.54) iti vacanād etad" anishtam na" bha-  
vati 'ti" cet: prakṣhālanād dhi pañkasya dārād asparṣaṇam  
varam iti nyāyād dhwayata ity uccārya tasya nishedhakathanād  
api tadannuccāraṇam eva ramanīyam". iti mukhyasambhavā-  
bhāvo 'vastha" eva: tasmād asmiṇi sūtre 'nupapattileṣo nā 'sti.*

<sup>1</sup> W. O. -*śi d ayam*-. <sup>2</sup> B. O. G. M. om. <sup>3</sup> G. M. ins. *idam*. <sup>4</sup> B. O. om.  
<sup>5</sup> B. O. *sūtr*-. <sup>6</sup> G. M. -*yam*-. <sup>7</sup> W. ins. *pūrvaja*. <sup>8</sup> W. *pragrahasya*. <sup>9</sup> W. B. O.  
om. <sup>10</sup> G. M. om. <sup>11</sup> B. om. <sup>12</sup> W. B. -*ṛtāvāri*-. <sup>13</sup> W. *vidhi*-. <sup>14</sup> G. M. -*dhikṛtama*-.  
<sup>15</sup> G. M. *svikṛiyata*. <sup>16</sup> G. M. *uktāv*-. <sup>17</sup> G. M. ins. *ca*. <sup>18</sup> W. O. *yuktīyuktam*-.  
G. M. *yad uktam*. <sup>19</sup> G. M. om. <sup>20</sup> B. O. *tulyam*. <sup>21</sup> B. O. -*īte*-. <sup>22</sup> B. om.  
<sup>23</sup> G. M. om. <sup>24</sup> G. M. -*kṣhanat*-. <sup>25</sup> G. M. om. <sup>26</sup> G. M. *kim*. <sup>27</sup> B. om. <sup>28</sup> G.  
M. ins. *iti*. <sup>29</sup> G. M. -*dheh*-. <sup>30</sup> G. M. om. *pada*. <sup>31</sup> G. M. *sūtra*. <sup>32</sup> W. G. M. om.  
<sup>33</sup> W. -*ñcādasya*-. <sup>34</sup> G. M. *ingyānt*-. <sup>35</sup> G. M. om. <sup>36</sup> B. O. -*dyapadasya*. <sup>37</sup> O. G.  
M. -*khye*-. <sup>38</sup> G. M. *pragrahasam*. <sup>39</sup> G. M. *tad*. <sup>40</sup> G. M. om. <sup>41</sup> G. M. om.  
*iti*. <sup>42</sup> W. *avar*-. <sup>43</sup> B. O. *varam*. <sup>44</sup> G. M. *tadav*-.  
<sup>45</sup> G. M. *tadav*-.  
<sup>46</sup> G. M. *tadav*-.  
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to quote *hvayate* at all than to quote it and then make it the subject of an exception. The case, then, is one where no suitable primary word is to be found; and not the slightest charge of impropriety can be maintained against the rule as given.

Both parties to this controversy are about equally open to the charge of hair-splitting absurdity; but the objector must be acknowledged to have the right of it so far as this—that the rule is really ambiguous, considering the presence of the two words *pārvaḥ*. That *pārvaḥ*, as used in it, means 'the former *je*,' I do not at all believe.

इमे गर्भमुपैवर्सेनपरः ॥ २४ ॥

24. Also *ime*, when followed by *garbham*, *upa*, and *eva rasena*.

The passages referred to are: *yad ime garbham adadhātām* (iii.4.3<sup>2</sup>: G. M. omit the last word), *ime upāvartsyutah* (vi.1.3<sup>1</sup>), and *ime eva rasena 'nakti* (vi.3.11<sup>3</sup>). Two counter-examples are given: one to show the necessity of *rasena* after *eva*, *ima evā 'mādi lokāḥ* (ii.4.10<sup>3</sup>), and one to show in general the need of specifying the situations in which *ime* is *pragraha*, *adhvartavyā vā ime devāḥ* (iii.2.2<sup>3</sup>).

क्रूरमापःसजूर्ब्रह्मजितेषु च ॥ २५ ॥

25. As also, in the sections beginning with *krūram*, *āpaḥ*, *sajūḥ*, and *brahma ja*.

That is to say, *ime* in the sections specified is always *pragraha*, even when otherwise followed than by the words mentioned in the preceding rule. The commentator quotes the beginning words of each section, and a single example from each: thus, from the section *krūram iva vāi* (v.1.5: only G. M. have the last two words), *rodasyor ity āhe 'me vāi rodasi* (v.1.5<sup>4</sup>: the only case in the sec-

24. *ime ity antyasvaro garbhah: upa: eva rasena: evamparah padāntah' pragrahah syāt. yathā: yad-----: ime-----: ime----- rasene 'ti kim: ima-----: evampara iti kim: adhv-----.*

<sup>1</sup> G. M. om.

25. *ime iti caṣabdo 'nvādigati: krūram: āpaḥ: sajūḥ: brahma ja: 'eteshv anuvākesv ime ity antyasvarah pūrvoktaparanimitābhāve' 'pi pragraho bhavati. krū----- ity atra yathā: rod----- āpo----- ity atre 'me-----' saj----- ity atra yathā: etāṣa----- brah----- ity atra yathā: na-----: je 'ti kim: brah----- ity atra traya----- ity asya' pragrahatvam mā bhād iti.*

<sup>1</sup> G. M. put before *ime*. <sup>2</sup> W. *jñānesu*. <sup>3</sup> G. M. om. *para*. <sup>4</sup> B. O. om. <sup>5</sup> B. O. G. M. om. <sup>6</sup> B. om.; G. M. *atra*.

tion: B. O. begin the citation at *ime*); from the section *āpo varu-nasya pāṇayah* (v.5.4: G. M. omit the last word), *ime evo 'pa dhatte* (v.5.4<sup>1</sup>: there are two more cases in the following divisions); from the section *sajūr abdaḥ* (v.6.4: G. M. omit the last word), *etaṣa ime aṣvīnā saṁvatsarah* (v.6.4<sup>1</sup>: the only case: only G. M. have the first word); from the section *brahma jajñānam* (v.2.7), *nā hī 'me yajushā 'ptum arhati* (v.2.7<sup>4</sup>: the only case: B. O. omit the last word). The last calls for a counter-example, to show the need of including in the rule the syllable after *brahma*: there is another section beginning *brahmavādino vadanty adbhīḥ* (ii.6.5: B. O. omit *adbhīḥ*), which contains an *ime* not *pragraha*: *traya ime lokāḥ* (ii.6.5<sup>3</sup>: only G. M. have *trayah*).

पूर्णं च ॥ २६ ॥

26. As also *pūrṇe*.

The *ca*, 'and,' in this rule merely brings down the heading of the last *anuvāka* named in the one preceding. In that *anuvāka*, *pūrṇe* is *pragraha*: to wit, in *pūrṇe upa dadhāti pūrṇe evāi 'nam* (v.2.7<sup>4</sup>); but not elsewhere, as for example in *yo vāi pūrṇa āśīṇ-cati* (vii.5.6<sup>1</sup>).

दृढे ॥ २७ ॥

27. Also *dr̥ḍhe* is *pragraha*.

The restrictions imposed in previous rules no longer hold good: *dr̥ḍhe* is *pragraha* wherever met with. The example given is *yena dyāur ugrā pṛthivī ca dr̥ḍhe* (iv.1.8<sup>6</sup>). There is another case at iii.2.4<sup>3</sup>.

घ्रीचक्रे पपरे ॥ २८ ॥

28. Also *ghnī* and *cakre*, when followed by *p*.

28. *caṣabdo brahmajajñānam ity anuvādicati: pūrṇe ity antya-svaro brahmajajñānam ity anuvāke pragraho bhavati. yathā: pūrṇe..... 'asminn anuvāka' iti kim: yo.....*

<sup>1</sup> B. O. G. M. om. <sup>2</sup> B. O. *brahma*.

27. *dr̥ḍhe ity asminn<sup>1</sup> antyasvarah<sup>2</sup> sarvatra<sup>3</sup> pragraho bhavati. yathā: yena.....*

<sup>1</sup> B. O. om. <sup>2</sup> B. O. om. <sup>3</sup> B. O. G. M. om.

28. *ghnī: cakre: ity<sup>1</sup> ete pade papare pragrahe<sup>2</sup> bhavataḥ. vār..... cakre..... papare iti kim: yad..... sam..... ghnīcakre iti kim: cak..... ye..... pakārah<sup>3</sup> paro yābhyān te papare.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. -*gr̥hye*. <sup>3</sup> W. *paḥ*.

The examples are: *vārtraghnī pārnamāse* (ii.5.2<sup>5</sup>); *cakre prsh-ghāni* (vi.6.8<sup>1</sup>): I have noted no other cases. We have then two pairs of counter-examples, to show that these words are *pragraha* before *p* only, and only these words before *p*: the first pair are *yad virūpayā vārtraghnī syāt* (vi.1.6<sup>7</sup>) and *samidhāna cakre nīcā tam* (i.2.14<sup>2</sup>: only W. has *tam*); the second, *ṣakā bhāumī pān-traḥ* (v.5.18) and *yeshām iṣe paśupatiḥ* (iii.1.4<sup>1-2</sup>).

न्वती ॥ २९ ॥

29. Also *nvatī*.

Two examples are cited: *omanvatī te 'smīn* (ii.6.9<sup>5</sup>: G. M. omit the last two words), and *vrdhanvatī amāvāsyaśyām* (ii.5.2<sup>5</sup>): also a counter-example, proving that *vatī* alone would not have been sufficient: *karnakdvaty etayā* (v.4.7<sup>3</sup>).

पपरो न ॥ ३० ॥

30. But not when followed by *p*.

The case here excepted—the only one, so far as I have noticed—is *mūrdhanvatī puronuvākyā bhavati* (ii.6.2<sup>2</sup>: G. M. omit the last word).

समीची ॥ ३१ ॥

31. *Samīcī* is *pragraha*.

For this word, G. M. cite *samīcī retah siñcataḥ* (v.5.4<sup>2</sup>); B. O. cite *paścāt samīcī tābhīḥ* (v.2.3<sup>5</sup>); W. gives both passages. The word is met with a dozen times or more in the Sanhitā.

नपरो न ॥ ३२ ॥

29. *nvatī ity antyasvaraḥ<sup>1</sup> pragraho bhavati. yathā<sup>2</sup>: om-----: vrdh----- nakāreṇa kim: karṇ-----*

<sup>1</sup> B. *antaḥ s-*; O. *antas-*. <sup>2</sup> B. O. G. M. om.

30. *sāminidhyān nvatī iti<sup>1</sup> labhyate: paparo nvatī ity<sup>2</sup> antya-svaraḥ<sup>3</sup> pragraho na bhavati. yathā<sup>4</sup>: mār-----*

<sup>1</sup> O. om. <sup>2</sup> B. om. <sup>3</sup> B. *antaḥ s-*; O. *antas-*. <sup>4</sup> B. O. G. M. om.

31. *samīcī ity antyasvaraḥ<sup>1</sup> pragraho bhavati. yathā<sup>2</sup>: sam-----: paś-----*

<sup>1</sup> B. *antas-*; O. *antyaḥ s-*. <sup>2</sup> B. O. G. M. om.

32. *sāminidhyāt samīcī iti labhyate: na khahu samīcī ity antya-svaro nakāraparaḥ<sup>1</sup> pragraho bhavati. yathā<sup>2</sup>: sam-----*

<sup>1</sup> G. M. om. <sup>2</sup> W. G. M. om.

32. But not when followed by *n*.

The case excepted is *samici nāma 'si* (v.5.10<sup>1</sup>). I have noted no other.

ची यत्प्रपरः ॥ ३३ ॥

33. *Ç* is *pragraha*, when followed by *yat* or *pra*.

The passages had in view by this rule are: *dikshavi tiraçeti yad āçvavālah* (vi.2.1<sup>5</sup>: W. O. omit the first word, G. M. B. the last; and B. has the citation out of place, after the next but one); and *prāci pretam adhvaram* (i.2.13<sup>2</sup> and vi.2.9<sup>3</sup>); besides two other cases before *pra* at vi.2.1<sup>5</sup>; 3.9<sup>6</sup>. The commentator gives in addition a number of counter-examples: to show that *ci* is not always *pragraha*, *prāci diçām* (iv.3.3<sup>1</sup> et al.: but W. B. O. read instead *yā prāci dik*, which is not to be found in the Sanhitā: *prāci dik*, without *yā*, occurs at several places, e. g. iv.3.6<sup>2</sup>); to prove the necessity of the *t* of *yat* and the *r* of *pra*, *gāur ghṛtāci yajño devān jigāti* (ii.5.7<sup>4</sup>: only G. M. have the last two words) and *tas-māt paçedti prāci patny anv āste* (v.3.7<sup>3</sup>: only G. M. have the first two words); to indicate that other endings than *ci* are not *pragraha* in the situations specified, *yad agnir vajra ekādaçinī yad agnāu* (v.5.7<sup>1</sup>: only G. M. have the first three words) and *prajanane prajananañ hi vāi* (i.5.9<sup>1</sup>: only G. M. have the last two words).

आन्मही ॥ ३४ ॥

34. Also *ān mahī*.

The passage is *mahān mahi astabhāyat* (ii.3.14<sup>6</sup>). Elsewhere, *mahī* is not *pragraha*: e. g. in *mahī dyāuh prthivī ca naḥ* (iii.3.10<sup>2</sup> et al.: G. M. omit the last two words); and even after *n* preceded by any other vowel than *ā*: e. g. in *vayundvid eka in mahī devasya* (i.2.13<sup>1</sup> and iv.1.1<sup>1-2</sup>: G. M. omit the last word).

पती श्रुतिः ॥ ३५ ॥

33. *ci ity antyasvaro yatparaḥ praparo vā pragrahaḥ syāt*<sup>1</sup>. *yathā*: *diksh*-----: *prā*-----: *evampara iti kim*: *prā*-----: *ta-kārarephābhyām kim*: *gāur*-----: *ta*-----: *ci 'ti kim*: *yad*-----: *praj*-----.

<sup>1</sup> G. M. *bhavati*. <sup>2</sup> G. M. *om*.

34. *ān ity etadviçishṭe mahīgrahane 'ntyasvaraḥ pragrahaḥ syāt*<sup>1</sup>. *yathā*: *mah*-----: *ān iti kim*: *mahī*-----: *ākāreṇa kim*: *vay*-----.

<sup>1</sup> G. M. *bhavati*.

35. Also the combination of sounds *pati*.

The commentator explains: wherever there is *ṣruti*, i. e. 'hearing,' of *pati*, there we are to understand a case of *pragraha*-quality. Hitherto we have been dealing only with *padas*, or complete individual words; but the *i* of *pati* is uncombinable, even when that audible combination is only a part of a *pada*. The selected examples are, first, *dvāu pati vindate* (vi.6.4<sup>3</sup>) and *ṣubhas pati idam aham* (iii.2.10<sup>2</sup>: only G. M. have the last word), where *pati* is a *pada*; then *yam ācirā dāmpati vāmam aṣṇutaḥ* (iii.2.8<sup>4</sup>: only G. M. have the first two words) and *priyam indrābrhaspati* (iii.3.11<sup>1</sup>), where it is part of a *pada*: there are a few other cases.

It is remarked at the end of the comment, that, from this rule on, parts of words are also subjects of prescription of *pragraha*-quality.

ग्रो ॥ ३६ ॥

36. Also *gnī*.

I have noted a number of cases of *gnī* as dual of *agnī* and its compounds. The commentator gives two: *antarāgnī paścāndm* (i. 6.7<sup>1</sup>), and *viṣvāmītrajamadagnī vasishṭhena* (iii.1.7<sup>2</sup> and v.4.11<sup>3</sup>).

न हिपरः ॥ ३७ ॥

37. But not when followed by *hi*.

The case excepted is that of *gnī* occurring as nominative singular feminine of *āindrāgna*: *āindrāgnī hi bārhaspatyā* (v.5.6<sup>2</sup>). The commentator pleads the occurrence of *indrāgnī havāmahe* "in another text," as justification of the rule, in saying "by *hi*," instead of "by *h*." But we may question whether the justification is not officious and uncalled for.

वीड्द्वारौकृष्णाश्चरावोयदापरः ॥ ३८ ॥

35. *pati ity asya yatra yatra ṣrutih<sup>1</sup> ṣravaṇam asti tatra tatra pragrahatvaṁ vijñeyam. yathā: dvāu-----: ṣubh-----: ṣrutir iti kim: yam-----: priy-----: ity ādāv api<sup>2</sup> padādikadeṣe pragrahatvāya<sup>3</sup>.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. om. <sup>3</sup> G. M. -*tvaṁ*.

36. *gnī iti pragraho bhavati<sup>1</sup>. yathā: ant-----: viṣv-----*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. om.

37. *gnī iti sāmīnidhyāḥ labhyate: na khalu gnī iti<sup>1</sup> padānto hi parāḥ pragraho bhavati<sup>2</sup>. yathā: āindr-----: evampara iti kim: indr-----: iti śākhāntare.*

<sup>1</sup> G. M. *ina. api*. <sup>2</sup> G. M. om.

38. Also an *i* or *e* followed by *vid*, *dvārāu*, *kr̥ṣṇaḥ*, *carāvah*, and *yadā*.

The quoted passages under this rule have each its counter-example. The first is *dhishane vidā satī vīdayethām* (i.4.1<sup>2</sup>), a double case; and, to show that *vī* alone would not have been enough, *āpaṣ ca me vīrudhaṣ ca me* (iv.7.5<sup>1</sup>). Next, *devī dvārāu mā mā* (iii.2.4<sup>4</sup>), with *dvādaṣa sam padyante dvādaṣa* (i.5.7<sup>3</sup>), to prove the need of the *rāu* of *dvārāu*. Again, *yajñāyā 'tishṭhamāne kr̥ṣṇo rūpaṁ kṛtvā* (vi.1.3<sup>1</sup>: only G. M. have the first word; they also omit the last two words, while B. O. omit *kṛtvā*); and *cāt-vāle kr̥ṣṇavishāṇām prā 'syati* (vi.1.3<sup>2</sup>: G. M. omit the last two words) justifies the *h* of *kr̥ṣṇaḥ*. Again, *vivasānāu ye carāvah* (i.5.10<sup>1</sup>), with *rāye ca naḥ svapatyāya deva* (v.5.4<sup>4</sup>: G. M. omit *deva*) to show that *ca* alone would not have been enough: to prove that more than *car* or *carā* is needed, the commentator does not attempt. Finally, we have *ajanan nannamāne: yade 'dam tād* (iv.6.2<sup>4</sup>: only G. M. have *ajanan*). To this is raised the question whether *yatante*, as coming before *yad ā* in *creṇiḥ yatante yad ākashīhur divyam* (iv.6.7<sup>4</sup>: only G. M. have the first word), is not also *pragraha*? The answer is an appeal to rule i.50, "in citations of *padas*, a *pada* only is to be understood:" but how we are to know that an integral *pada* is meant to be signified by *yadā*, any more than by *vid*, the commentator does not inform us.

## न ज्ञे नित्यम् ॥ ३९ ॥

39. But not *jñe* and *ahne*, under any circumstances.

The passages quoted in illustration of the rule are *varuṇāya rājñe kr̥ṣṇaḥ* (v.5.11), and *vanaspatīndm enyahne kr̥ṣṇaḥ* (v.5.15: only G. M. have the first word): these are both exceptions to the preceding rule, and are the immediate occasion of the

38. .... 'ity evampara' ikāra ekāro vā ' pragraho bhavati'.  
yathā': dhish-....: ḍakāreṇa' kim: āpaṣ-....: devī-....: rāu  
iti kim: dvād-....: yaj-....: visargena kim: cāt-....: viv-  
....: rāva iti kim: rāye-....: aj-....: nanu' cre-.... ity  
atra pragrahatvaṁ kim na syāt. padagrahaṇeṣu padam  
gamyeta (i.50) iti' vacanān na bhavati' 'ti brāmaḥ.

<sup>1</sup> G. M. *cahu* *parashu*. <sup>2</sup> G. M. *ina* *padāntah*. <sup>3</sup> G. M. om. <sup>4</sup> W. G. M. om.  
<sup>5</sup> G. M. *vid* *iti*. <sup>6</sup> G. M. om. <sup>7</sup> G. M. *atra*. <sup>8</sup> W. *pravartate*; G. M. om.

39. *jñe*: *ahne*: *ity*' *etayor antyasvaro nityam pragraho na syāt*. yathā': *var*-....: *van*-....: *vīdādi* (iv.38) *prāptir anayoḥ nityaṣabdaḥ prāptyantarapratibandhakah*'. yathā': *yaj*-  
....: *gamayatobhavataḥ* (iv.52) *ity ādinaḥ prāptiḥ: sva*-  
....: *somāyasva* (iv.48) *iti prāptiḥ*.

<sup>1</sup> G. M. om. <sup>2</sup> B. O. *pratiśedh*; G. M. *prāptyānishedhaprayojanakah*. <sup>3</sup> G. M. om.

introduction here of this one. But the addition of *nityam*, 'constantly, in all cases,' excepts the same words from the action of any other rule: for example, of rules 52 and 48, which would otherwise apply in the passages *yajñe 'pi kartor iti tāv abrūtām* (ii.6.7<sup>1</sup>) and *svarājñe novāhāu* (v.6.21).

### आकारैकारपूर्वस्तु बहुस्वरस्य ते थे ॥४०॥

40. *Te* and *the*, however, are *pragraha* in a word of more than two syllables, if preceded by *ā* or *e*.

The class of words here aimed at, of course, is composed of second and third persons plural of present and perfect tenses middle of verbs. The commentator quotes several instances: *etasmīn vā etāu mrjāte yo vidviśānayoḥ* (ii.2.6<sup>1-2</sup>: only G. M. have the first three words, and they omit the last word); *gukrā manthindāu grhyete* (vi.4.10<sup>1</sup>); *pra prthivyā riricāthe divaḥ ca* (iv.2.11<sup>1</sup>: only G. M. have the first and the last two words); and *drñhānā yam nudethe* (iv.7.15<sup>2</sup>). Then, to justify the requirement of a preceding *ā* or *e*, we have given us *ā vṛcayate vā etud yajamānaḥ* (iii.3.8<sup>1</sup>: G. M. omit the last word); of a polysyllabic word, *tat pravāte vi śhajanti* (vi.4.7<sup>2</sup>: see under i.48) and *yad ete grhyante* (iii.3.6<sup>1</sup>); the restriction to the endings *te* and *the*, *anūcyamāna ā sādāyati* (ii.2.5<sup>1</sup>, 11<sup>1</sup>).

As to the special significance of *tu*, 'however,' in this rule, two of our commentator's three chief authorities, Vararuci and Māhishēya, are reported by him as at variance. The former maintains that it indicates the cessation of regard had to the words specified in rule 38 as occasions of *pragraha*-quality; the latter, that it prescribes the annulment of continued implication of the exceptions mentioned in rule 39, and of what was there signified by the word *nityam*. Vararuci's view is declared the better one, and with good reason—unless, indeed, we prefer to ascribe to the word a general change of subject, from mention of individual words to the description of a class.

40. *bahusvarasya padasya sambandhī te iti the iti vā* <sup>2</sup> "kāra-pārva ekārapārva vā pragraho bhavati. yathā: *et----- guk-----: pra-----: drñh----- evampārva iti kim: ā vṛc-----: trīni-----: bahusvarasye 'ti kim: tat-----: yad-----: tethe iti kim: anūc-----: viḍādi* (iv.38) *nimittasāpekshatānivartakas tu ṣabda iti vararucipakṣah: māhishēyapakṣas tu vakṣyate*<sup>3</sup>: *pūrvasūtroktanishedhanityaṣabdaqñāpitānuvṛttim*<sup>4</sup> *nivārayati*<sup>5</sup> 'ti: *tatra* vararucimataṁ ruciram. *bahavaḥ svarā yasmin tad bahusvaram: tasya. atra svaraṣabdopādānāc*<sup>6</sup> *ca*<sup>7</sup> *bahuṣabdena vyaktibhedo vijñeyah.*

<sup>1</sup> W. -dhiya. <sup>2</sup> G. M. ins. ṣabdaḥ. <sup>3</sup> G. M. ucayate. <sup>4</sup> G. M. -dham nū-. <sup>5</sup> G. M. vār-. <sup>6</sup> G. M. om. <sup>7</sup> G. M. atra. <sup>8</sup> W. bahusvaraṣabdopādānātā; B. O. bahusvararūpaṣabdena upādānatā. <sup>9</sup> W. B. O. om.



The commentator's final remark as to *bahusvarasya* is obscure to me.

न शार्यति ॥ ४१ ॥

41. But not *śāryāte*.

Namely, in the passage *śāryāte apibah sutasya* (i.4.18: G. M. omit the last word). An exception to the preceding rule, by express mention of the excepted word.

ते मापातंनमश्नमभिवायुर्गर्भमुपाहस्तुपरः ॥ ४२ ॥

42. *Te* is *pragraha* when followed by *mā pātam*, *namaḥ*, *enam abhi*, *vāyuh*, *garbham*, *upa*, *ahas*, and *tu*.

The passages, as quoted by the commentator, are: *vām ā rahhe te mā pātam ā'sya* (i.2.2<sup>1-2</sup>: only G. M. have the first three words), with *te mā 'amin yajñe* (iii.2.4<sup>1</sup>), to show the necessity of including *pātam* in the rule; *punas te: namo 'gnaye 'pratividdhāya* (i.5.10<sup>1</sup>: only G. M. have the last word), with *te na vy ajayanta* (v.4.1<sup>1</sup>), to prove that *na* alone would not have been enough; *te enam abhi sum anahyetām* (ii.5.6<sup>5</sup>), with *ta enam bhishajyanti brahmaṇah* (ii.3.11<sup>4</sup>: W. omits the last word), to justify the inclusion of *abhi*; *te vāyur vy avāt* (iii.4.3<sup>1</sup>), with *te vācañ striyam* (vi.1.6<sup>5</sup>), to show why the *yuh* of *vāyuh* was needed; *te garbham adadhātām* (iii.4.3<sup>1</sup>), without any counter-example to prove that *ga* would not have answered the purpose; *te upā 'mantrayanta* (vi.1.3<sup>1</sup>); *te ahorātrayoh* (vi.1.3<sup>1</sup>); *te tv āva no 'tsrjye ity āhuḥ* (vii.5.7<sup>1</sup>: G. M. omit the last two words), with *te dharmāny upmasi* (i.3.6<sup>1</sup>), to show that *t* not followed by *u* is not enough to determine the *pragraha*-quality. Then, as further counter-examples, we have *te devāḥ* (i.4.10<sup>1</sup> et al.) in proof that *te* is not *pragraha* before other words than those here mentioned; and *bṛhad ūkṣhe namaḥ* (i.4.26), *amushmin loka upa cere* (v.3.7<sup>2</sup>), and *yanti*

41. *śāryāta ity antyasvarah<sup>1</sup> pragraho na<sup>2</sup> bhavati. yathā: śār----- pārvasātraprāptāu<sup>3</sup> satyām kaṇṭhoktanishedho<sup>4</sup> 'nena<sup>5</sup> vidhiyate.*

<sup>1</sup> B. -yah s. <sup>2</sup> O. om. <sup>3</sup> G. M. -troṇa pr.; B. -tro pr. <sup>4</sup> G. M. -khyā n. <sup>5</sup> G. M. om.

42. <sup>1</sup>----- *evamparas te iti śabdah pragrahaḥ syāt. yathā: vām-----: pātam iti kim: te-----: punas-----: ma iti kim: te-----: te e-----: abhi 'ti kim: tu-----: te v-----: yur iti kim: te v-----: te ga-----: te u-----: te ah-----: te tv-----: ukā-rena kim: te te-----: evampara iti kim: te d-----: te iti kim: bṛh-----: am-----: yanti-----.*

<sup>1</sup> W. B. O. ina. te. <sup>2</sup> G. M. om.

*vā ete savanādye 'hah' (vii.5.6<sup>3</sup>), showing that only te is pragraha in the situations defined.*

These are not all the instances found in the Sanhitā of *te* as *pragraha*; one was disposed of by rule 20 above, and at least one or two others come under the action of other rules of this chapter.

### अनुदात्तो न नित्यम् ॥ ४३ ॥

43. But not when unaccented, under any circumstances.

That is to say, even in such a situation as would bring it otherwise under the preceding rule. The example quoted is *bāhubhyām uta te namah* (iv.5.1<sup>1</sup>): if the text contains others, I have failed to notice them. The specification *nityam* has its usual force, as suspending the application of all rules to the contrary, wherever found: for example, that of rule 52, below, in the passage *namas te astv āyudhāya* (iv.5.1<sup>4</sup>).

### एते तनुवौवैसमेवहियज्ञपदिष्टक्वरः ॥ ४४ ॥

44. *Ete* is *pragraha* when followed by *tanuvāu*, *vāi sam*, *eva*, *hi*, *yajña*, *pad*, and *ishtak*.

The passages, as quoted by the commentator, are: *tasyāi 'te tanuvāu* (v.7.3<sup>3</sup>); *ete vāi samvatsarasya cakshushī* (ii.5.6<sup>1</sup>: G. M. omit the last word), with *ete vā idāyāi stanāh* (i.7.1<sup>2</sup>: G. M. omit the last word) as counter-example, showing that before *vāi* not followed by *sam* the word is not *pragraha*; *sa ete eva namasyann upā 'dhavat* (ii.5.6<sup>5</sup>: only G. M. have the first word, and they omit the last two); *ete hi devānām* (ii.5.6<sup>6</sup>: another case at vii.5.7<sup>1</sup>); *cakshushī vā ete yajñasya* (ii.6.2<sup>1</sup> et al.: compare also the nearly identical passage vi.2.11<sup>3</sup>); *yajñasya hy ete pade atho* (v.1.6<sup>3-4</sup>: W. omits the first word); and *yad ete ishtake upadadhāti* (v.3.5<sup>2</sup>). Counter-examples would have been in place to show that, in citing the last three fragments of words, the rule had taken no more than just what was sufficient for its purpose; but

43. *mā pātām ityādīparō 'pi te ity antyasvaro' 'nuddātto nityam pragraho na bhavati. yathā': bāh----- nityam iti kim: lakṣhaṇāntaraprāptasyā 'pi pratishedho' yathā syāt: na-----: gamayatobhavataḥ* (iv.52) *ity ādinā' prāptih.*

<sup>1</sup> O. -yah sv. <sup>2</sup> G. M. om. <sup>3</sup> G. M. nish. <sup>4</sup> O. G. M. om.; B. antya.

44. <sup>1</sup> ----- *ity evampara ete ity antyasvarah' padāntah' pragraho bhavati. yathā: tas-----: ete-----: sam iti kim: ete-----: sa-----: ete-----: cak-----: yaj-----: yad-----: 'evampara iti kim: atha-----: ete iti kim: man-----: push-----: agre-----: sapt-----.'*

<sup>1</sup> B. O. ins. *ete.* <sup>2</sup> O. -yah s. <sup>3</sup> G. M. om. <sup>4</sup> W. B. O. om.

they are not furnished. The general counter-examples under this rule, like those under the last but one, proving that only *ete* is *pragraha* before the words specified, and *ete* itself before them only, are given by G. M., but omitted in the other manuscripts: they are *atha kutama ete devā iti* (ii.6.9<sup>2</sup>), *manuta evāi 'nam etāni* (v.5.8<sup>1</sup>), *pushkaraparne hy enam upagṛitani* (v.1.4<sup>4</sup>: MSS. -*gru-tam*), *agre yajñapatiṁ dhatta* (i.1.5<sup>1</sup>), and *saptame pade juhōti* (vi.1.8<sup>1</sup>).

परश्च द्वयोः ॥ ४५ ॥

45. As also, the letter following the two last mentioned.

The "two" of the rule are *pad* and *ishtak*; and the commentator makes the further obvious specification that the letter following them is *pragraha* only when they themselves follow *ete*, as prescribed in the preceding rule. He quotes the passages referred to: *yajñasya hy ete pade atho* (v.1.6<sup>2-4</sup>: W. omits to *pade*, B. O. to *ete*), and *yad ete ishtake upadadhāti* (v.3.5<sup>2</sup>); adding, to show the necessity of the limitation made by him, the counter-examples *saptame pade juhōti* (vi.1.8<sup>1</sup>), and *tasyās te devī 'shṭake* (iv.2.9<sup>2</sup>).

स्यःपरः ॥ ४६ ॥

46. Also one followed by *sthaḥ*.

There is a natural reason for this rule, *sthaḥ* being a dual verb, and so, apt to be preceded by a dual noun. I have noted near a dozen cases in the text; the one cited in illustration by the commentator is *riśnoḥ gnyaptre sthaḥ* (i.2.13<sup>3</sup>). To show that *stha* instead of *sthaḥ* would not answer, is given *etasmīn loke stha yu-śmāns te 'nu* (iii.2.5<sup>6</sup>: only G. M. have the first two words, and they omit the last three).

परश्चोभयोः ॥ ४७ ॥

47. As also, one following them both.

Following, namely, a *sthaḥ* and a preceding *pragraha* word: for example, *gilpe sthas te vam ā rabhe* (i.2.2<sup>1</sup>: but this citation is wanting in G. M.), and *dr̥dhe sthaḥ githire samict* (iii.2.4<sup>3</sup>). A counter-example, of a word following *sthaḥ* only, is *vr̥shanāu stha urvacī* (i.3.7<sup>1</sup>).

45. *nimittina upari vartamānayoḥ padisṭhakṣabdayoḥ<sup>1</sup> para<sup>2</sup> 'ikāra ekāro vā<sup>3</sup> pragraho bhavati. yathā: yaj-....: yud-....: nimittina upari vartamānayoḥ iti kim: sapt-....: ta-*

<sup>1</sup> B. O. *dvayoḥ padisṭhak ity etayoḥ cakāranvādisṭhayoḥ*; G. M. *pat isṭhaka ity etayoḥ cakāranvādisṭhayoḥ dvayoḥ*. <sup>2</sup> B. O. *paraka*. <sup>3</sup> G. M. om.

46. *stha ity evampara 'ikāra ekāro vā padāntaḥ pragraho bhavati. yathā: viśh-.... visargena kim: et-....*

The commentator then proceeds to point out that the difference in phraseology between this rule and the last but one—*dvayoh*, 'two,' being used in the one, and *ubhayoh*, 'both,' in the other—indicates a difference of meaning. Above, the two affecting causes (*nimitta*) specified in the preceding rule, each along with the word affected by it (*nimittin*), were intended; here, on the other hand, the two aimed at are an affecting and an affected word.

### सोमायस्वैतस्मिन् ॥ ४८ ॥

48. Also in the section beginning *somāya sva*.

The section in question is v.6.21: it was necessary to add *sva*, in order to distinguish it from that beginning *somāya pitṛmate* (i.8.5). It contains thirteen *pragrahas*, of which the commentator cites several together: *avī dve dhenū bhāumī* (v.6.21<sup>1</sup>: G. M. omit *bhāumī*): three of these, however, would be disposed of by the three rules next following.

### दे ॥ ४९ ॥

49. Also *dve*.

This word, which occurs about forty times in the *Tāittirīya* text, is, of course, always *pragraha*. The commentator cites two instances: *dvedve sam bhāratī* (i.6.8<sup>2</sup>), and *yad dve naçyetaṁ* (ii.6.3<sup>3</sup>).

### परश्च ॥ ५० ॥

47. *cakārānvādishtayoh pūrvasūtroktanimittanimittinor' ubhayoh para ikāra ekāro vā padāntaḥ pragraho bhavati. yathā: çil-----: dṛḍhe----- ubhayor iti kim: vṛsh----- paraç ca dvayor (iv.45) iti<sup>2</sup> vācya ubhayor iti çabdāntaram<sup>3</sup> arthāntara-jñāpakam<sup>4</sup>: nimittisahitayoh<sup>5</sup> pūrvasūtroktayor nimittayoh paraḥ pragraho bhavati: paraç ca dvayor (iv.45) iti sūtrārthaḥ: atra tu<sup>6</sup> sūtre nimittanimittinor' ubhayoh paraḥ pragrahaḥ syād iti viçeshād<sup>7</sup> bhedo vijñeyah<sup>8</sup>.*

<sup>1</sup> G. M. *pūrvokta*. <sup>2</sup> B. ins. *kim ca*; O. ins. *ca*. <sup>3</sup> G. M. *-taraprayogah*. <sup>4</sup> G. M. *-kah*. <sup>5</sup> G. M. *-ttas-*. <sup>6</sup> G. M. om. <sup>7</sup> G. M. *-ttinimittayoh*. <sup>8</sup> B. *-shaya*; O. *-shena*; G. M. *vishaya*. <sup>9</sup> G. M. *drashtavyah*.

48. *somāya svarājñe (v.6.21) ity asminn anuvāka ikāra ekāro vā padāntaḥ pragraho bhavati. yathā: avī----- ity ādi. sve 'ti kim: somāya pitṛmate (i.8.5) ity atra mā bhād iti.*

49. *dve ity antyasvaraḥ padāntaḥ<sup>1</sup> sarvatra pragraho bhavati<sup>2</sup>. yathā<sup>3</sup>: dve-----: yad-----.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. om. <sup>3</sup> G. M. O. om.

50. As also, the following word.

The comment instances but one case, a double one: *dve śukle dve kṛṣṇe mārḍhanvatī* (v.3.1<sup>4</sup>: G. M. omit the last word). Of such the text contains more than a dozen, but they are not worth referring to in detail.

एकव्यवेतो ऽपि ॥ ५१ ॥

51. Likewise the next but one.

The *api*, 'likewise,' in this rule is explained as bringing forward *dve* from the last rule but one; another application of the "principle of the frog's leap." The cited examples are *dve hy ete devate* (ii.1.9<sup>3</sup>: but G. M. omit this citation), and *dve vā devasatre* (vii.4.5<sup>1</sup>). By rule i.48, *devasatre*, though a divisible compound (*pada*-text, *devasatre iti deva-satre*), is reckoned as but a single *pada* for the purposes of this precept: another like case, *dve savane śukravati* (vi.1.6<sup>4</sup>), was expressly quoted as an illustration under the former rule. At vi.6.4<sup>3</sup> (*dve jāye vindate*) is a case where the action of the rule is suspended by a later one, iv.54.

गमयतो भवतो ऽनूकारात्परंतनूयदकरोत्कुर्यादिष्टिष्वब्रू-  
तांप्रवर्तास्तास्तभृतांवाचयतिबिभृतस्तामिं गायत्रंताभ्या-  
मेवोभाभ्यामवात्तरपर आ षष्ठात् ॥ ५२ ॥

52. Before, and within six words of, *gamayataḥ*, *bhavataḥ* (except when it follows *ū*), *tanū yat*, *akarot*, *kuryāt* (in *iṣṭi* passages), *abrūtām*, *pra varta*, *āstām*, *stabhnūtām*, *vācayati*, *bibhr̥tas ta*, *agnīm gāyatram*, *tābhyām eva*, *ubhābhyām*, and *avāntaram*.

Of the words here specified, some are duals, and so would naturally have other duals, with *pragraha* endings, in their vicinity; in other cases, the collocation is purely accidental.

The *ā* in the rule is declared to be intended this time "inclusively" (*tena saha*, 'along with the specified limit:.' compare the scholiast to Pāṇini ii.1.13); and the necessity of the specification

50. *cakāro dve ity anvādiṣati: dve ity etasmāt para ikāra ekāro vā padāntaḥ pragraho bhavati<sup>1</sup>. yathā<sup>2</sup>: dve.....*

<sup>1</sup> O. *asmāt*. <sup>2</sup> B. O. *syāt*; G. M. om. <sup>3</sup> G. M. om.

51. *ekavyaveto<sup>1</sup> 'pi dve ity etasmāt para ikāra ekāro vā padāntaḥ pragraho bhavati<sup>2</sup>. yathā<sup>3</sup>: dve.....: dve..... ekena padena<sup>4</sup> vyaveta<sup>5</sup> ekavyavetaḥ. apiṣabdo dve ity anvādiṣati maṇḍākaplutinyāyena.*

<sup>1</sup> B. O. *-vahiṭo*. <sup>2</sup> G. M. om. <sup>3</sup> G. M. om. <sup>4</sup> G. M. om. <sup>5</sup> W. *vyavahita*.

"within six words" is explained as arising from rule i.30, which would limit the meaning of "before" to 'the word standing next before.' This involves a misinterpretation of the rule referred to, which was made for quite another purpose (see the note upon it). No such special and technical ground is needed to justify the terms of the present rule, which are of obvious and incontestable propriety.

The commentator's example for *gamayatah* is *te evāi 'nam prātiṣṭhām gamayatah* (ii.1.4<sup>7</sup>): I have noted no other case. For *bhavatah*, he gives *uttarāvati bhavatah* (v.4.8<sup>5</sup>); with the counter-example *dīkshante 'ntunāmānāv rta bhavatah* (vii.4.8<sup>1</sup>), to show the necessity of the restriction imposed by the rule in the case of this word. There are quite a number of other passages where *bhavatah* assures the *pragraha*-quality to words in its neighborhood: I have noted ii.2.2<sup>3</sup>, 11.4<sup>5</sup>; 3.2<sup>9</sup>, 3<sup>5</sup>, 4<sup>3</sup>, 4<sup>8</sup>; iii.1.7<sup>2</sup>, 9<sup>2</sup>; 5.4<sup>4</sup>; v.4.6<sup>3</sup>; 5.1<sup>2</sup>: vii.1.4<sup>3</sup>; 2.1<sup>3</sup> twice. With regard to the limitation *anākārāt*, the commentator remarks that although simple absence is the primary significance of its negative prefix, yet another meaning is here assumed, in accordance with the requirements of the case: that is to say, "after a not-*ū*" is to be understood as 'after any letter but *ū*.' For *tanū yat*, we have *ete vāi mahāyajñasyā 'ntye tanū yat* (ii.2.7<sup>5</sup>: I have found no other case); and, as counter-example, to justify the inclusion of *yat*, *paripataye tvā grhṇāmi tanūnaptre tvā* (i.2.10<sup>2</sup>: only W. has the last word). For *akarot*, *budhnavati agravati yājyānuvākye akarot* (ii.3.4<sup>2</sup>: another case at ii.2.8<sup>5</sup>). For *kuryāt*, *mānavi rcau dhāyāye kuryāt* (ii.2.10<sup>2</sup>: another case at ii.3.3<sup>5</sup>); with the counter-example *agnaye dātṛe purodācam aṣṭākāpālam kuryāt* (ii.5.5<sup>2</sup>), to explain the restriction to *ishti*-passages. The *ishtis* are defined as being "the three *pragṇas* beginning with the tenth, but excepting their final *anuvākas*" (which have before received the designation *yājyā*): that is to say, ii.2.1-11; 3.1-13; 4.1-13. There are other passages besides the one quoted proving the necessity of the restriction in question: thus v.4.7<sup>7</sup>: vii.5.5<sup>1</sup>. For *abrātām* is cited *te abrātām varam vṛṇāvahāi* (ii.5.2<sup>5</sup>, 6<sup>5</sup>: another case at v.2.3<sup>3</sup>). For *pravarta*, *havirdhāne prāci pravartayeyuh* (iii.1.3<sup>1</sup>); with the counter-

52. *gamayatah*: *bhavato 'nākārāt*: *ākāravatyatiriktavarnāt param bhavata iti* <sup>1</sup>: *yady apy abhāvo mukhyārthas tathā 'pi tad anyārthatā svikṛtā lakṣhyānusdrāt*: *tanū yat*: *akarot*: *kuryād ishtishu*: *ishtayo* <sup>2</sup> *daṣamādayas trayāḥ pragṇā uttamānuvāka-varjītāḥ*: *abrātām*: ..... *ity evampara ā shashṭhāt padāt pārvo vartamāna ikāru ekāro vā padāntaḥ pragraho bhavati*<sup>3</sup>. *abhivi dhāv ayam ākāraḥ*: *tena sahe 'ty abhividhiḥ*. *yathā*: *te*.....: *utt*.....: *anākārāt param iti kim*: *dīksh*.....: *ete*.....: *yad iti kim*: *pari*.....: *budh*.....: *mān*.....: *ishtishu iti kim*: *agn*.....: *te*.....: *hav*.....: *varte 'ti kim*: *te*.....: *ime*.....: *vāsiḥ*.....: *utt*.....: *te*.....: *te* <sup>4</sup> *'ti kim*: *manm*.....: *ete*.....: *gāya*

example *te 'dityāñ sam adhriyanta tvayā pra jānāme 'ti* (vi.1.5<sup>1</sup>: G. M. end at *pra*), to show why *varta* was added to *pra*. For *astām, ime vāi sahā "stām* (iii.4.3<sup>1</sup>: another case at iv.3.10<sup>2</sup>). For *stabhnītām, vāṣṭvadevāgnimārute ukthe avyathayanti stabhnītām* (iv.4.2<sup>3</sup>). For *vācayati, uttame ādumbārī vācayati* (v.1.10<sup>2-3</sup>). For *bibhrtas tā, te eva yajamānasya reto bibhrtas tasmāt* (v.6.8<sup>4</sup>); with the counter-example *manmahe yāv ātmanvad bibhrtō yāv* (iv.7.15<sup>3</sup>), to show that *bibhrtah* alone would not have answered the purpose of the rule. Doubtless the single case is provided for in this rule rather than in 42, above, because there are cases of *tā eva* in the Sanhitā which it would have made trouble to distinguish properly from this one. For *agnim gāyatram, ete dadhāte ye agnim gāyatram* (vi.3.5<sup>3</sup>); with the counter-example *sadhashe gnim purishyam* (iv.1.3<sup>1</sup>), to show that the addition of *gāyatram* was needful. For *tābhyām eva, ete vāi yajñasyā 'ñjasdyani sruti tābhyām eva* (vii.2.1<sup>2</sup>; 3.5<sup>3</sup>, 7<sup>3</sup>, 9<sup>3</sup>; 4.1<sup>3</sup>, 2<sup>4</sup>, 4<sup>3</sup>). With reference to this passage, the commentator raises the difficulty that *ete*, one of the words intended to be determined as *pragraha*, is not within six words of *eva*, one of the two words specified in the rule as conditioning its *pragraha*-character within that distance; but he declares it of no account, since what is within reach of any part of the assigned cause (*nimitta*) is within reach of that cause in its entirety. For, he says, in common life also, a quality belonging to a part is ascribed to the whole which contains that part: for example, people say "Devadatta has an ear-ring," when it is really his ear that has the ring. Truly a most lucid and convincing illustration! The necessity of the *eva* is proved by the counter-example *apa haṅsy agne tābhyām putema* (iv.7.13<sup>1</sup>: G. M. omit the last word). For *ubhābhyām, ye dve ahorātre eva te ubhābhyām* (vii.4.4<sup>4</sup>). Finally, for *avāntaram, uterjye ity āhur ye avāntaram* (vii.5.7<sup>1</sup>); with the counter-example *sam te 'va te hedah* (ii.5.12<sup>1</sup>), to prove that *ava* would not have been enough alone.

## न ग्रामीवर्चसीमिथुनीमासेलोकेधत्ते ॥ ५३ ॥

53. But not *grāmī, varcasī, mithunī, māse, loke, dhatte*.

*tram iti kim: sadh-----: ete----- atra padadvayam ekaṁ<sup>1</sup> nimittam ity<sup>2</sup> etepadam<sup>3</sup> uddiṣyā<sup>4</sup> "shashṭhanīyamabhaṅgaprasaṅga iti cet: "nā 'yam bhaṅgaprasaṅgaḥ<sup>5</sup>: nimittādikadeśasya shashṭhatvopapattē sakalasyā 'pi nimittasya<sup>6</sup> shashṭhatvam upapadyate: loke 'py avayavadharmenā<sup>7</sup> 'vayavino 'pi<sup>8</sup> viśeṣasiddheḥ: tathā hi: kurṇe kuṇḍalam dhārayantam kuṇḍalī devadatta iti vadanti. eve 'ti kim: apa-----: ye-----: ut-----: antaram iti kim: sam-----: ā shashṭhād iti kim: para ity uttarah<sup>9</sup> (i.30) iti paribhāṣhayā<sup>10</sup> nantarasyaū<sup>11</sup> 'va paratvam syāt: tan mā bhād iti.*

<sup>1</sup> G. M. ins. *padam* nañō. <sup>2</sup> G. M. -*tām*. <sup>3</sup> G. M. -*kārya*. <sup>4</sup> G. M. ins. *nāma*. <sup>5</sup> G. M. -*karahitāh*. <sup>6</sup> G. M. om. <sup>7</sup> W. B. O. *ste*. <sup>8</sup> G. M. *etan*. <sup>9</sup> O. *eve 'ty*. <sup>10</sup> O. *etat p-*. <sup>11</sup> B. O. *mā 'vam pras-*; G. M. om. *bhaṅga*. <sup>12</sup> W. O. -*syd* 'pi. <sup>13</sup> B. O. G. M. om.

These are words which, occurring within six of those mentioned in the last rule, would be *pragraha* if not thus specially excepted. The commentator quotes the passages in which they occur, as follows: *grāmy eva bhavati ganavati yājyānuvākye bhavataḥ* (ii.3.3<sup>5</sup>: another nearly identical case is found at ii.2.11<sup>4</sup>); *brahmavarcasy eva bhavaty ubhayato rukmāu bhavataḥ* (ii.3.2<sup>3</sup>); *atha mithunā bhavataḥ* (vi.5.8<sup>6</sup>); *pāṭnamāse prā'yachat tāv abratām* (ii.5.2<sup>3</sup>); *loke pratitishthanto yanti dvāu shadāḥ dvāu bhavataḥ* (vii.4.11<sup>3</sup>); and *dhatte jyotishmantāv asmā imāu lokāu bhavataḥ* (ii.6.2<sup>4</sup>).

अत्रे समानपदे नित्यमवे चावे च ॥५४॥

54. Nor *ate*, in a single word, nor *ave*, under any circumstances.

After paraphrasing the rule, in a way which shows that he regards the specifications "in a single word" and "under any circumstances" as both alike referring to each of the "parts of words" mentioned, the commentator proceeds to cite illustrative passages, as follows: *ava rundhate tirātrāv abhito bhavataḥ* (vii.2.6<sup>3</sup>; 4.1<sup>2</sup>, 2<sup>5</sup>, 3<sup>6</sup>: another nearly identical case is found at vii.4.5<sup>4</sup>); *abhyāhvayate vajram enam abhi pra vartayati* (iii.2.9<sup>1.7</sup>); and *anātātāya dhr̥ṣṇave: ubhābhyām uta te namaḥ* (iv.5.1<sup>4</sup>: B. O. omit the last word, and G. M. the last two). To show the necessity of specifying that *ate* should form part of a single word, he quotes *eva te ubhābhyām* (vii.4.4<sup>3</sup>). The limitation *nityam*, 'under any circumstances,' is explained in the usual manner, as intended to exclude the operation of other rules besides the one (iv.52) here especially aimed at: for the appropriate examples we are referred to the comment upon rule i.59, where they are given in connection with the illustration of another point.

53. .... *eteshv'* *antyasvaro gamayato bhavata ityādiparo 'pi pragraho na bhavati. yathā': grā-----: brah-----: atha-----: pār-----: loke-----: dhatte-----.*

<sup>1</sup> G. M. *eshv*. <sup>2</sup> G. M. *om*.

54. *nishedham cakāro 'noḍiṣati. ate: ave: ity anayoḥ padāi-kadeṣayor antyasvaraḥ samānapade vartamāno gamayato bhavatu ityādiparo 'pi nityam pragraho na bhavati. yathā': ava-----: abhy-----: anā-----: samānapada iti kim: eva-----: atra nityaṣabḍaḥ prāptyantaraparihārārthaḥ. udāharanam<sup>1</sup> upabandhas tu decāya (i.59) iti sūtre<sup>2</sup> prasaṅgād uktam. samānam ca tat padam ca samānapadam: tasmint samānapade<sup>3</sup>.*

*iti tribhāṣyaratne prātiśākhyavivarane  
caturtho 'dhyāyaḥ.*

<sup>1</sup> O. *om*. <sup>2</sup> G. M. *iti sodā*. <sup>3</sup> W. *sūtreṇa*. <sup>4</sup> G. M. *om*.



This finishes the rehearsal of the words with *pragraha*-endings contained in the *Sanhitā*. As to the economy of the method of their rehearsal—whether it would have been possible to state the facts in fewer or briefer rules—I cannot speak with confidence: it would be, certainly, a thankless task to endeavor to recast them in an improved form. Nor can I, without a *pada*-manuscript, or a much more thorough and detailed study of the text, with the aid of a commentary, than it has been in my power to make, judge absolutely the success of the method followed. It appears, however (with exception of the equivocal treatment of the words in *o*, pointed out under rule 7), to be complete: my excerption of the text has shown me no *pragraha*-endings in *i* and *e* which are not duly taken account of, nor any case of final *i* or *e* not *pragraha* as involved in the general rules of the chapter without being duly excepted by special precept. One or two words whose endings are treated as uncombinable without being *pragraha* are disposed of in another chapter (x.18).

## CHAPTER V.

CONTENTS: 1-2, introductory, relation of *pada* and *samhitā* texts; 3, order of application of rules; 4-8, anomalous insertions of a sibilant and *d*; 9-10, anomalous conversions of *r* and *h*; 11-19, anomalous omissions of *v*, *s*, *h*, *m*, and *y*; 20-24, treatment of final *n* and *i* before palatal letters; 25-26, before *i*; 27-31, of final *m* before a consonant; 32-33, of final *ś*, *ṣ*, *n* before sibilants; 34-37, of initial *ç* after consonants; 38-41, of initial *h* after consonants.

### अथ संहितायामेकप्राणभावे ॥ १ ॥

1. The following rules apply in combined text (*samhitā*), within the compass of a single breath.

This is an introductory heading to the main part of the *Prātiçākhyā*—the rules for the construction of the euphonically combined text (*samhitā*) from its presupposed material, the *pada*-text, where

1. *athe 'ty ayam adhikārah: sāmhitāyām ekapṛāṇabhāva ity etad adhikṛtaṁ veditavyam ita uttaram yad vakṣhyāmaḥ. sāmhitē 'ti ko 'rthah: nānāpadasāmdhānasāmyogah' (xxiv.3) iti 'sūtreṇo 'ktaḥ' sāmhitārthah: parah sāmnikarṣah, sāmhitē 'ti vāiyākaranāḥ pathanti'. ekasamutthah prāṇa ekapṛāṇah: tasya bhāvas tadbhāvaḥ: tasmin: ity ātreya-matam. anyathā 'pi samāsah saṅgachate: ekapṛāṇena bhāvyate jānyate uccāryata ity ekapṛāṇabhāvaḥ: ekeno 'chvāsena yāvā: ... yate vedabdhā-gas tāvān ekapṛāṇabhāva ity ...*

each word stands separate, as if occurring independently. It is a rule of far-reaching force, applying through many chapters (for an attempt to define precisely how far, see the comment to xxiv.2). The matters treated in the first two chapters—the mode of utterance of elementary sounds, definitions, general explanatory precepts, and the like—were with propriety first disposed of; the separate rehearsal of the *pragraha*-endings, made in chapter iv., is more questionable, but defensible on the ground that those endings exhibit their *pragraha* character also in the *pada*-text, before *iti*: but the exclusion of the vowels irregularly protracted in *samhitā*, as rehearsed in the third chapter, is quite anomalous (see note to iii.1).

The commentator defines *samhitā* by quoting a later rule (xxiv.3), which declares it to be “the union of separate words in euphonic combination;” referring at the same time to the rule of Pāṇini (i.4.109), as the account of it given by “the grammarians.” For *ekapṛāṇabhāva* he first gives us Ātreya’s simple paraphrase; but then goes on to explain it more fully, as ‘that which is brought about, generated, uttered, with a single breath; such portion of the Veda, namely, as is uttered by the help of one expiration’—the condition of *pada*, or separated and euphonic independent words, recurring with the pause that follows the expiration. That is to say, if the repeater of the text has to pause to take breath where there is no regular *avasāna*, or pause of interpolation (such as separates the *pādas* of a verse: its length is taught in rule xxii.13), his last word is thrown out of *sandhi* with the next, and the end of the one and the beginning of the other must assume their *pada* form.

Now is interposed an objection: of what use are the two specifications “in combined text” and “within the compass of a single breath?” the former is enough by itself. To this it is replied: if the latter specification were not made, then no pause after a *pada* would be authorized in the continuous *samhitā* arrangement: and if the other were not made, then that respecting the single breath would apply also to the *padas*; hence doubt would arise as to where any direction to be given would have force: there is, therefore, good reason for the double specification.

*dhih. nanu samhitāyām ity etadvatāi 'vā' 'lam: ekapṛāṇabhāva iti vā ubhayārambhāṇa<sup>1</sup> kim. ucyate<sup>2</sup>: ekapṛāṇabhāva ity anārabhyamāṇe pravṛttasya samhitāvidheḥ padāvasānatvam ne 'shyate: samhitāyām ity anārabhyamāṇe tu padeshv apy ekapṛāṇabhāva upapadyata iti<sup>10</sup> vakshyamānam<sup>11</sup> kāryam kva<sup>12</sup> bhavati 'ti sandehaḥ syāt: tasmād<sup>13</sup> asmin<sup>14</sup> ubhayārambhāṇe<sup>15</sup> prayojanam asti.*

<sup>1</sup> B. O. -nayoga. <sup>2</sup> G. M. sūtrokta. <sup>3</sup> G. M. samhite 'ty ar-. <sup>4</sup> W. B. G. vāṅmāyā-. <sup>5</sup> G. M. bhāṇanti. <sup>6</sup> W. om. <sup>7</sup> B. O. om. eva. <sup>8</sup> B. O. -bhāṇa; G. M. -bhāṇe. <sup>9</sup> G. M. om. <sup>10</sup> G. M. om. <sup>11</sup> B. G. M. -ṇa. <sup>12</sup> B. O. G. M. kutra vā. <sup>13</sup> G. M. tadd. <sup>14</sup> G. M. tas-. <sup>15</sup> O. G. M. -bhe; W. B. -bhāṇa.

## यथायुक्ताद्धिः सा प्रकृतिः ॥२॥

2. Separation from the text as combined—that is the fundamental text.

I cannot but believe the intent of this precept to be the same with that of the rule which begins the second chapter of the Rik Pr., *samhitā padaprakṛtiḥ*, 'the *pada*-text is the foundation of the *samhitā*.' but such intent is not readily and distinctly deducible either from the rule itself or from its commentary. The latter explains that hereby is taught the *prakṛti*, or proper form, of *samhitā*, the reason being that a later rule (xxiv.5) prescribes as necessary to be understood, among other things, "*prakṛti, vikrama, krama*." An arrangement which does not deviate from the *pada*-text as constituted, taken as supreme, that is to be regarded as the fundamental text. By way of illustration is then quoted the whole series of passages falling under the action of rule x.13, below; passages in which the fundamental or *pada* form of certain words is maintained, against the ordinary rules of euphonic combination: they are *svadhā asy urvī cā 'si* (i.1.9<sup>a</sup>), *dhanvann iva propā asi* (ii.5.12<sup>a</sup>), *sahasrasya pramā asi* (iv.4.11<sup>a</sup>: G. M. put this citation before the preceding one), *pra budhniyā irate* (iv.3.13<sup>a</sup>), *jyā iyañ samane* (iv.6.6<sup>a</sup>), *ā pūshā etu* (ii.4.5<sup>1</sup>: W. B. O. omit this), and *aminantu evāiḥ* (iii.1.11<sup>b</sup>). No explanation is attempted of the bearing of these examples upon the principle which is laid down in the rule now in hand: we may suppose it to be that, the application of the rules of *sandhi* being denied in the case of these particular words, they remain in *samhitā* in their regular or natural shape as shown in *pada*-text—*prakṛtyā*, as it is elsewhere termed. And in this office of the precept is to be seen the real ground of its statement, rather than in a provision against the requirements of xxiv.5.

The grand difficulty in this exposition lies in its quiet postulation of *avicalitāḥ*, 'unremoved, not deviating,' as connective between *vidhiḥ* and *yathāyuktāḥ*. I would sooner recur to the etymologic meaning of *vidhi*, 'dis-posal, putting apart,' and empha-

2. *prakṛtiḥ samhitāsvārūpam aneno 'cyate: prakṛtir vikramah kramah* (xxiv.5) *iti vijñeyatvavidhānāt'. yathāyuktād yathāsthītād padapāthāt kṛtasthād avicalito' yo vidhiḥ sa prakṛti-samhitā vijñeyā: vidhir vidhānam prakṛtir ity arthah. yathā':*  
*sva----- dhan----- sah----- pra----- jyā----- ā pū-----*  
*ami----- atra sūtre padāndm parasparānvayo mahābhāshyava-*  
*canāc' ca' vijñeyah: tuc ca vacanam tā varṇaprakṛtayah*  
*(ii.7) ity atra paṭhanti': evam atrā' pi svaritayor madhye*  
*yatra nīcam (xix.1) ity ādāu mantavyam.*

<sup>1</sup> W. *riñ-yatvavidhāt*; B. *-tvena vi-*; G. M. *jñeyatvena vi-*. <sup>2</sup> G. M. *-thdvas-*.  
<sup>3</sup> G. M. *-cāline*. <sup>4</sup> W. B. O. *-tiḥ s-*. <sup>5</sup> G. M. *om.* <sup>6</sup> G. M. *-canena*. <sup>7</sup> G. M. *om.*  
<sup>8</sup> O. G. M. *paṭhitaḥ*. <sup>9</sup> G. M. *anyatrā*.

size its prefix *vi* sufficiently to make it take an ablative adjunct, meaning 'separation from [the state] as combined;' and I have so translated above, though far from being confident that I have found the true solution of the difficulty. Neither *vidhi* nor its synonym *vidhāna* occurs elsewhere in the text, although both are frequent in the commentary (see Index), usually with the meaning 'rule, prescription;' not infrequently also 'arrangement, disposal.'

The commentator concerns himself finally with the gender of *sā*, which, he says, comes under the rule already once quoted from the *Mahābhāshya* in explanation of a like case (under ii.7); and he points out further that the same principle applies elsewhere—for example, in xix.1.

तत्र पूर्वपूर्वं प्रथमम् ॥३॥

3. And here, that which comes first is first taken.

That is to say, in the construction of the *samhitā* text, both the words to be treated and the rules to be applied must be taken up in their order, as they stand in the text and in the *Prātiçākhyā* respectively. A variety of instances are given to illustrate the working of the principle. First, in *bhāksha: ā: ihi* (iii.2.5<sup>1</sup>), the first two words are first combined, according to x.2, and then their result, *bhākshā*, is combined with *ihi*, by x.4, making *bhākshē* " 'hi, the true reading; whereas, if the second combination had been first made, forming *e 'hi*, this would have coalesced with *bhāksha* into *bhākshāi 'hi*—which (though in itself, as may well be claimed, the preferable reading) is unauthorized and incorrect. This exemplifies the application of the rule to the order in which words are to be treated; for its application to the use of rules there are three examples. The first concerns the production of the *samhitā*-reading *shannavatyāi* (vii.2.15) from the *pada*-reading *shaṭnavatyāi*: it is accomplished by the successive application of vii.2, which prescribes the conversion of *n* to *ṇ* after *shaṭ*, and of viii.2,

3. *tatra samhitāvidhāne pūrvampūrvam padaṁ sūtram ca prathamam kartavyam. yathā: bhāksha: ā: ihi: ity atra dirghañ samānākshare (x.2) iti dirghaḥ: ' bhākshā: ihi: iti sthita ivarṇapara ekāram (x.4) ity ekāre kṛte bhākshē " 'hi bhavati: anyathāi 'hi 'ti kṛtvā bhākshaçabde' samdhīyamāne bhākshāi 'hi 'ti syāt: tac cā 'nishtam: pūrvapadakartavyatva etad udgharanam. pūrvasūtrakartavyatve 'pi vaddamāḥ: yathā: shaṭtrigrāmanishpūrvāḥ (vii.2) iti nakārasya ṇatve kṛta uttamapara uttamāñ savargīyam (viii.2) ity anena' takārasya ṇatve kṛte' shannavatyā iti bhavati: anyatho 'ttamapara uttamam (viii.2) iti sūtre prathamam' pravṛtte sati' shannavatyā iti syāt: tac cā 'nishtam. tathā: vaṭṭh' svayamabhi-gūrtāye 'ty atra ṭanakārapūrvāç ca takārah (v.33):*

which changes *t* before *n* to *n*: if, on the contrary, the latter rule had been applied first, changing *shat* to *shan*, the former would no longer have had force at all, and the reading would have stood *shannavatyāi*. The next case is that in which the words *vat* and *svayamabhiḡārtāya* come together (iii.2.8<sup>1</sup> seven times: G. M. read *vashat* for *vat*, doubtless by a clerical error). Here, v.33 requires the insertion of a *t* between the *t* and *s*, and this inserted *t* is then, by xiv.12, made *th*; so that we are finally to read *vatth svay*:- if the latter conversion were first made, the reading would turn out instead *vatth svay*- (since v.33 would not then apply at all, but to the combination *thsv* would be prefixed a *t* of duplication, by xiv.1,5: the manuscripts, as usual in such cases, do not give these complicated readings altogether correctly: and W. B. even make the blunder of substituting at last *vat svāhā*, apparently having in mind *-vāt svāhā*, in the same division). Once more, in the passage *imam: vi: syāmi* (i.1.10<sup>2</sup> and iii.5.6<sup>1</sup>), we are first to convert the *s* of *syāmi* to *sh* by vi.4, and then to duplicate the *sh* by xiv.1, making *vi shshyāmi*: if the duplication were first performed, making *vi ssyāmi*, then, by rule vi.4, we should have to read *vi shsyāmi*. Of the three examples thus given, only the first has to do with the form of the text as given in the manuscripts, since these very sensibly ignore the rules for duplication which make up the bulk of the fourteenth chapter of our treatise.

So far as regards the taking up of words for combination in their natural order, the Rik Pr. (ii.2) and Ath. Pr. (iii.38) have rules of like force with the present one.

### त्रपुमिथुपूर्वः शकारश्चपरः ॥४॥

4. After *trapu* and *mithu* is inserted a *ç* before *c*.

*prathama āshmaparo dvitīyam* (xiv.12) *iti sūtradvayam prasaktam: tatra pūrvatvāt tanukārapārvaç ca takāra*<sup>11</sup> *ity etad eva prathamam kartavyam*<sup>12</sup>: *anyathā* <sup>13</sup>*'vatth svayam iti'* *syāt: tac cā 'nishtam. athavā: imam vi shshyāmi* <sup>14</sup>*'ty atro 'pa-sarganishpūrvo 'nudātte pade* (vi.4): *svrapūrvam vyañjanam* <sup>15</sup>*'dvivarnam vyañjanaparam*<sup>16</sup> (xiv.1) *iti sūtradvayam*<sup>17</sup> *prāptam: tatra dvitvasūtre* <sup>18</sup>*'prathame kārye sati*<sup>19</sup> <sup>20</sup>*'vi shsyāmi*<sup>21</sup> *'ti syāt: tan mā bhād iti shatvam eva prathamam kartavyam.*

*pūrvampūrvam iti* <sup>22</sup>*'vipsā sarvathāi*<sup>23</sup> *'vam artham samarthayati*<sup>24</sup>.

<sup>1</sup> G. M. ins. *tena*. <sup>2</sup> W. -*dena na*. <sup>3</sup> G. M. om. <sup>4</sup> W. B. O. om. <sup>5</sup> G. M. om. <sup>6</sup> B. O. *sati*. <sup>7</sup> W. O. -*ma*. <sup>8</sup> G. M. om. <sup>9</sup> W. B. O. om. <sup>10</sup> G. M. *vashatth*; B. *vata*; O. *vatt*. <sup>11</sup> G. M. om. <sup>12</sup> O. M. put before *prathamam*. <sup>13</sup> W. B. *vāt svāhā* <sup>14</sup>*'ti*; O. *vāt svayam iti*; G. M. *vashatth svayam iti*. <sup>15</sup> G. M. om. <sup>16</sup> G. M. -*tram*. <sup>17</sup> G. M. *prathamam kṛte*. <sup>18</sup> G. M. ins. *imam*. <sup>19</sup> B. G. M. *shyāmi*. <sup>20</sup> G. M. *vipsayā sarvatrāi 'tad dhā 'yam iti samarthaniyam*; B. *vipsā sarvatrāi 'vam arthayati*. <sup>21</sup> O. *sarvatrāi*.

The passages are *śīsaṁ ca me trapuṣ ca me* (iv.7.5<sup>1</sup>), and *mīthuṣ carantam upayāti* (iv.7.15<sup>2</sup>): the existing *pada*-text reads *trapu* and *mīthu*, as this rule would lead us to expect. But the right of *trapu* to be recognized as an independent word by the side of *trapu* is assured by the derivative adjective *trāpusha*, and the close analogy of *manu*, *manus*, *mānusha*.

The commentator adds a couple of counter-examples: one, *vi-bhu ca me prabhu ca me* (iv.7.4<sup>1-2</sup>), to show that not every *u* has a *ç* added before *c*; the other, *asina mitha kaḥ* (iv.6.9<sup>4</sup>), to show that the insertion is only made before *s*, after the words specified.

सुपूर्वश्च चन्द्रपरः ॥ ५ ॥

5. As also after *su*, before *candra*.

The example quoted by the commentator is *sucandra dasma vippate* (iv.4.4<sup>6</sup>): the word occurs once more, at ii.2.12<sup>7</sup>. The *pada*-text reads *su-candra*. Counter-examples are: *pra candra-mā tirati dirgham āyuh* (ii.4.14<sup>1</sup>: G. M. omit the last two words), and *ā mā sucarite bhaja* (i.1.12): their application is obvious.

संपूर्वः सकारः कुरुपरः ॥ ६ ॥

9. After *sam* is inserted *s* before *kuru*.

The commentator's example is *yajamānaḥ saṅskurute* (v.6.6<sup>4</sup> and vi.5.5<sup>2</sup>). The *pada*-text reads *sam : kurute*. Counter-examples are *purodācān alaiṁ kurv iti* (vi.3.1<sup>2</sup>: G. M. have a lacuna involving this passage), and *saṁkr̥tya chādvākasāmam bhavati* (v.4.12<sup>3</sup>). The text has further *saṅskr̥tya* and *saṅskr̥ta*, but (as is also implied in rule xvi.26) they are read in the *pada*-text as in *saṁhitā*, without division, or ejection of the intruded *s*.

अकुर्व च प्रत्ययात्परः ॥ ७ ॥

4. *trapu : mīthu : evampūrvah śakāra āgamo bhavati caparah<sup>1</sup>. yathā : śīś-..... mīth-..... evampūrva iti kim : vi-..... evampara iti kim : as-.....*

<sup>1</sup> G. M. cakārap.

5. *cakārah śakāram anvādiṣati : supūrvah śakāra āgamo bhavati candraparah. yathā : suç-..... evampūrva iti kim : pra-..... evampara iti kim : ā mā..... sv ity esha śubdah pūrvo yasmād asāu supūrvah.*

<sup>1</sup> G. M. om.

6. *sam ity evampūrvah śakāra āgamo bhavati kuruparah. yathā : yaj-..... evampūrva iti kim : 'pur-..... evampara iti kim : saṁ-..... kuruśabdah paro yasmād asāu kuruparah.*

<sup>1</sup> G. M. om. ⑦ G. M. om.

7. And before *akurva*, after the augment.

The passage is, as quoted by the commentator, *ta ishuñ sam askurvata* (vi.2.3<sup>1</sup>); the *pada*-text reading *sam : akurvata*. The counter-example is *agnihotram vratam akurvata* (iii.2.2<sup>2</sup>). As *pratyaya* occurs nowhere else in the treatise, we cannot tell whether it signifies distinctively 'augment,' or, as in other of the Prāti-ṣākhyaś, 'affix' in general. The commentator gives a scholastic explanation of the term, as indicating "that whereby the consonants are added unto, are made distinct."

## नीचापूर्वी दकार उच्चापरः ॥ ८ ॥

8. After *nīcā* is inserted *d* before *uccā*.

The passage is *madhyān nīcād uccā* (ii.3.14<sup>6</sup>); and the *pada*-text actually reads *nīcā : uccā*. This is a proceeding to which it would be hard to find a parallel in the *pada*-texts of the other Vedas. To write *madhyena* for *madhyāt* just before would be in itself quite as defensible. As counter-examples, we receive *lokañ yanty uccāvacā 'hni* (vii.4.3<sup>6</sup>), and *nīcā tam dhakṣhi* (i.2.14<sup>2</sup>).

At the end of the comment is made the remark "the above are cases of insertion" (*āgama*, 'accession'). The matter of irregular conversions is next taken up.

## असंपूर्वी ऋमृकारः ॥ ९ ॥

9. After *asam*, *r* becomes *ar*.

The passage in which this anomalous change is made is *grhā nām asamartyāi* (iii.3.8<sup>2</sup>), where the *pada*-text has, as the rule implies, *asam-ṛtyāi*. Here, again, we cannot praise the work of the *pada* text-maker. Nor is the rule of unexceptionable form, for the commentator is obliged to specify that the *asam* intended is one not made up of the parts of two words (not *-a sam*); else such passages as *kalyāṇi rūpasamṛddhā* (vii.1.6<sup>6</sup>), and *vahī hy eṣha*

7. *cakārah sampūrvatvam' āgamam' cā' 'nvādicati. akurva 'ce 'ti' grahaṇe pratyayāt paraḥ sakāra āgamo bhavati sampūrvah. yathā: ta..... pratyayo nāmā 'kāra ucyate: pratiyanta' abhivyaṇyante vyatjandany anene 'ti pratyayah. sampūrva iti kim: agn-----*

<sup>1</sup> G. M. -rvam. <sup>2</sup> G. M. sakārāg-. <sup>3</sup> G. M. om. <sup>4</sup> W. ca; O. G. M. iti. <sup>5</sup> B. O. pratyayante; G. M. pratyayante.

8. *nīcāpūrvo dakāra āgamo bhavaty uccāparaḥ. yathā: madh----- evampūrva iti kim: lok-----: evampara iti kim: nīcā-----*

*āgamā etc.*

<sup>1</sup> G. M. O. om.

*samṛddhyāi* (ii.2.2<sup>1</sup>) would be included. As counter-example, to show that *r*, not a syllable containing *r*, is liable to the specified conversion, is quoted *asamitrñe hi hanā* (vi.2.11<sup>3</sup>: G. M. omit *hanā*).

अवग्रह आशीर्धुःसुवरिति रेफं परः सकारः षका-  
रम् ॥ १० ॥

10. Of *ācīh*, *dhūh*, and *suvaḥ*, when first members of a compound, the *visarjanīya* becomes *r*, and a following *s* becomes *sh*.

The word *avagraha* in this rule is the locative *avagrahe*, says the commentator, and applies to each of the specified words, taken separately. He supplies *visarjanīya*, the omission of which, or of some other word answering the same purpose, is rather a serious defect in the rule. The illustrative passages quoted are *ity ācīrpadaya reā* (vi.2.9<sup>4</sup>; the *pada*-text reads *ācīh-padayā*), *dhārshāhāv anagrā* (i.2.8<sup>2</sup>; p. *dhāh-sāhāu*), and *dadhishe suvarshām jihvām agne* (iv.4.4<sup>1</sup>; p. *suvaḥ-sām*: W. B. O. omit the first word of the citation, G. M. the last). The necessity of the specification "when first members of a compound" is shown by the counter-example *ye devā devasuva stha te* (i.8.10<sup>2</sup>: p. *deva-suvaḥ*: G. M. omit the first two words and the last). *Ācīh* shows the same irregular combination also in *anācīrkena* and *sācīrkena* (i.6.10<sup>4</sup>), but these words are not treated as divisible by the *pada*-text. The commentator goes on to point out the rules to which exceptions are established by this one: viii.23 would require *ācīshpadayā*, and ix.2

9. *asam ity evampārva ṛkāro 'ram vikāram āpadyate. yathā: gṛh----- tatra' nimittam ekapadaastham' vijñeyam: anyathā kaly-----: vahī-----: ity ādāv api bhavet. ṛkāra iti kim: asam-----.*

<sup>1</sup> G. M. O. *atra*. <sup>2</sup> B. -*dasamstham*.

10. *avagraha iti saptamyantam padam ācīhprabhṛtibhiḥ pratyekam abhisambadhyate. ācīh: dhūh: suvaḥ: ity' eteshv avagrahesku visarjanīyo repham āpadyate: ebhyaḥ<sup>3</sup> paro yadi sakāro<sup>4</sup> vartate tarhi shakāram<sup>5</sup> āpadyate. yathā<sup>6</sup>: ity-----: dhār-----: dadh-----: avagraha iti kim: ye-----: kakhapakāra-parah<sup>7</sup> (viii.23) ity anenā<sup>8</sup> "cīshpadaye 'ti prāptam: 'aghoṣha-paras tasya sasthānam ūshmānam<sup>9</sup> (ix.2) itī dhāssāhāu<sup>10</sup> suvaṣṣām<sup>11</sup> itī ca prāptam<sup>12</sup>: tadubhayabhaṅgāyā 'yam ārambhaḥ. itīcābda eṣhām evāi 'sha viśeṣho nā 'nyeshām iti prakāravāci.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. *tebh*. <sup>3</sup> G. M. put before *yadi*. <sup>4</sup> G. M. *so 'pi śatvam*. <sup>5</sup> G. M. om. <sup>6</sup> G. M. om. *parah*. <sup>7</sup> G. M. om. <sup>8</sup> W. om. <sup>9</sup> B. O. om. <sup>10</sup> B. O. *dhūho*. <sup>11</sup> B. O. *suvaḥ*.



*dhāssādhāu* and *suvaśām* (or, as it is customary to write them, *dhāhsādhāu* and *suvaśām*: only G. M. are conscientious about giving the double sibilant, as demanded by the *Prātiśākhya*). The *iti*, he remarks finally, signifies that only the words mentioned, and no others, are intended—that is to say, it has no particular meaning at all. It would be well if he always as frankly acknowledged the insignificance of this word where it occurs in the rules.

### अथ लोपः ॥ ११ ॥

11. Now for cases of omission.

An introductory rule or heading, having force as far as rule 10, below, inclusive.

### इपूर्वो मकारः ॥ १२ ॥

12. A *m* is dropped, when preceded by *im*.

The passage aimed at is *im 'andrá suprayasah* (iv.1.8<sup>2</sup>: p. *im*: *mandrá*): it is the only one of its kind in the text. The *Vājasaneyi-Saṁhitā* reads in the corresponding passage (xxvii.15) *im mandrá*. To treat the loss of a *m* here as suffered by the second word instead of the first is most arbitrary and unreasonable. The particle *im* is reduced to *ī* in quite a number of *Rik* passages, and before other letters than *m*: they are duly noted in the *Prātiśākhya* (*Rik* Pr. iv.36). A series of counter-examples is added by our commentator: *imam me varuna* (ii.1.11<sup>6</sup>) shows that *m* is not dropped after another *m* in general; *agnim mitram varunam* (ii.1.11<sup>1</sup>), that *m* after short *i* does not exercise the specified effect; *imkārdya svāhe 'mkrāya* (vii.1.19<sup>1</sup>), that *im* elides no other consonant than *m*. The yet farther restriction is applied, that *im* here is a *padagrahana*, 'the citation of a complete *pada*;' for otherwise there would be an elision of a *m* in such cases as *prthivīm mā hiñśīh* (iv.2.9<sup>1</sup>): G. M. add the further example *uta gravaśaḥ prthivīm mitrasya*, which I am unable to find in the *Sanhitā*.

### तुनुपूर्व उदात्तयोर्वकारः ॥ १३ ॥

11. *athe 'ty ayam adhikārah: lopa ity etad adhikṛtaṁ veditavyam ita uttarāṁ yad vakshyāmaḥ. ayam adhikāras tishṭhanty ekayā* (v.19) *itisūtraparyanto veditavyaḥ*.

12. *makāra im ity evampūrvo lupyate. yathā: im..... evampūrva iti kim: imam..... dirghena kim: agn..... im iti padagrahaṇan: itarathā prth..... ity ādāu makāro lupyeta. makāra iti kim: im.....*

<sup>1</sup> G. M. om. <sup>2</sup> W. -hacarnah. <sup>3</sup> G. M. anyathā. <sup>4</sup> G. M. -yate; and add tac ed 'nīhīd. <sup>5</sup> W. -rapara.

13. A *v* is dropped when preceded by *tu* or *nu*, in case these are accented.

It is when the particle *vāi*, or *vāva*, follows *tu* and *nu* that this anomalous mutilation is made. The commentator quotes *sa tv 'āi yajeta* (ii.6.6<sup>3</sup> and vii.1.3<sup>1</sup>: p. *sah* : *tu* : *vāi*), and in *nv 'a upastīrṇam ichanti* (i.6.7<sup>2</sup>: p. *it* : *nu* : *vāi*). The same *sandhi* of *tu* and *vāi* is not infrequent elsewhere (the passages are i.7.1<sup>4</sup>, 6<sup>2</sup>: ii.2.4<sup>8</sup>; 5.4<sup>1</sup>: iii.2.9<sup>2</sup>; 3.9<sup>2</sup>; 5.1<sup>3</sup>: v.5.9<sup>4</sup>: vi.4.3<sup>1</sup>: vii.2.10<sup>3</sup>); that of *nu* and *vāi* is comparatively rare (only at i.5.9<sup>6</sup> twice); that of *tu* and *vāva* I have found only once, at vii.5.6<sup>5</sup>. Here, again, it would seem better to regard the final *u* as suffering elision, instead of the initial *v*. The specification "if accented" is explained as intended to exclude such passages as *anu vrtrahatyē* (i.6.12<sup>1</sup>; 7.13<sup>1</sup>), where *anu* would fall under this rule by i.52 (even if the *nu* here, like the *im* in the preceding rule, were regarded as a *padagrahanam*). Other counter-examples, of obvious intent, are *idaṁ vāmi āsye haviḥ* (iii.3.11<sup>1</sup>), and *pra tu janayati 'ti* (i.7.2<sup>4</sup>) and *vidusho nu yajñam* (i.3.13<sup>1-2</sup>).

उत्पूर्वः सकारो व्यञ्जनपरः ॥ १४ ॥

14. A *s* is dropped after *ut*, when a consonant follows:

The commentator's example is *praty uttabdhyāi sayatvāya* (vi.6.4<sup>6</sup>: p. *ut-stabdhyaī*). This is, so far as I have discovered, the only case in the *Sanhitā* from the root *stabh*: similar forms from *sthā* occur variously (*anūthāya*, iii.4.10<sup>3</sup>; *upothāya*, vii.1.6<sup>8</sup>; 5.15<sup>1-2</sup>; *utthāsyant*, vii.1.19<sup>3</sup>; *utthita*, vii.1.19<sup>3</sup>; 2.9<sup>3</sup>; and *utthāna*, vii.2.1<sup>4</sup> thrice). As counter-examples are given *jagatsthā devāḥ* (ii.1.11<sup>4</sup>), *utkraśyate svāhā* (vii.1.19<sup>3</sup>), and *utsādena jihvām* (v.7.11).

This familiar *sandhi* is also the subject of Ath. Pr. ii.18, and Vāj. Pr. iv.95.

एषस्य इति च ॥ १५ ॥

15. Also *eshah*, *sah*, and *syah*.

13. *tu* : *nu*': *ity evampūrvo vakāro lupyate tayos tunvor udāt-tayoh sator iti vibhajya viyogo<sup>3</sup> vijñeyah. yathā: sa tv----- in nv----- udāttayor iti kim: anu-----: apy akārādi (i.52) iti prāptih: evampūrva iti kim: 'idaṁ-----: vakāra iti kim': pra-----: vid-----: tuḥ ca nuḥ ca tunū': tāu pūrvaū yasmāt sa ta-thoktah.*

<sup>1</sup> B. O. nū, as also B. in the rule itself. <sup>2</sup> G. M. viniy-. <sup>3</sup> B. om. <sup>4</sup> G. M. tunu.

14. *vyañjanaparah sakāra utpūrvo lupyate. yathā: praty-----: vyañjanam asmāt param ity vyañjanaparah. evampūrva iti kim: jag-----: sakāra iti kim: ut-----: evampara iti kim: ut-----*

Here the *ca*, 'also,' is declared to continue the implication of "when a consonant follows" from the preceding rule. The *iti* is added for the sake of clearness; it shows the final *visarjanīya* of *syah*, and attributes it by analogy to each of the other words also. What indicates that this final *visarjanīya* is the letter which is to suffer elision is not so evident. The illustrative examples are *esha te gāyatraḥ* (iii.1.2<sup>1</sup>), *sa te jānāti* (i.2.14<sup>2-3</sup>: but G. M. substitute *sa topo* 'tapyata, iii.1.1<sup>1</sup>), and *esha sya vāji* (i.7.8<sup>3</sup>). The counter-example, showing that the omission occurs only before a consonant, is *dama evā 'syāi 'sha upa tishthate* (i.5.7<sup>4</sup>), where, if the *h* of *eshaḥ* were lost by this rule, x.5 would require the reading *esho 'pa*.

The corresponding rules in the other treatises are Rik Pr. ii.4, Vāj. Pr. iii.15,16, Ath. Pr. ii.57.

नासः ॥ १६ ॥

16. But not *asah*.

Namely, in the passage *hrtsvaso mayobhān* (iv.2.11<sup>3</sup>; p. *hrtsu-asah*), which would otherwise fall under the preceding rule for *sah*, by i.52.

इद्विदमस्मान् एनौषधीः परः सः ॥ १७ ॥

17. And *sah*, when followed by *id u*, *id agne*, *imām nah*, *enā*, *oshadhīḥ*.

These are the cases in the Sanhitā where, after the regular loss of the final of *sah*, its vowel is irregularly combined with the one that follows, against rule x.25. Such cases in the other Vedic texts are treated at Rik Pr. ii.33,34, and Vāj. Pr. iii.14. The commentator quotes the passages affected, as follows: *se 'd u hotā so adhvarān* (i.1.14<sup>4</sup>: B. O. omit the last word; G. M. the last two), *se 'd agne astu* (i.2.14<sup>3</sup>), *se 'mām no havyadātīm* (iv.6.6<sup>5</sup>), *sāi 'nā 'nikena* (iv.3.13<sup>2</sup> and 6.1<sup>5</sup>), and *sāu 'shadhīr anu rudhyase* (iv.2.3<sup>3</sup>, 11<sup>3</sup>). The first two need counter-examples, to show that it not followed by *u* or *agne* does not coalesce with *sa*: they are *sa iḥ*

15. *vyaktirishaya*<sup>1</sup> *itīcabdah* *pratyekam esha ity ādin*<sup>2</sup> *visarjanīyāntān*<sup>3</sup> *dyotayati*: *cakāro vyañjanaparātām anvāḍicati*. *eshaḥ*: *sah*: *syah*: *eshu*<sup>4</sup> *visarjanīyo vyañjanaparo hupyate*. *yathā*<sup>5</sup>: *esha*.....: *sa*.....: *esha*..... *evampara iti kim*: *dama*

<sup>1</sup> G. M. -*ti*-*ishṭa*; O. -*ti*-*ishṭa*. <sup>2</sup> G. M. -*ndm*. <sup>3</sup> G. M. -*yāntātān*. <sup>4</sup> G. M. *ins. padeshu*. <sup>5</sup> G. M. *om*.

16. *asa ity asmin*<sup>1</sup> *grahane visarjanīyo vyañjanaparo na hupyate*. *hrt*..... *apy akārādi* (i.52) *iti prāptēr*<sup>2</sup> *nishedhah*<sup>3</sup>.

<sup>1</sup> G. M. *etas*-. <sup>2</sup> G. M. -*ti*-. <sup>3</sup> G. M. *om*.

*janena* (ii.3.14<sup>3</sup>) and *sa id deveshu gachati* (iv.1.11<sup>1</sup>). The third also wants a counter-example, to prove the need of *nah* after *imām*: it is found in *sa imām abhy amṛṣat* (v.5.2<sup>4</sup>). Finally, to show that only *sah* undergoes the prescribed effect before the words specified in the rule, we have *paro divā para enā* (iv.6.2<sup>2</sup>).

अवग्रह इत्येकम् ॥ १८ ॥

18. Also *ity ekam*, when *ekam* is the former member of a compound.

The passage aimed at is *pāpiyānt syād ity ekāikam tasya juhuyāt* (v.1.1<sup>2</sup>: but as given by W. O., without the first two words, it is also found again at v.4.5<sup>5</sup>: G. M. omit *juhuyāt*); and the *pada*-text actually reads *ekam-ekam*. The case is akin with that which forms the subject of the next rule. Two counter-examples are given, to justify the terms of the rule: they are *ardhukañ syād ity ekam agre 'iha* (vi.2.3<sup>6</sup>: only G. M. have the first two words), and *yad ekamekañ sambharet* (i.6.8<sup>2</sup>).

तिष्ठत्येकया सपूर्वः ॥ १९ ॥

19. Also *tisṭhantya ekayā*, along with the preceding letter.

The commentator quotes the passage: *tisṭhantya ekāikayā struṭayā* (vii.5.8<sup>4</sup>); the *pada*-reading is *ekayā-ekayā*. As counter-example, where the same word remains unmutated, is given *samānān karoty ekayāikayo 'tsargam* (vi.1.9<sup>4</sup>: only G. M. have the first word).

In this rule and the foregoing are noted, but at the same time ignored, the first occurrences of the compound *ekāika*, which (see the St. Petersburg Lexicon) is not very rare in the *Çatapatha Brāhmaṇa* and later.

17. ....<sup>1</sup> *evamparaḥ saḥkāra<sup>2</sup> ity atra visarjanīyo lupyate. yathā: se 'd.....: se 'd..... v' agna ity abhyān<sup>3</sup> kim: sa.....: sa.....: se.....: na iti kim: 'sa.....: sādī.....: sādū.....: sa iti kim: paro.....*

<sup>1</sup> G. M. ins. *iti*. <sup>2</sup> W. B. O. *sakāra*; G. M. *sa*. <sup>3</sup> W. B. *id*; G. M. O. u. <sup>4</sup> B. O. *etābhyām*. <sup>5</sup> A lacuna in B., to near the end of the comment on rule 18.

18. *itiṣabdaviṣiṣṭa ekam ity asminn avagrahe makāro lupyate. yathā: pāp-..... avagraha iti kim: ardh-.....: itiṣabдавiṣiṣṭa iti kim:<sup>1</sup> yad.....*

<sup>1</sup> G. M. om. <sup>2</sup> End of the lacuna in B.

19. *tisṭhantiṣabdaviṣiṣṭa ekaye 'ty asmin grahaṇe 'ntyo' varṇaḥ sapūrvāḥ pūrvasahito lupyate. yathā: tish-..... tisṭhanti<sup>1</sup> 'ti kim: sam-..... pūrvēna saha vartata iti sapūrvāḥ.*

<sup>1</sup> G. M. *-yavaro*. <sup>2</sup> O. om.

The terms in which the rule is expressed show that, from rule 15 on, the implication has been of a "final" letter as liable to the effect prescribed. We have reason to be surprised that it was not distinctly stated when first made.

नकारः शकारं चपरः ॥२०॥

20. A *n*, when followed by *c*, becomes *ç*.

The commentator's illustrative examples are *ahĩñç ca sarvāñ jambhayan* (iv.5.1<sup>2</sup>), *rtāñç ca tasya nakshatriyām ca* (vii.1.3<sup>2</sup>: G. M. omit *ca*), and *karnāñç cá 'karnāñç ca* (i.8.9<sup>3</sup>). The counter-examples, to show that only *n* is so changed, and *n* itself only before *c*, not before other palatal mutes, are *çam ca me* (iv.7.3<sup>1</sup>), and *tāñ chandobhir anu* (i.5.9<sup>1</sup>: G. M. omit *anu*).

The nature of the conversion taught in this rule, and of the kindred ones forming the subject of rules vi.14 and ix.20, as being a historical, not a euphonic process, has been sufficiently explained and illustrated in the note to Ath. Pr. ii.28. At the same place will be found noted the usage of the other Vedic texts as regards the *sandhi ñç*: the Atharvan and the Vājasaneyi-Saṁhitā make it uniformly, the Rik only occasionally. In the Tāittiriya-Saṁhitā it is prevailingly usual: I have noted thirty-nine examples of it, against the eight exceptions mentioned in the next rule.

The definition of the *sandhi*, of course, is not complete without the aid of rules xv.1-3, which teach that, where *n* has been converted into a sibilant, the preceding vowel is nasalized, or has *anusvāra* added to it. A better course, according to our understanding of the history of the phenomenon, would be to teach the insertion of a *s* (or *visarjanīya*) and the change of *n* to *anusvāra* before it: but the makers of the Prātiçākhyas concern themselves much less about the theoretical accuracy than the mechanical aptitude of their rules.

नायत्रैयन्नाधुवन्ननड्वान्वृणीवान्वारुणानेवास्मिन् ॥२१॥

21. But not the *n* of *āyan*, *ārayan*, *ārdhnuvan*, *anaḍvān*, *ghṛñvān*, *vārunān*, and *evā smin*.

The passages are: *lokam āyañ catasruḥ* (v.2.3<sup>4</sup>), *yām ārayaṇ*

20. *cakāraparo*<sup>1</sup> *nakāraḥ çakāram āpudyate. yathā<sup>2</sup>: *ah*-----: *rt*-----: *kar*-----: *nakāra iti kim*: *çam*-----: *capara iti kim*: *tāñ*-----: *caḥ*<sup>3</sup> *paro yasmād asāu caparaḥ*.*

<sup>1</sup> G. M. *caparo*. <sup>2</sup> O. om. <sup>3</sup> G. M. O. *cakāraḥ*.

21. -----: *eteshu*<sup>1</sup> *grahṇeshu nakāraḥ çakāraṁ nā 'padyate caparo 'pi. yathā*<sup>2</sup>: *lo*-----: *yām*-----: *loka*-----: *anaḍ*-----: *ghṛñ*-----: *vār*-----: *evā*-----: *'eve 'ti kim*:<sup>3</sup> *asm*-----.

<sup>1</sup> G. M. *eshu*. <sup>2</sup> G. M. O. om. <sup>3</sup> B. om.

*candramasi* (i.1.9<sup>3</sup>), *loka ārdhnuvan caruṇā 'smiṇ* (v.5.1<sup>5</sup>: only G. M. have the first word), *anadvān ca me dhenuṣ ca me* (iv.7.10<sup>2</sup>), *ghṛṇvān cetati tmaṇā* (iii.5.11<sup>1</sup>), *vāruṇān catuṣkapālān nir vapet* (ii.3.12<sup>1</sup>: only W. has the last two words), and *evā 'smiṇ cakshur dhattah* (ii.2.9<sup>3-4</sup>; 3.8<sup>2</sup>). *Evā 'smiṇ* is found once more, in a slightly different connection, at ii.3.8<sup>1</sup>: the others occur only in the passages cited. A counter-example, *asmiṇṣ cā 'mushmiṇṣ ca* (vii.3.4<sup>1,52</sup>), is given to prove the need of specifying *eva* before *asmiṇ*.

By rule 24, below, the *n* in all these cases is assimilated to the *c*, and should be so written in the text. My own manuscript of the *Sanhitā*, in fact, follows the authority of the *Prātiśākhya*, and represents the assimilated nasal in the same manner as an assimilated *m*, except in a single case (*ārdhnuvan car-*). The Calcutta edition, however, in the part hitherto published, gives *ñ c* only once (i.1.9<sup>3</sup>), and everywhere else *n c*.

## तकारश्चकारः शचक्ष्प्रः ॥ २२ ॥

22. A *t*, when followed by *ç*, *c*, or *ch*, becomes *c*.

The form assumed by initial *ç* after this assimilation is taught in rules 34-37, below.

The commentator's examples are: *tac chamyoh* (ii.6.10<sup>2-3</sup>), *tac cā 'daduḥ* (vii.1.5<sup>3</sup>), and *tac chandasām chandastvam* (v.6.6<sup>1</sup>). He proceeds to point out that the *ç*, *c*, and *ch*, all mentioned in the rule as upon the same footing, are to be understood as original (not the products of previous euphonic processes), that being their chief or primary value: otherwise the mention of *ç* at all would be superfluous; since, the *ç* being (by v.34) ordered changed to *oh* after a mute, it would be enough for this rule to say "when followed by *c* or *ch*." Moreover, if the latter rule were applied, then, after it, the application of the earlier rule would not be suitable (*svarasa*, 'having its own proper flavor,' the word is not used elsewhere), as it would constitute an offense against the third rule of this chapter.

22. *çacachaparas takāraç cakāram āpadyate. yathā: tac-----: tac-----: tac----- atra çacachapara iti sāmānyoktānām' nimittānām' prakṛtīvaṇ' vijñeyam: mukhyatvāt: tatra' prakṛta-vāikṛtayoḥ prakṛtam' mukhyam: anyathā çakāragrahaṇavādiyarthāt: kuto vādiyartham: sparçapūrvah çakāraç çhakāram* (v.34) *iti çakārasya chatve kṛte takāraç cakāram çacachapara' ity etāvotāsi 'va siddher' iti brūmah. kim ca: parasūtre pravṛtte sati paçcāt pūrvasūtraprasaraṇam na svarasam': tatra pūrvampūrvam prathamam* (v.3) *iti niyamabhaṅgaprasaṅgāt'.*

<sup>1</sup> G. M. B. O. -nyeno 'kt-. <sup>2</sup> W. O. prani-. <sup>3</sup> G. M. prakṛtatv-. <sup>4</sup> G. M. om. <sup>5</sup> G. M. -lavom. <sup>6</sup> G. M. -ydc ca. <sup>7</sup> G. M. B. çacacha-. <sup>8</sup> G. M. siddh-. <sup>9</sup> G. M. bhavati. <sup>10</sup> G. M. nydyabh-.

जपरो जकारम् ॥ २३ ॥

23. When followed by *j*, it becomes *j*.

The cited example is *taj jayānān jayatvam* (iii.4.4): rather superfluously, a counter-example is also given: *tat pravāte* (vi.4.7<sup>2</sup>).

नकार एतेषु अकारम् ॥ २४ ॥

24. A *n*, before the same letters, becomes *ñ*.

As *eteshu* is plural, we are obliged, having recourse to that which lies nearest, to regard as implied the letters pointed out in the last two rules as requiring certain changes in those that precede them: that is to say, *ç*, *c*, *ch*, *j*. These are, in fact, the whole class of palatals, since *ñ* never occurs at the beginning of a word, nor, indeed, in any independent position, and since *jh* is found nowhere in any Vedic text. The dental *n*, then, never maintains itself before a palatal, but is assimilated to it. The other treatises teach virtually the same doctrine: see note to Ath. Pr. ii.11.

The commentator's illustrative example for *n* before *ç* (where, to complete the combination, rule 34 below has also to be applied) is *tēdī 'vāi 'nān chamayati* (iii.4.8<sup>4</sup>). As for *n* before *c*, he points out that the rule applies only to the cases where the *n* does not become *ç* by v.20, as excepted by v.21, and quotes again one of the examples given under the latter rule, *lokam āyañ catasrah* (v.2.3<sup>4</sup>). Before *ch*, he gives the phrase already quoted as counter-example under v.20, *tān chandobhir anu* (i.5.9<sup>7</sup>); and before *j*, *aparāpam ātmañ jāyate* (iii.5.7<sup>3</sup>). As general counter-example, finally, he gives *tānt subdhān* (ii.4.1<sup>1</sup>), where *n*, coming before *s*, is treated in a quite different manner.

The occurrence of *n* before *ch*, which does not once happen in the Atharvan, is found not less than nine times in the Tāittiriya-Saṁhitā. My own MS. reads every time *nch*, combining the dental nasal with the palatal aspirate. The Calcutta edition, at the only place which it contains as yet, reads *ñch*.

23. *sāmnidhyāt takāra iti labhyate: japaras takāro jakāram āpadyate. yathā<sup>1</sup>: taj----- evampara iti kim: tat-----*

<sup>1</sup> G. M. om.

24. *eteshu iti bahuvacananirdeṣāt<sup>1</sup> pratyāsannam evā 'napekshya' sātradvayastheshu paranimitteshu sampratyayaḥ<sup>2</sup>: tasmād eteshu iti: ṣacachajeshu<sup>3</sup> parata<sup>4</sup> ity arthaḥ: nakāro ñakāram āpadyate. yathā<sup>5</sup>: te-----: ṣatvāpattādu nishiddho<sup>6</sup> yo nakārah so 'tra caparatvena vishayīkriyate. lok-----: tāñ-----: apa----- evampara iti kim: tānt-----*

<sup>1</sup> W. -rdīç. <sup>2</sup> G. M. 'navek. <sup>3</sup> G. M. praty. <sup>4</sup> W. O. -chabhujeshu. <sup>5</sup> W. para; G. M. pareshu. <sup>6</sup> G. M. om. <sup>7</sup> G. M. B. O. put after yo.

The combination of final *n* with initial *ç*, producing, according to all the phonetic text-books (with trifling exceptions: see note to Ath. Pr. ii.17), *nçh*, is decidedly of more common occurrence. But here, too, my own MS. reads, with but a single exception among the cases which I have noted, *nçh*: the Calcutta text is inconsistent with itself, now giving *n̄* (as at ii.2.12<sup>3</sup>), now *n* (as at i.3.9<sup>1</sup>).

Final *n* is found yet more frequently before initial *j*, or some scores of times in all. As regards its method of writing the combination, my manuscript is about equally divided between *n̄j* and *n̄j*. The Calcutta text is equally wavering; and there is no approach to consistency between the two authorities, or to recognizable principle in either: in both alike, the variation seems wholly accidental and arbitrary.

Such being the case, I think it clear that a careful editor of the *Tāittirīya-Saṁhitā* ought to disregard, as of no authority or consequence, the variations, or the unanimity, of his manuscripts upon all these points, and to adopt uniformly the reading prescribed by the *Prātiśākhya* (either *n̄* or *n̄*), wherever a final *n* comes to stand before a palatal mute.

### लपरो लकारम् ॥ २५ ॥

25. Both *t* and *n*, when followed by *l*, become *l*.

The dual *laparāu* indicates that the *t* and *n*, already treated of, are the letters aimed at in this rule, says the commentator. He cites as examples *yal lohitaṁ parāpatat* (ii.1.7<sup>2</sup>: G. M. omit the last word), and *trīṇ lokān ud ājayat* (i.7.11<sup>1</sup>: only G. M. have *ud ājayat*). The combination of *n* and *l* is finished by the next rule, and will be further remarked upon in the note thereto.

### नकारो ऽनुनासिकम् ॥ २६ ॥

26. The *n* becomes nasalized *l*.

As the nasal quality of *n* itself is already established by rule ii.30, explains the commentator, it could not properly be defined here again as nasal. Hence the *anunāsikam* of the present precept must be understood as qualifying the *l* of like position into which the *n* is converted: this *l* is to be a nasal *l*. No additional example is given, the combination having been illustrated under the preceding rule.

There are in the *Tāittirīya-Saṁhitā* over a hundred cases of the meeting of final *n* with initial *l*, and in fully two-thirds of them

25. *dvivacanasāmarthyād' grhītau prakṛtāu' takāranakārāu lakāram āpadyete' laparāu. yathā': yal..... trīṇ..... lah' paro yābhyān tāu laparāu.*

<sup>1</sup> G. M. -*nya*. <sup>2</sup> G. M. om. <sup>3</sup> MSS. -*yate*. <sup>4</sup> G. M. om. <sup>5</sup> G. M. *lakārah*.



my MS. reads *nl* simply, without attempting any accommodation of the two sounds to one another. In the remaining cases, it treats the *n* in the same way as it would treat a *m*, substituting for it the ordinary *anusvāra*-dot over the preceding *akṣhara*. The Calcutta text varies between *nl* and *ñl*. Here, as in the cases treated above, there seems to be every reason why an editor should follow one consistent method, as the irregularities of the manuscripts have no ground but accident—and, not less certainly, the method prescribed by the Prātiśākhya is the one better entitled to be followed. As to the way in which the nasal *l* shall be represented, there may be some question. As I have already mentioned (note to ii.30), I cannot think that the designation of the Calcutta edition is at all to be commended, since it properly implies the insertion of an *anusvāra* between the preceding vowel and a doubled *l*, and thus quite distorts the character of the combination—except as this is viewed by Ātreya, as noted in a later rule (v.31). The method followed in my MS., on the other hand, is theoretically unobjectionable, since there is no phonetic difference recognized, or to be recognized, by phonetic theory between the combination of *n* and *l* and that of *m* and *l*: it has only the practical inconvenience of not distinguishing to the eye these two combinations—and this is of very small account, since there can be few if any cases where the least ambiguity would result. If the nasal *l* is to be written separately, it should properly have the *virāma* beneath and the sign of nasality over it. That is to say, one ought always to print either अस्मिँल्लोके or अस्मिं लोके, not अस्मिँल्लोके.

In romanized text, as the assimilated *m* is represented by *m̐*, so, by an analogous method and for the sake of convenient distinction, the assimilated *n* may be very suitably represented by *n̐*; and this is the sign with which I have chosen to write it, both before *l* and before the palatals.

All the Prātiśākhyas (see note to Ath. Pr. ii.35) agree in converting both *n* and *m* before *l* into a nasal *l*.

मकार स्पर्शपरस्तस्य सस्थानमनुनासिकम् ॥ २७ ॥

27. A *m*, when followed by a mute, becomes a nasal of like position with it.

The commentator's examples are *yam̐ kām̐yeta* (i.6.10<sup>4</sup> et al.), *gam̐ ca me* (iv.7.3<sup>1</sup>), *tam̐ te duṣṣakṣhāḥ* (iii.2.10<sup>2</sup>), and *tam̐ prat-*

26. *anusvārottamā' anundāsikāḥ* (ii.30) *iti nakārasya' nundāsikatve siddhe 'punar atrā 'pi tatkāthanam anupapannam: tasmā' atra lakṣaṇayā nakāro nāma tatsthāno lakāra' ity arthaḥ: asāv 'anundāsikam bhajate'. pūrvoktam evo 'dāharaṇam.*

<sup>1</sup> W. *nam̐ anundāvāḥ*. <sup>2</sup> G. M. *ins. 'pi*. <sup>3</sup> G. M. *nak-*. <sup>4</sup> G. M. *ins. lakāro*. <sup>5</sup> G. M. *bhajeta*.

*nathā* (i.4.9). Of *m* before a lingual he is able to give no example, as such a concurrence is not to be found in the *Sanhitā*.

अन्तस्थाप्श्च सवर्णमनुनासिकम् ॥ २८ ॥

28. Followed by a semivowel, it becomes a nasal of like quality with it.

From the class of semi-vowels is excepted *r*, by the next rule. Examples are given for the others, as follows: *sanhyattā dān* (i.5.1<sup>1</sup> et al.), *svargam lokam* (i.5.4<sup>2</sup> et al.), *saṁvatsarah* (i.5.1<sup>3</sup> et al.: the *pada*-text, like that of the Atharvan, reads *sam-vat-sarah*, while that of the Rik leaves the word undivided). No attempt is made in the manuscripts or the printed text of the *Sanhitā* to give a special representation to these nasal semi-vowels standing for an assimilated *m*: it is left to be understood that the sign of nasality over the preceding *akshara* stands for a nasal letter of like quality with the following consonant in the case of the semi-vowels, just as in that of the mutes, provided for by the preceding rule. Nor are the manuscripts of the *Prātiçākhyā* and its commentary any more particular—saving that G. M. usually write, instead of *my*, the combination *yy*, without any sign of the nasality of the first *y*.

Only the *Ath. Pr.* disagrees with our treatise in its treatment of *m* before the semi-vowels, acknowledging no nasal *y* or *v*, but a *l* alone (see note to *Ath. Pr.* ii.35).

The commentator explains the word *anunāsika*, 'nasal,' in the rule, by *anunāsikadharmaviçishṭa*, 'distinguished by nasal quality,' but afterward raises a difficulty over it, in terms which imply that he regards it as a noun, 'a nasal,' asking, how we are to understand it here as equivalent to *sānunāsika*, 'combined with nasality.' As it is, in fact, originally and properly an adjective, signifying 'possessed of nasal quality,' and is constant-

27. *sparçaparo makāras tasya sparçasya sasthānam anunāsikam' bhajate. yathā: yam-----: çam-----: tam-----: tam----- samānam sthānam yasyā 'sdu sasthānah: tam': sparçah paro yasmād asdu sparçaparah.*

<sup>1</sup> W. om. <sup>2</sup> G. M. om. <sup>3</sup> B. G. M. om.

28. *cakāro makāram anvādiçati: antasthāparo makāras tasyā antasthāyāḥ savarnam sadṛçam anunāsikam' anunāsikadharmaviçishṭam bhajate. yathā: sam-----: suv-----: sam----- nanv anunāsikam ity anena sānunāsikam' katham labhyate'. ucyate: 'nitardm parihārah': yato dharmavācakah çabdo dharmīnam' apī kathayati: ' çuklah paṭo nilam utpalam ity ādivat'.*

<sup>1</sup> B. O. om. <sup>2</sup> W. om.; O. *ity anena sānunāsikam' katham upa'ambhāmahe*; G. M. *sakālam upāmbhāmahe yathā*. <sup>3</sup> O. om. <sup>4</sup> W. *dharmēja*. <sup>5</sup> W. *avika*; O. *avi*. <sup>6</sup> G. M. *ins. yathā*. <sup>7</sup> G. M. *adi*.

ly so used and applied in the *Prāṭiśākhya*, the difficulty is worse than hair-splitting; it is a downright perversion. The answer by which it is met is a quibble worthy of being matched with it: "because a word expressing a quality also designates the object possessing that quality; as, for example, when we say 'a white cloth,' 'a blue lotus.'" As if the words "white" and "blue" strictly applied to the color alone, and did not just as properly mean 'of white color,' 'of blue color!'

न रेफपरः ॥ २९ ॥

29. But not when followed by *r*.

*R* being also a semi-vowel, *m* would be converted into a corresponding nasal before it by the previous rule, but for this special exception. The instances given of the treatment of *m* before *r* are *pra samrājam prathamam adhvarāṇām* (i.8.12<sup>3</sup>: G. M. have only the first two words), and *sāmraṇyāya sukratuh* (i.8.16<sup>1</sup>). They are particularly ill-selected, as neither case comes under the action of the preceding rule; they fall, rather, under xiii.4, and are, in fact, the two passages there given as examples of the peculiar treatment of *sam* before *rāj*. We ought to have, instead, such passages as *pratyushtaṇ rakshaḥ* (i.1.2<sup>1</sup>), *vi vayan ruhema* (i.1.2<sup>2</sup>)—which, of course, are of exceedingly frequent occurrence in the *Sanhitā*.

The omission of *m* before *r*, and the nasalization of the preceding vowel, or the insertion of *anusvāra* after the latter, are taught below, in rules xiii.2, xv.1–3. The written and printed texts are consistent in their recognition of the mode of combination thus prescribed, always setting the proper *anusvāra* sign before *r*, while before *y*, *l*, *v* they write the assimilated *m* just as before the mutes.

यवकारपरश्चैषामाचार्याणाम् ॥ ३० ॥

30. Nor, according to some teachers, when followed by *y* or *v*.

The authorities referred to, of course, would leave the *m* to be treated before these letters as before *r*, and would acknowledge no

29. *antasthātōād rephaparasyā*<sup>1</sup> 'pi *makārasya tatsavarṇānūnāsikaprāptir*<sup>2</sup> *anena nishidhyate: na khakṣ rephaparo*<sup>3</sup> *makārah pārvoṅktaṁ bhajate. yathā*<sup>4</sup>: *pra-----: sām----- rephah paro yasmād asṭu rephaparah*.

<sup>1</sup> G. M. *rephasya tatp*. <sup>2</sup> G. M. *-kāpattih prāptā*. <sup>3</sup> G. M. *-pakāro*. <sup>4</sup> G. M. *om*.

30. *cakāro nishedhānvādeṣakah*<sup>1</sup>: *prakrto*<sup>2</sup> *makāra ekeśhām ādāryāṇām pakṣhe yakāraparo vā*<sup>3</sup> *vakāraparo*<sup>4</sup> *vā na savarṇam anunāsikam bhajate. yathā*<sup>5</sup>: *sam- : sam-*.

<sup>1</sup> G. M. *-ākārshakah*. <sup>2</sup> W. B. *prāk*. <sup>3</sup> B. O. *om*. <sup>4</sup> B. *om*. <sup>5</sup> G. M. *om*.

nasal semi-vowel save *l*. Their opinion is again quoted in connection with the rule respecting the actual treatment of *m* before *r* (xiii.3), and the commentator there calls attention to the fact that the "some teachers" spoken of are the same with those here noticed: who they are, he does not attempt to tell us. The view held by them is the same with that taken by the Atharva Prātiçākhyā, as pointed out above (see Ath. Pr. ii.35, and the note upon it); but, until we know much more than we do at present of the history and mutual relations of these phonetic treatises, it would be highly venturesome to conclude that the authors of this Prātiçākhyā had here in mind the other one and its authors.

I find it difficult to discover any good phonetic reason why the assimilation of *m* should not yield a like result before all the semi-vowels, and why, if we are to admit an *anusvāra* at all, it would not find a particularly appropriate place as representing the sound into which *m* might naturally pass before *y*, *r*, *l*, and *v*.

As examples, are repeated *samvatsarah* and *samyattāh* (see under rule 28, above).

### उत्तमलभावात्पूर्वे ञ्नुनासिक इत्यात्रेयः ॥ ३१ ॥

31. Âtreya holds that, when a nasal mute becomes *l*, the previous vowel is nasalized.

As has been pointed out above, Âtreya's view of the combination is the one represented accurately by the mode of writing adopted in the Calcutta edition. It is not elsewhere supported in the Prātiçākhyas. Its quotation here seems a little unprepared, or the expression of it given in the rule imperfect, as we have been directed to convert *m* and *n*, not into *l*, but into a nasal *l*. One might think, too, that it would be in better place at the beginning of chapter xv., where certain other differences of opinion on kindred points are rehearsed.

The commentator gives Âtreya the title of *muni*, 'sage,' instead of *ācārya*, 'teacher.'

To illustrate the sage's style of making the combination, he cites *trīṇi lokān* (i.7.11<sup>1</sup>) and *suvargaṇi lokam* (i.5.4<sup>2</sup> et al.); but not one of the manuscripts of the commentary takes the pains to write the extracts as they should be written, to serve their purpose as illustrations. Finally, he adds the caution that "this rule and the preceding are not approved."

### उपूर्वः ककारः सषकारपरः ॥ ३२ ॥

31. *uttamasya nakārasya makārasya<sup>1</sup> vā labhāvāl lakārāpattēh pārvasvaro 'mundaiko bhavati 'ty ātreya nāma munir manyate. yathā': trīṇ----- suv----- uttamayor labhāva uttamalabdhāvā': tusmāi.*

*sātradvayam etad anisṭam.*

<sup>1</sup> G. M. put before *nak*. <sup>2</sup> G. M. om. <sup>3</sup> G. M. om.

32. After *ś* is inserted a *k* before *s* and *śh*.

The commentator's examples are *pratyāñk somo atidrutah* (i.8.21: but G. M. have instead *sadrñk samāndih*, ii.2.8<sup>6</sup>), and *pratyāñk śhadaho bhavati* (vii.4.2<sup>8</sup>: O. G. M. omit *bhavati*). As counter-examples, showing that the insertion is made only under the circumstances specified, he gives *pratyāñ hotāram* (vi.3.1<sup>5</sup>), and *tat savituh* (i.5.6<sup>4</sup> et al.) and *tat śhodagī* (vi.6.11<sup>1</sup>).

The combinations here treated of are not otherwise than rare in any Vedic text. In the Tāittiriya-Saṁhitā I have found no other instance of the meeting of *ś* and *śh* than the one quoted; of *ś* before *s*, besides the two here given, occur two others, at vi.3.1<sup>6</sup> and iv.4.4<sup>7-8</sup>; but, in the latter passage, the division of the section into half-centuries falls between the two letters, as the text is at present written, and prevents the exhibition of the *sandhi*. Neither the Calcutta edition (so far as yet printed) nor my manuscript makes in any of these passages the insertion required by the Prātiśākhya: and it may properly enough be considered a question whether the latter's authority ought to be followed in a matter of this character, any more than in regard to the duplications which form the subject of chapter xiv. Nevertheless, considering the phonetic reasonableness of this particular insertion, and its close analogy with that of *t* between *n* and *s* (see the next rule), I should myself decidedly incline to write *śk s* and *śk śh*. The manuscripts of the commentary, it should be remarked, try to follow the directions of the rule, W. B. O. reading *śks*, and W. O. *śkśh* (with the *k* and *śh* united in the usual sign for *kśh*); while G. M. even yield to the requirement of xiv.12, and give us *śkhs* and *śkśh*. This last is a refinement which no one, probably, would care to see introduced into our printed texts.

As is shown in detail in the note to Ath. Pr. ii.9, the teachings of the Ath. Pr. and Vāj. Pr. are virtually in agreement with those of our own treatise as regards the insertions prescribed in this rule and the next, while the Rik Pr. merely mentions them as enjoined by some authorities.

टनकारपूर्वश्च तकारः ॥ ३३ ॥

33. After *t* or *n* is inserted a *t*.

The examples given for these combinations are *vashatt svāhā* (vii.3.12 nine times), and *vidvānt somena yajate* (iii.2.2<sup>3</sup>); and, in order not to be without an illustration for the collision of *t* with *śh*, one is dragged in from the *jaṭā*-text: *anūyājāu śhatt śhaḍ anūyājāu anūyājāu śhat* (vi.6.3<sup>3</sup>): to which G. M. even add, from the

32. *śakāraparāḥ śhakāraparo vā kakāra āgamo bhavati śapārvaḥ yathā: praty-----: praty-----: evampara iti kim: praty-----: evampārva iti kim: tat-----: tat-----.*

<sup>1</sup> G. M. ins. *vd*.

same source, *tānt subdhānt subdhāns tāns tānt subdhān* (ii.4.1<sup>1</sup>). Counter-examples are *shaḍ vā ṛtavaḥ* (iii.4.8<sup>6</sup>), and *tān rudrā abruvan* (v.5.2<sup>6</sup>).

The final lingual *t* occurs before *s*, according to my notes upon the text, in ten other passages (iii.2.8<sup>1</sup> eight times: iv.4.8<sup>1</sup>; 6.1<sup>4</sup>: v.4.3<sup>4</sup>, 4<sup>2</sup>; 5.2<sup>6</sup>: vi.2.3<sup>4</sup>; 6.3<sup>3</sup>: vii.1.5<sup>1</sup>; 4.10<sup>2</sup>); and my MS. does not once employ the intermediate *t*. The manuscripts of our commentary, however, all introduce it; and this time B. abets G. M. in converting it into *th*, by rule xiv.12. The combination is without doubt a very troublesome one, in the demand it makes upon the tip of the tongue: but whether the transition is helped by the intrusion of a *t* is a much more serious question—and one to exercise and gratify the subtlety of a Hindu phonetist. The Ath. Pr. also requires *tis* (ii.8), but the Rik Pr. (iv.6) only notices the mode of *sandhi* as enjoined by certain teachers.

It is indeed true that the strict letter of the rule requires a *t* to be inserted between a *t* and *sh*, as illustrated by the commentator from the *jaṭā*-text. But it would be wholly preposterous to suppose that the authors of the Prātiçākhyā intended to teach any such insertion—which would convert the consonant combination from one wholly natural and easy to one in a high degree harsh and difficult, if not absolutely impossible. They evidently relied on the non-occurrence of *sh* after *t* anywhere in the Sanhitā for the annulling of that part of the rule's prescription—either having no regard to a *jaṭā*-text, or overlooking the fact that in it the two letters would come in contact.

Twice in the Tāittirīya text we have a final *t* before an initial *sh* (at v.5.2<sup>6</sup>: vii.5.6<sup>3</sup>). Although their collision might seem to call for mediation in somewhat the same manner as that of *t* and *s*, the Prātiçākhyā makes no special provision for it, and the manuscript text simply combines the two letters.

The meeting of final *n* with initial *s*, the other case contemplated by the rule, is very frequent (there are sixty instances in the first two *kāṇḍas*: I have not collected them through the whole text). Neither the printed text nor my manuscript is absolutely faithful in inserting the prescribed *t*; yet I have found but six cases in the whole Sanhitā in which the latter omits it; and out of the seven passages in *kāṇḍas* i. and ii. where the former leaves it out, my manuscript confirms the omission in only one. As the requirement of the Prātiçākhyā receives so much support from the usage of the scribes, and also accords with the prescriptions of the Ath. Pr. (ii.9) and Vāj. Pr. (iv.14), there can be no question that it ought to be followed by an editor of the Tāittirīya Veda.

33. *cakārah sashakārāv anvādiçati: takārapārvo vā' nakārapārvo vā takāra āgamo bhavati sashakāraparah. vash-----: vid-----: ana-----: tānt----- evampara iti kim: shaḍ-----: tān-----.*

<sup>1</sup> B. om.

## स्पर्शपूर्वः शकारश्चकारम् ॥ ३४ ॥

34. A *ç* preceded by a mute becomes *ch*.

The commentator gives only an example of a *ç* converted into *ch* after *t*, the *t* at the same time becoming *c* by rule 22, above: *çarac chrâutri* (iv.3.2<sup>2</sup>). He adds a counter-example, *âçuḥ çigānah* (iv.6.4<sup>1</sup>). The occurrence of any other final mute than *t* and *n* (for which an example is given above, under rule 24) before initial *ç* is very rare (excepting *m*, for which see the following rule); and it is properly only after a dental, or after a dental or lingual, that the conversion here prescribed has good phonetic ground—namely, in the coalescence of a *t*-sound and a *sh*-sound into the compound sound of our *ch* in *church* (see note to Ath. Pr. ii.17). There is one case of a preceding *t* (i.3.14<sup>6</sup>), where my MS. reads, as the Prātiṣākhya directs, *t ch*, while the Calcutta text has *t ç*. A single case of preceding *p* is treated of below, in rule 36.

## न मकारपूर्वः ॥ ३५ ॥

35. But not when preceded by *m*.

By this rule, says the commentator, is annulled the conversion of *ç* to *ch* after *m*, which would otherwise be in order (according to the preceding rule), since *m* is a mute. He instances *sañcitam me* (iv.1.10<sup>3</sup> and v.1.10<sup>2</sup>) and *sañgravā ha* (i.7.2<sup>1</sup>). Being thus specially exempted from the operation of the foregoing rule, this combination, of course, falls under xiii.2 and xv.1-3, and the *m*, as before other spirants, becomes *anusvāra*. An objection is raised against the pertinence of the present precept, on the ground that xiii.2 directs the omission of *m* before a spirant, and that hence there could arise no occasion for any such conversion of *ç* into *ch* as is here contemplated and guarded against. The reply, however, is a very easy one; that, by rule 3 of this chapter, the requirement of the conversion into *ch*, as it is stated earlier, would have to be applied first, and that the result of so doing would be to pro-

34. *çakāraç çakāram āpadyate sparçapūrvah<sup>1</sup>. yathā: çarac..... evampūrva iti kim: âçuḥ..... sparçah.pūrvō yas-mād asdu sparçapūrvah.*

<sup>1</sup> G. M. puts first. <sup>2</sup> W. G. M. om.

35. *makārapūrvah çakāraç çakāram nā "padyate. yathā: sañ-----: sañ----- sparçatvān makārasya 'tatpūrve' çakāre' prāptam chatvam<sup>4</sup> anena nishidhyate. nanv etad anupapannam: 'atha makāralopah<sup>5</sup> (xiii.1): rephoshmaparah<sup>6</sup> (xiii.2) iti makārasya lopavidhānān na<sup>7</sup> çakārasya chatvāpattinimittam<sup>8</sup> asti 'ti. māi 'vam: 'chatvāpādakam malopāpādakāt pūrvam: atas<sup>9</sup> tatra pūrvampūrvam prathamam<sup>10</sup> (v.3) ity nyā-*

duce, in the passage already quoted, the reading *sanichitam me brahma*; which is wrong.

पकारपूर्वश्च वाल्मीकिः ॥३६॥

36. Nor, according to Vālmīki, when preceded by *p*.

There is but a single case in the Sanhitā of *p* before *ç*, namely the one here quoted by the commentator, *anushtup çhārādī* (iv.3.2<sup>2</sup>): so my manuscript reads, according to the requirement of rule 34, above. Vālmīki thinks it would be better to read *anushtup çārādī*—and I presume we shall have little hesitation in approving his opinion.

व्यञ्जनपरः पौष्करसदिर्न पूर्वश्च जकारम् ॥३७॥

37. Nor, according to Pāushkarasādi, when followed by a consonant; and a preceding *n*, in that case, does not become *ñ*.

This translation is made in accordance with the commentator's exposition. One might be tempted to understand the last part of the rule otherwise, not regarding the continuance of the negative as implied from the other part; translating 'and a preceding *n* becomes *ñ*;' but, besides the authority of the comment against it, this would be a mere repetitious enactment of the rule already given above (v.24). The inquiry is raised, how we know that *pār-vañ*, 'the preceding letter,' means here 'a preceding *n*.' The reply is, because only *n* is liable to conversion into *ñ*, and annulment is only made of that which would, without direction to the contrary, be liable to take place.

The examples given to illustrate this peculiar view of Pāushkarasādi are *ādityān çmagrubhiñ* (v.7.12), and *pāpiyān çreyase* (i.5.7<sup>4</sup>). The edition has *pāpiyān çhreyase* in the latter passage, in accordance with the approved rules of the Prātiçākhyā; but my MS. seems to have been written by a sectary of Pāushkarasādi at this point (namely, in the margin: a line or two of the context was omitted just here by the original scribe). In the former, I

*yena chatvam eva pārvañ<sup>10</sup> kartavyaṁ syāt: tathā sati makāra sparçaḥ<sup>11</sup> tatpare<sup>12</sup> çakāre chatvam<sup>13</sup> āpanne sañ-.... iti syāt: tan mā bhūd ity etat sūtram upapannam eva.*

(<sup>1</sup>) B. om., excepting *lokavidhānān na*. (<sup>2</sup>) G. M. -*vasya*. (<sup>3</sup>) G. M. -*rasya*. (<sup>4</sup>) G. M. put before *prāptam*. (<sup>5</sup>) G. M. O. om. (<sup>6</sup>) G. M. put before *astī*. (<sup>7</sup>) G. M. -*ttatvān*. (<sup>8</sup>) G. M. *chatvāpādakasya sūtrasya malopasya ca chatvāpādakasyādi 'va sapūrvatvāt*. (<sup>9</sup>) W. B. O. om. (<sup>10</sup>) G. M. om. (<sup>11</sup>) B. -*ça*. (<sup>12</sup>) G. M. *tasye 'ti makāre* *ñākaram*. (<sup>13</sup>) B. *pare*.

38. *çakāraḥ pratishedhārthakāḥ<sup>1</sup>: vālmiker mate pakārapār-vañ<sup>2</sup> çakāraç çhakuram<sup>3</sup> nā<sup>4</sup> padyate. yathā: an-....*

<sup>1</sup> B. G. M. -*dhakarshakāḥ*. (<sup>2</sup>) G. M. *pupū-*. (<sup>3</sup>) G. M. *chatvam*.



find the reading *ādityān chmaçrubhiḥ*, which would satisfy neither side. There is one other case of the collision of *n* with *çr* (at v.6.7<sup>3</sup>), where I find read *n chr*. So also, at v.7.1<sup>3</sup> my MS. has *n chv*; and at vii.3.14, *n chy*. These are the only instances, I believe, which the text affords of the combinations contemplated by the rule.

The commentator, at the end, declares this rule and the preceding not approved, and with reason: the evident intent of the treatise is that the conversion of initial *ç* to *ch* shall take place in all the cases falling under rule 34.

प्रथमपूर्वो हकारश्चतुर्थं तस्य सस्थानं प्राक्तिकौण्डि-  
न्यगौतमपौष्करसादीनाम् ॥ ३८ ॥

38. According to Plākshi, Kāuṇḍinya, Gāutama, and Pāushkarasādi, a *h* preceded by a first mute becomes a fourth mute corresponding with the latter.

The examples of this, the approved and customary combination of an initial *h* with a final surd mute, are, as given by the commentator, *arvāg ghy enam* (vi.3.3<sup>1</sup>), *sarad dhavā açvasya* (v.3.12<sup>2</sup>: G. M. omit *açvasya*), and *tad dhiranyam* (v.4.2<sup>3</sup> and vi.1.7<sup>1</sup>). In giving the first two quotations, W. Ō. G. M. (following a vicious and indefensible mode of combination, which occasionally appears even in carefully written Vedic manuscripts, and has incautiously been admitted into some edited texts) write *ghgh* and *dhdh* instead of *ggh* and *ddh*; and in the latter of them my MS. of the Sanhitā does the same (see the note to xiv.5). As counter-examples, establishing the restrictions imposed by the rule, we have *pratyāñ hotāram* (vi.3.1<sup>5</sup>), *vāk ta ā pyāyatām* (i.3.9<sup>1</sup>), *vashat te* (ii.2.12<sup>4</sup>); and, in W., *ā tishthīpat te* (iv.6.9<sup>4</sup>), but in all the other MSS. *tat te* (i.3.9<sup>1</sup> et al.).

This is one of several instances in which the Prātiçākhyā, instead of stating first, categorically, its own doctrine, and then mentioning others at variance with this, puts forward the conflicting views of different authorities, without appearing itself to decide in favor of any one against the rest. The commentator here points out (at the end of the chapter) that the present rule presents the accepted doctrine of the treatise, the three that follow being dis-

37. *pāushkarasāder mate vyañjanaparaḥ çakara sparçapārvo 'pi chatvam nā "padyate: çakārapārvo nakāraç ca ñakāram nā "padyate. yathā': ād-----: pāp----- pūrva ity ukte nakāra iti katham labhyate. ñakārapattir asyādi 've 'ti brāmah: prasaktasyādi 'va' hī' pratishedhāt. vyañjanam asmāt param iti vyañjanaparaḥ.*

*nāti 'tat sūtradvayam iṣṭam.*

<sup>1</sup> W. om. <sup>2</sup> G. M. om. *eva*. <sup>3</sup> B. O. om. <sup>4</sup> G. M. -*dhaḥ*.

approved; but this does not satisfy us. We might, to be sure, regard ourselves as justified in assuming that the doctrine of the authors of the work is first stated, with due and respectful mention of the authorities upon whom they especially rely in maintaining it: but such an assumption does not in all cases help us out of the difficulty.

अविकृत एकेषाम् ॥ ३९ ॥

39. According to some authorities, it remains unchanged.

That is to say, the authorities here referred to would read, for example, in one of the passages already quoted (vi.3.3<sup>1</sup>), *arvāk hy enam*.

As the euphonic treatment of *h* as a sonant instead of a surd letter is one of the most perplexing anomalies of the Sanskrit phonetic system, such indications as this of the fluctuating and antagonistic views of the old Hindu phonetists respecting it, and the willingness of some of them to give it the value of a surd in making combinations, are worth a great deal to us.

चतुर्थो ज्तरे शैत्यायनादीनाम् ॥ ४० ॥

40. According to Çāityāyana and others, a fourth mute is interposed.

These respectable authorities would, if their views are not misrepresented, approve the very strange-looking and hardly defensible reading *arvākgh hy enam* (so writes W., with the utmost possible explicitness; B. reads *arvāk hya hy*; O. gives *arvāgh hy*; G. M. have *arvāghy*). The commentator tells us (one would like to know on what authority) that the "others" are Kāuhāṣputra, Bharadvāja, Old Kāuṇḍinya, and Pāuṣhkarasādi. All are mentioned elsewhere (see Index) in the text itself.

38. *plākshipabhṛtīnām mate prathamapūrvo hakāras tasya prathamasya sasthanām caturtham bhajate. yathā: arv-----: saraḍ-----: tad----- evampūrva iti kim: prat-----: hakāra iti kim: vāk-----: va-----: ā 'ti----- prathamah pūrvo yasmād asāu prathamapūrvah.*

<sup>1</sup> G. M. om.

39. *ekeshām mate prathamapūrvo hakāro 'vikṛto bhavati. yathā: arv-----*

40. *çāityāyanādīnām mate hakāraprathamayor antare madhye prathamasaṣṭhānaḥ caturthāgamo bhavati. yathā: arv-----: ādicabdena kāuhāṣputrabharadvājasthavirakaunḍinyapāuṣhkarasādayo<sup>1</sup> grhyante.*

<sup>1</sup> G. M. *apḍinyānām*, and then a lacuna to *pūjārtham* under the next rule.

## मीमांसकानां च मीमांसकानां च ॥४१॥

41. As also, according to the Mīmāṃsakas.

The especial mention, in a separate rule, of the agreement of this school with the view of Āityāyana and his abettors, is made, says the commentary, with an honorific intent.

He adds, as was above remarked, that rules 39 to 41 are disapproved.

### CHAPTER VI.

CONTENTS: 1-5, conversion of *s* and *h* into *sh*; 6-13, exceptions and counter-exceptions; 14, insertion of *s* between final *n* and initial *t*.

## अथ षकारः सकारविसर्जनीयौ ॥१॥

1. Now for the conversions of *s* and *visarjanīya* into *sh*.

An introductory heading to the rules of this chapter—excepting the last rule.

## स्वानासोदिव्यापोक्ष्यमुकमूमोप्रोत्रीमहियविपद्यवग्र- रूपूर्वः ॥२॥

2. A *s* is converted into *sh* when preceded by *svānāso divi*, *āpo hi*, *āyam u*, *kam u*, *ū*, *mo*, *pro*, *tri*, *mahi*, *dyavi*, *padi*, or a former member of a compound.

The illustrative passages, as given by the commentator, are as follows: *uta svānāso divi shantv agneḥ* (i.2.14<sup>7</sup>: only O. has *agneḥ*; B. omits both that and the preceding word): with the

41. *caḥārah pūrvoktavidhim anvādiṣati: mīmāṃsakāndm cā 'ntarāgamamataṃ sammatam. pūrvoktam evo 'dāharānam. mīmāṃsakāndm' pūjārtham prthaksūtrārambhah. nāi 'tat sūtratrayam iṣṭam.*

*iti tribhāṣhyaratne prātiṣākhyavivarāṇe  
pañcamo 'dhyāyuh.*

<sup>7</sup> G. M. omit to here.

1. *athe 'ty āyam adhikārah: sakāravisarjanīyāu shakāram āpadyete ity etad adhikṛtān veditavyam ita uttarān yad vak-shyāmah.*

counter-example *trītyasyām ito divi somo āsīt* (iii.5.7<sup>1</sup>), to show the powerlessness of *divi* to effect the change except after *svānāsah*. Then *āpo hi shthā mayobhuvah* (iv.1.5<sup>1</sup>: v.6.1<sup>4</sup>: vii.4.19<sup>4</sup>: only G. M. have the last word): the necessity of *āpo* is shown by the counter-example *na hi svah svañ hinasti* (v.1.7<sup>1</sup>). Next *ayam u shyā pra devayuh* (iii.5.11<sup>1</sup>), and *kam u shvid asya senayā* (ii.6.11<sup>2</sup>): with the counter-example *tad u soma āha* (iv.2.8<sup>1</sup>), to prove that *u* changes *s* only after *ayam* and *kam*. For *ū*, the example is *ūrdhva ū shu na ūtaye* (iv.1.4<sup>2</sup>: only G. M. have the first word): the other passages in which it exerts a like influence upon an initial *s* are i.5.11<sup>5</sup>: iii.5.10<sup>1</sup>: iv.6.5<sup>6</sup>: v.1.5<sup>3</sup>: vii.1.18<sup>2</sup>: 4.17<sup>2</sup>. For *mo*, the only passage is the one quoted, *mo shū na indra* (i.8.3). For *pro*, only *pro shv asmāi puroratham* (i.7.13<sup>6</sup>). For *trī*, only *trī shadhasthā* (ii.4.11<sup>2</sup> and iii.2.11<sup>1</sup>). For the three remaining words, also, the text affords only the single examples given by the commentator: *mahi shad dyuman namah* (iii.2.8<sup>2</sup>), *ya upa dyavi shtha* (ii.4.14<sup>6</sup>), and *padi shītām amuñcatā yajatrāh* (iv.7.15<sup>7</sup>: G. M. omit the last word). To the prescription conveyed in the last item of the rule, which seems to demand that every *s* beginning in *pada*-text the latter member of a compound should be changed to *sh*, rule 7, below, makes the very important general exception "not after a consonant, or an *a*-vowel;" it means, then, that *s* is so changed after the *i*, *u*, and *r*-vowels and the diphthongs. The commentator illustrates only one or two of the cases in which the conversion would be required: *hañsah śuciśhad vasuh* (iv.2.1<sup>5</sup>: p. *śuci-sat*: only G. M. have the first word), *ayā vishthā janayan* (i.7.12<sup>2</sup>: p. *vi-sthāh*: only G. M. have *ayā*), and *goshītām dvitīyam* (vii.4.11<sup>1</sup>).

I have collected from the Sanhitā all the words coming under the operation of this part of the rule, concerning the initial *s* of the latter member of a compound (just about a hundred in number, and some of them of quite frequent occurrence), but I do not think the list worth the trouble of giving here. So far as regards the Prātiçākhyā and its relation to them, the important point is to determine whether its rules and exceptions precisely cover them—and I have to say that I have not succeeded in discovering any want of exact adaptedness to them. There is a single participle, *anusthita*, whose unaltered *s* is unnoticed and unprovided for in the chapter, but it occurs only as final member of a compound, *vishṇvanusthitah* (ii.4.12<sup>3,4,5</sup>: p. *vishṇu-anusthitah*), and so, not being itself separated into its constituents, is exempted from the action of the present rule.

2. .... ity evampūrvo 'vagrahapūrvaḥ ca sakārah shakāram  
 āpadyate. yathā: uta....: svānāsa' iti kim: trīt....: āpo  
 ....: āpa iti kim: na....: ayam....: kam....: ayanikam  
 iti kim: tad....: ūrdh....: mo....: pro....: trī....:  
 mahi....: ya....: padi....: hañs....: ayā....: go....  
 avagrahaḥ pūrvo yasmād asāv avagrahapūrvaḥ.

<sup>1</sup> W. B. *svāna*.

## असदामासिञ्चश्च ॥ ३ ॥

### 3. Also *asadāma* and *asiñcan*.

The "also" (*ca*) in this rule implies, the commentator says, that the words mentioned are preceded by an *avagraha*, according to the final specification of the preceding rule: else such passages as *ajāyān gharmam prā 'siñcan* (v.4.3<sup>3</sup>) would fall under the prescribed action. The examples are *yena kāmēna nyashadāme 'ti* (vii.5.2<sup>1</sup>; p. *nī-asadāma*), and *mitrāvaruṇāv abhyashiñcan* (i.8.11; p. *abhi-asiñcan*). The rule is given, we are told, for the purpose of ordaining that, in the case of these two words, the conversion into *sh* after an *avagraha* takes place even notwithstanding the interposition of an *a*. Why not, then, puts in an objector, say "even when *a* interposes," without specification of the words concerned? Because, is the reply, the rule would then apply to such cases as *hr̥tvaso mayobhūn* (iv.2.11<sup>2</sup>; p. *hr̥tsu-asah*).

## उपसर्गनिष्पूर्वो ऽनुदात्ते पदे ॥ ४ ॥

### 4. Also in an unaccented *pada*, when a preposition or *nis* precedes.

This rule can apply only to unaccented verbal forms, since they alone can be technically *anudātta* throughout, having the *anudātta* sign written under every syllable. In any compound beginning with a preposition like *pāri*, for instance, having an acute on the first syllable and an enclitic *svārīta* on the second, the syllables of the other member of the compound would not have the *anudātta* accent, but the *pracaya*: such would fall under rule 2 of this chapter. The word *pada* in the rule, we are told, is intended to specify the text: "a word which is *anudātta* throughout in the *pada*-text" is what the Prātiçākhyā means—it being, in fact, impossible that any word should be so accented in *samhitā*-text.

The commentator's examples are, for prepositions, *açmann āram iti pari shiñcati* (v.4.4<sup>1</sup>), *imam vi shyāmi* (i.1.10<sup>2</sup> and iii.5.6<sup>1</sup>), *sāmraḍḍyēnā 'bhi shiñcāmi* (i.7.10<sup>3</sup> twice, and v.6.3<sup>3</sup>: but B. O. read *shiñcati*, I presume by a copyist's blunder, as I find no such phrase in the text), *yajamāne prati shthāpayanti* (vi.1.4<sup>2</sup>), and *nī shasāda dhrtavrato varuṇah* (i.8.16<sup>1</sup>: only B. O. have *varuṇah*);

3. *asadāma*: *asiñcan*: *ity etayoḥ sakārah shakāram* āpadyate. *yathā*: *yena*..... *mitr*..... *cakāro* 'vagrahapūrvatvānvādeçakah'. *anvādeçenā* 'nena' *kim*: *aj*..... *avagrahapūrvatve* 'py' *akāreṇa vyaveta ity ayam ārambhah. nanu lāghavād akāravayaveto* 'pī' *ty etāvātāi* 'vā' *lam*: *kanthoktyā kim. ucyate*: *hr̥t*..... *ity ādāu mā bhād iti*.

<sup>1</sup> G. M. *shatvam*. <sup>2</sup> W. B. and O. p.m. om. *pūrvā*. <sup>3</sup> B. O. G. M. om. <sup>4</sup> G. M. *sati*.

for *nis*, *ni shtanihi duritā* (iv.6.6<sup>1</sup>: all the manuscripts of the comment, along with my manuscript of the Sanhitā, read thus, as required by ix.1: compare the similar cases noted under rule 13, below). A number of counter-examples are given, showing the effect of absence of any one of the conditions contained in the rule: they are *sadane sida samudre* (iv.3.1), *brhataḥ carmanī syām* (iv.1.5<sup>1</sup>), *vi simataḥ surucaḥ* (iv.2.8<sup>2</sup>: G. M. omit this example), and *abhi savanā pāhi* (i.4.10,11).

The cases coming under this rule are not so numerous but that it may be worth while to report them. Of verbal forms after *adhi* I have found none; after *abhi*, I have noted *abhi shyāma* (i.4.46<sup>3</sup>), and forms of *abhi shiñcāmi* (i.7.10<sup>3</sup> et al.) and *abhi shuṇomi* (iii.1.8<sup>2</sup>); after *prati*, forms of *prati shthāpayāmi* (i.7.5<sup>2</sup> et al.), and *prati shtobhanti* (ii.2.12<sup>3</sup>); after *pari*, forms of *pari shicye* (iii.3.11<sup>1</sup> et al.), and *pari shthāt* (i.7.13<sup>3</sup>); after *vi* (besides that quoted under rule 13, below), *vi shajanti* (vi.4.7<sup>2</sup>), and forms of *vi shyāmi* (iii.4.11<sup>6</sup>); after *ni* (besides the one under rule 13), *ni shāśāda* (i.8.16<sup>1</sup> et al.), and forms of *ni shidāmi* (iii.5.11<sup>4</sup> et al.). Such cases as *ni-shādāyati* (v.3.7<sup>2</sup>), where the preposition, losing its accent before the accented verbal form, is combined with the latter in the *pada*-text, belong under rule 2, above. The same is the case with *vyātishajet* (vi.6.4<sup>2</sup> et al.), where the verb has two prepositional prefixes, and is therefore written in combination with them (*vi-ātishajet*), and with altered sibilant. But for this circumstance, we should require a separate and special treatment of the word; for *ati* is by this Prāticākhyā (i.15) excluded from the list of *upasarga*, 'prepositions,' and so could not by the present rule cause the alteration of an initial *s* of a root. *Anu* is also thus excluded, whence the passage *anu sthana* (v.6.1<sup>3</sup>) does not fall under the rule, and the retention of its dental sibilant needs no specific authorization. It is the only case, so far as I have discovered, in which the restriction of the class of prepositions to half its usual number has any bearing upon the objects of this rule.

रासःसप्तेऽग्निर्निर्विडुमीदुःपायुभिर्वेःसुमतिर्माकिरीयुरायुरा-  
भिःसध्विर्नकिस्ताकारपरो नित्यम् ॥ ५ ॥

5. Also the *visarjanīya*, when followed by *t*, of *agniḥ* preceded by *rāsaḥ* or *sapte*, and of *nih*, *viduḥ*, *midhuḥ*, *pāyubhiḥ*,

4. *sarvānūdātte pade vartamanaḥ sakdra upasargapūro nishpūro vā shatvam āpadyate. yathā: aṣm-.....: imām-.....: sām-.....: yaj-.....: ni-.....: etāny' upasargapūrvāṇi. nishpūrvam api: ni sh-..... evampūro iti kim: sad-.....: brh-.....: sarvānūdātta iti kim: vi-.....: abhi-.....: pada iti kim: kālārtham: padakāle' nūdātta ity arthaḥ.*

<sup>1</sup> G. M. etc. <sup>2</sup> G. M. -rgd. <sup>3</sup> W. -kd a.

*veh*, *sumatiḥ*, *mākiḥ*, *īyuh*, *āyuh*, *ābhiḥ*, *sadhiḥ*, and *nakiḥ*, under all circumstances.

This is, the commentator remarks, a rule establishing exceptions in advance to rule 2 of the ninth chapter, which would require in every case *s* instead of *sh*. The examples are: for *agnish*, *avidush-tarāsaḥ*: *agnish tad viçvam* (i.1.14<sup>4</sup>) and *medhyaç ca sapte*: *agnish tvā* (v.1.11<sup>1</sup>); with a counter-example, *varshishthe adhi nāke gnis te tanuvam* (i.1.8: only G. M. have the first two words), to show that *agnish* becomes *agnis* after other words than the two specified in the rule. For *nish*, *nish tapāni goshtam* (i.1.10<sup>1</sup>). For *viduh*, *vidushṭaraṇ sapema* (ii.5.12<sup>5</sup>; p. *viduh-taram*), and also, in virtue of rule i.52, *avidushṭarāsaḥ* (i.1.14<sup>4</sup>; p. *aviduh-tarāsaḥ*): *vidushṭaraḥ* occurs at ii.6.11<sup>1</sup>. For *mīdhuh*, *mīdhushṭama çivātama* (iv.5.10<sup>4</sup>; p. *mīdhuh-tama*). For *pāyubhiḥ*, *pāyubhiḥ tvāṇ çivebhiḥ* (i.4.24): with the counter-example *tasmād açvas tribhis tiṣṭhaṇs tiṣṭhati* (v.4.12<sup>1</sup>: only G. M. have the first two words), to show that the quotation of *bhiḥ* (of *pāyu-bhiḥ*) alone as *nimitta* would not have answered the purpose. For *veh*, *çoce vesh tvāṇ hi yajvā* (iv.3.13<sup>5</sup>). For *sumatiḥ*, *sumatiḥ te astu bādhasva* (i.4.45<sup>1</sup>: only G. M. have the last word): and, to justify the text in quoting *sumatiḥ* (p. *su-matiḥ*) in full, instead of *matiḥ* simply, we receive an asserted quotation from "another text," *pramatis te devānām*. For *mākiḥ*, *mākiḥ te vyathir ā dadharshīt* (i.2.14<sup>2</sup>). For *īyuh*, *īyush te ye pūrvatarām apaçyan* (i.4.33). For *āyuh*, *āyush tā āyurdā agne* (ii.5.12<sup>1</sup>: only G. M. have *agne*): we have *āyush te* again at i.3.14<sup>4</sup>. For *ābhiḥ*, *ābhish te adya gīrbhiḥ* (iv.4.47: G. M. omit the last word). For *sadhiḥ*, *apsv agne sa-*

5. *rāsaḥ*: *sapte*: 'ity etābhyām viçishṭe 'gnir ity asmin' *grahane*: *niḥ*.....<sup>1</sup>..... *nakiḥ*: *ity eteshu visarjanīyas takāraparah shakāram*<sup>4</sup> *āpadyate*<sup>5</sup>. *yathā*: *avid*.....: *medh*.....: *etābhyām viçishṭa iti kim*: *varsh*.....: *nish*.....: *vid*.....: *apy akārādi* (i.52) *iti vacandā avidushṭarāsa ity apy uddhara nam*: *mī*.....: *pāy*.....: *pāy*<sup>6</sup> *iti kim*: *tasm*.....: *çoce*.....: *sum*.....: *sv iti kim*: *pram*..... *iti çākhāntare*: *māk*.....: *īyush*.....: *āyush*.....: *ābhish*.....: *apsv*.....: *nakish*.....: *nityaçabdaḥ kimarthah*: *rkārarephavati* (vi.8): *avagrahaḥ* (v.9) *iti nishedham*<sup>7</sup> *vakshyati*: *avidur*<sup>8</sup> *ity atra visarjanīyasyā vagrahasṭhatvāt shatvam na syāt*: *tan mā bhād iti*: *kanthoktir*<sup>9</sup> *vidur ity asyādi* 'va' *na tv avidur ity asye* 'ti dāurbalyāt: *tat samrakṣhaṇārtho nityaçabdaḥ prayujyate*.

*aghoshaparas tusya sasthanam* (ix.2) *ity asya puras tād apavādo* 'yam.

(1) W. transposes, breaking *mīdhuh* in the middle. <sup>2</sup> G. M. *etasminn*. <sup>3</sup> G. M. *shatvam*. <sup>4</sup> W. O. -*yur*; G. M. -*yubhir*; B. corrupt. <sup>5</sup> G. M. *pratiishedho*. <sup>6</sup> G. M. *vid*. <sup>7</sup> G. M. *ins. api*. <sup>8</sup> G. M. *ins. shatvam*.

*dhish tava* (iv.2.3<sup>2</sup>, 11<sup>3</sup>). And for *nakih*, *nakish tam ghnanti* (ii.1.11<sup>4</sup>): *nakish tam* is found also at i.8.22<sup>4</sup>.

The final specification of the rule, *nityam*, 'under all circumstances,' is explained as intended to assure the inclusion in the rule of the word *avidushtarāsaḥ* (i.1.14<sup>4</sup>), already quoted, which would otherwise be liable to exclusion by the operation of rules 8 and 9, below. The word *viduḥ* itself, we are told, is all right, because of its specific mention in the text, but a little additional force is needed to bring in *aviduḥ* as its hanger-on. The explanation is by no means of the most satisfactory character, but I have nothing to suggest in its place. We have already once (see note to iii.8) had a case arising under i.52 treated as demanding a special handling.

अथ न ॥ ६ ॥

6. Now for exceptions.

An introductory heading, of force in the rules that follow (through rule 13).

अवर्णव्यञ्जनशकुनिपत्युतुमृत्युमलिमुबृहस्पतिपूर्वः ॥ ७ ॥

7. Excepted is a *s* preceded by an *a*-vowel, a consonant, *çakuni*, *patni*, *rtu*, *mṛtyu*, *malimlu*, or *bṛhaspati*.

The bearing of the first two items of this rule on those which precede it has been noticed under rule 2. The commentator's examples are, for a preceding *a*-vowel, *antarikshasā dhotā* (i.8.15<sup>2</sup> et al.: only G. M. have the second word) and *ā siñcasva* (i.4.19: but G. M. omit the passage), of which one falls as an exception under rule 2, the other under rule 4; and, for a preceding consonant, *ṛksāme vāi* (vi.1.3<sup>1</sup>). Then, for the words specified, we have *çakunisādena* (v.7.14), *patnisamyājñām* (ii.6.10<sup>4</sup>: G. M. read *-yājñā*, which is found twice in the same division of the same section, but not elsewhere), *rtusthās tasya* (v.7.6<sup>6</sup>: the same compound is found at v.5.8<sup>1</sup>), *mṛtyusamyuta iva* (i.5.9<sup>4</sup>: only G. M. have *iva*), *nāi*

6. *athe 'ty ayam adhikārah: ne 'ty etad' adhikṛtām veditavyam ita uttarām yad vakshyāmaḥ*<sup>2</sup>.

<sup>1</sup> G. M. om. <sup>2</sup> W. *vadayāmaḥ*.

7. *avarnapārvo vyañjanapārvaḥ ca çakunī.... bṛhaspati: ity' evampārvaḥ ca' sakārah' shakāraḥ' nā 'padyate. yathā: ant-.... avagrahapūrvatvāt 'prāptiḥ: 'ā siñ-.... upasargapūrvatvāt 'prāptiḥ: ṛk-.... çak-.... patn-.... rtu-.... mṛt-.... nāi-.... bṛh-.... 'avagrahapūrvatvād eśām prāptiḥ*.

<sup>1</sup> O. om. <sup>2</sup> G. M. om. <sup>3</sup> G. M. *shatvam*. <sup>4</sup> G. M. ins. *eśām*. <sup>5</sup> G. M. om. <sup>6</sup> G. M. om.; W. adds *sa visraṣyaḥ: avagrahapūrvatvāt prāptiḥ*.



'nam malimlusenā vinduti (vi.3.2<sup>6</sup>: only G. M. have the first two and the last words), and *brhaspatisutasya te* (i.4.27 and vi.5.8<sup>3</sup>); all of which, as the commentator points out, are cases falling under the last specification of rule 2, respecting the conversion of initial *s* of the latter member of a compound.

## ऋकाररेफवति ॥ ८ ॥

8. Also in a word containing *r̥* or *r*.

The commentator gives one example of each case, the former constituting an exception under rule 4, the latter under the last specification of rule 2: *vi prjate cāntyāi* (i.7.6<sup>7</sup>), and *tasmāt sa visarasyah* (vi.2.9<sup>4</sup>, 10<sup>7</sup>: only G. M. have *tasmāt*).

Of other words falling under this rule, I have noted *parisrutam* (i.8.21), *visarjanam* (i.1.5<sup>2</sup>), *bahusāvāri* (iii.1.11<sup>4</sup>), and *gosatram* (vii.5.1<sup>1</sup>). Compare the nearly corresponding rules of the other treatises, Rik Pr. v.11, Vāj. Pr. iii.81, Ath. Pr. ii.102, 106.

## अवग्रहः ॥ ९ ॥

9. Also in the former member of a compound.

We should expect the word *avagraha* in this rule to be put in the locative case, so as to accord in construction with the preceding rule; and I have translated it as a locative. Its being a nominative makes the commentator some trouble: he declares *avagraha* here equivalent to *avagrahastha*, 'standing in *avagraha*,' and quotes as corresponding and customary expressions "the stages cry out," "the fat one knows," where "those occupying the stages," "the soul inhabiting a fat body," are really meant.

The occasion for such a precept as this arises out of rule 4, above, which provides for the conversion into *sh* of the initial *s* of a word wholly *anuddatta*, after a preposition. It was aimed, as is there pointed out, at unaccented verbal forms. But the former members of compounds which are accented on the latter member

8. *ṛkāraṣ ca repḥaṣ ca ṛkārarephāu: tāv asmint sta ity ṛkāra-rephavat: tasmīn pade vartamānaḥ sakāraḥ shakāraṇi nā "pad-yate. yathā": vi-----: 'upasargapūrvatvāt prāptiḥ': tasm-----: 'avagrahapūrvatvāt prāptiḥ'.*

<sup>1</sup> G. M. *shatvam*. <sup>2</sup> G. M. *om*. <sup>3</sup> W. B. O. *om*. <sup>4</sup> W. *om*.

9. *avagrahasthaḥ sakāraḥ shakāraṇi nā "padyate: upasargapūrvatvāt ca": avagraha ity avagrahastho lakshyate: mañcāḥ krochanti 'ty atra 'mañcasthāḥ: 'sthūlo jānāti 'ti sthūlodehasthaḥ. udāharaṇāni: tasy-----: mukh-----.*

<sup>1</sup> G. M. *shatvam*. <sup>2</sup> W. -*va*; G. M. *visarjaniyaḥ*. <sup>3</sup> W. *sat*. <sup>4</sup> G. M. change place with *avagraha*. <sup>5</sup> B. O. *labhy-*. <sup>6</sup> G. M. *ina. yathā*. <sup>7</sup> G. M. *ina. yathā*. <sup>8</sup> B. O. *om. itī*.

would also come under the rule, as being *anudātta* throughout, and also entitled to the designation *pada*, 'word,' equally with completely independent vocables: hence the necessity of providing for their exclusion from its action. The commentator illustrates with a couple of examples: *tāsyām devā ādhi sainvāsantuh* (iii.5.1<sup>1</sup>), and *mūkham yajñā'nām abhi sainvidānē* (v.1.11<sup>2</sup>: only G. M. have the first word). W. B. O. introduce a third, between the other two, namely *abhi sām agachantē 'ti* (ii.5.3<sup>7</sup>); but, as is shown by the accentuation and division, it does not fall under either the fourth rule or this, and has evidently come in by somebody's blunder.

It is very possible that the Sanhitā contains other cases requiring the application of this rule; but if so, they have escaped my notice.

### सवस्थानम् ॥ १० ॥

10. Also in *sava* and *sthānam*.

The cited passages are *agnisavaç cityaḥ* (v.6.1<sup>5</sup>), *anusavanam purodāçān* (vi.5.11<sup>4</sup> and vii.5.6<sup>4</sup>), *savanesavane 'bhi gr̥hñāti* (vi.4.11<sup>4</sup>; 6.11<sup>3</sup>), *prasavāya sāvitraḥ* (vi.6.5<sup>2</sup>: G. M. omit the last word; and the whole example is a blunder, since there is nowhere a rule requiring the lingualization of the sibilant in *prasavāya*), and *gacha gosthānam* (i.1.9<sup>1,2</sup>).

The word *sthānam* being cited with its special case-ending, the rule would not apply to such forms as *sthānaḥ*, *sthāni*, which in fact occur in the compound *pratishthāna* (e. g. i.7.6<sup>5</sup>: ii.4.4<sup>1</sup>), with their sibilant converted to *sh*. *Siva*, however, having no case-ending, falls under rule i.22, and is employed as "part of a word, in order to the inclusion of a variety of cases," as the comment duly points out, and as his selected examples illustrate.

### न धिपूर्वे ॥ ११ ॥

11. But not when *dhi* precedes.

The examples are *adhishavanam asi* (i.1.5<sup>2</sup>: W. omits this example), *adhishavane jivā* (vi.2.11<sup>4</sup>), and *adhishthānam āram-*

10. *sava*: *sthānam*: *ity' etayoh sakārah shakāram' nā "pad-yate. save 'ti padāikadeço bahūpādānārthaḥ'. agn-----: anus-----: sav-----: pras-----: gacha-----.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. *shatvañi*. <sup>3</sup> B. *bahūnāni padānām arthah*.

11. *sava*: *sthānam*: *ity ayoh' sakāre' dhipūrve' nishedho na prasarati. yathā: adh-----: adh-----: adh-----. dhī 'ty ayam varṇaḥ' pūrvo yasmād asū dhipūrvaḥ: tasmin.*

<sup>1</sup> B. G. M. *etayoh*. <sup>2</sup> G. M. *sakārasya pūrva*. <sup>3</sup> G. M. put first. <sup>4</sup> W. om.

*bhānam* (iv.6.2<sup>4</sup>). There are no other words illustrating the rule, although *adhishavana* occurs in one or two other passages.

Considering that an appended specification constituting a rule often applies only to the last word given in the preceding rule (e. g. iv.13,16), it might well enough have seemed advisable to the authors of the *Prāticākhyā* to read here *dhipārvayoh*, in the dual, instead of *dhipārve*.

संतानेभ्यःसप्ताभिःसंमितास्तनास्तीतस्त्वशःसक्सनि-  
सनिःसनीःसमेयःसत्त्वासस्ययै ॥ १२ ॥

12. Also in *saṁtānebhyaḥ*, *saptābhiḥ*, *saṁmitām*, *stanām*, *śītam*, *spaṣaḥ*, *sak*, *sani*, *saniḥ*, *sanīḥ*, *sabheyah*, *sattvā*, and *sasyādyā*.

The examples, as quoted by the commentator, are as follows. For *saṁtānebhyaḥ*, *parisaṁtānebhyaḥ svādhā* (vii.4.21). For *saptābhiḥ*, *trisaptābhiḥ paṣukāmasya* (v.2.6<sup>2</sup>: G. M. have only the first word). For *saṁmitām*, *vedisaṁmitām minoti* (v.6.8<sup>2</sup>). For *stanām*, *dvistanām karoti* (v.1.6<sup>4</sup>). For *śītam*, *anusītam vapati* (v.2.5<sup>6</sup>). For *spaṣaḥ*, *tanūpānaḥ pratipaṣaḥ* (v.7.3<sup>1</sup>). *Sak* is declared a part of a word, implying a variety of forms; for example, *paṣcāt prçnisaktho bhavati* (ii.1.3<sup>3</sup>), *prçnisakthās trayo hāimantikāḥ* (v.6.23: G. M. omit the last word), *prçnisaktham ālabheta grāmakāmah* (ii.1.3<sup>2</sup>: G. M. O. omit the last word), and *prçnisakthāya svādhā* (vii.3.18): I have noted no other cases, and should regard *saktha* as (by i.22) the preferable form for the *grahana* in the rule. For *sani*, *tasmād etad gosani* (vii.5.2<sup>2</sup>); for *saniḥ*, *asi stanayitrusanir asi* (iv.4.6<sup>2</sup>: G. M. omit the first word); for *sanīḥ*, *vr̥sh̥tisaniḥ upa dudhāti* (v.3.1<sup>3</sup>,10<sup>1</sup>): *gosaniḥ* is found also at iii.2.5<sup>7</sup>, and *vr̥sh̥tisaniḥ* at iv.4.6<sup>2</sup>. As it would satisfy all these cases to cite *san* alone, in the character of part of a word (like *sak*, above), the commentator inquires why that was not done, and the citation of whole words avoided; and he brings up in reply *mrdhā vā esho bhishanno yasmāt samāneshv anyah çreyān uta* (ii.4.2<sup>3</sup>: all but W. stop at *-shanno*), and *nishannāya svādhā*

12. .... eteshu' sakārah shakāraṇ' nā "padyate. yathā:  
pari-----tri-----: vedi-----: dvi-----: anu-----: tan-----:  
sag iti padātikadeṣo bahūpādānārthaḥ: yathā: paṣc-----: prç-----:  
-----: prç-----: tas-----: asi-----: vr̥sh-----: 'sann  
ity' etāvadī 'va' siddhe kim akhilapadapāthena': mrdhā-----:  
nish-----: ity ādāu mā bhād iti: sus-----: abhis-----: sus-----:  
-----: 'sattvāsaṁtānebhya ity etayor upasargapūrvatvāt prāptiḥ'.  
'sarveshām' anyeshām avagrahapūrvatvāt prāptiḥ'.

<sup>1</sup> G. M. eshu. <sup>2</sup> G. M. shatvinn. <sup>3</sup> W. B. O. san ity; G. M. sani 'ty. <sup>4</sup> G. M. om. eva. <sup>5</sup> G. M. om. pada. <sup>6</sup> W. satvāsanyādyā ity aṣṣor upasargdvagrahapūrv-; B. O. saṁtānebhyaḥ svādhā: ity etayor up-. <sup>7</sup> W. om. <sup>8</sup> G. M. om.

(vii.1.19<sup>1</sup>), as examples of the alteration of *san*. *Sani* would not cover all the cases; and the treatise makes no provision for the citation of a theme ending in *i*, or any other vowel than *a*, as representative of all the forms derived from that theme. For *sa-bheyah* is quoted *susabheyo ya evam* (vii.1.8<sup>1</sup>: G. M. omit *evam*). For *sattvā*, *abhisattvā sahojāh* (iv.6.4<sup>2</sup>: all the MSS. read everywhere, in text, commentary, and Sanhitā, *satvā*). And for *sasyā-yāi*, *susasyāyāi supippalābhyah* (i.2.2<sup>3</sup>).

All these are exceptions under rule 2, being cases of compounds whose second member begins with *s*, after a vowel other than an *a*-vowel. The commentary tries (with much discordance between the different manuscripts: see the various readings below) to claim two of them as exceptions under rule 4; but there is no ground for so doing.

## न स्वरस्पर्धास्तरिमसाहस्रसारथिस्फुरत्तीस्तुब्ज्योति- रायुश्चतुःपूर्वस्तो ॥ १३ ॥

13. But not in *svara*, *spardhāh*, *starīma*, *sāhasra*, *sārathih*, *sphurantī*, *stubbh*, and in *sto* when preceded by *jyotih*, *āyuh*, or *catuh*.

Of these words, the first six constitute counter-exceptions under rule 8, which excepted words containing *r* or *r* from the conversion of their initial *s* into *sh*. The examples, as quoted by the commentator, are as follows: *amba ni shvara* (i.4.1<sup>2</sup> and vi.4.4<sup>3</sup>); *vi shpardhāh chandah* (iv.3.12<sup>3</sup>)—these two, it is noted, are cases under rule 4, of unaccented verbal forms after a preposition—*sushārīmā jushānā* (v.1.11<sup>2</sup>); *dvishāhasram cinvita* (v.6.8<sup>2</sup>: G. M. omit *cinvita*), and *trishāhasro vā asāu lokah* (v.6.8<sup>3</sup>: G. M. omit after *vāi*)—both forms are, we are made to observe, included in the citation of *sāhasra* by its theme-ending *a*, according to rule i.22: other forms do not occur in the Sanhitā, nor these elsewhere than in the two divisions quoted from—*kāmayate sushārathih* (iv.6.6<sup>2</sup>); and *vishphurantī amitrān* (iv.6.6<sup>2</sup>).

The next case is a very anomalous one, being the conversion of *s* into *sh* after *a*, contrary to the first specification of rule 7. The phrase is *sashṭup chandah* (iv.3.12<sup>2</sup>; p. *sa-stup*). Compare similar cases as noted in Ath. Pr. ii.95.

The combination of *sto* with the three words mentioned, although

13. .... *stup*: *ity eteshu sakārah*: *jyotih*: *āyuh*: *catuh*:  
*evampārvaṣ ca' sto ity atra sakāra ṛkārarephavati* (vi.8):  
*avarṇavyaṅjana* (iv.7) 'iti co 'ktam' nishedham nā "padyate:  
*kiṁ tu shatvam pratipadyate: iti pratiprasavārtho 'yam nakā-*  
*rah. yathā: amba..... vi sh..... upasargapārvaṭvād anayoḥ*  
*prāptih: sushṭ..... grahaṇasya ca' (i.22) iti vacanād akā-*  
*ragrhitam 'sāhasragrahaṇam anekārtham: yathā': dvish.....*

not quite regular, has nothing strange in it. The final *visarjanīya* of the first member of the compound is lost by ix.1, and the sibilant is treated as it would be had no *h* been present. The examples are *jyotiṣṭomaṃ prathamam* (vii.4.10<sup>1</sup>, 11<sup>1</sup>), *dyuṣṭomaṃ trīṭyam* (vii.4.11<sup>1</sup>), and *catusṭomo abhavat* (iv.3.11<sup>2</sup>): *jyotiṣṭoma* and *catusṭoma* occur in a number of other passages, which it is not worth while here to rehearse. The exception this time is to the second specification of rule 7, according to which the consonant *h* at the end of the former member of the compound would prevent the lingualization of the sibilant. Of course, according to the theory of the Prātiśākhya (by v.3), the lingualization is first performed, giving *jyotiṣṭoma* etc., and then, by ix.1, the *visarjanīya* disappears, making *jyotiṣṭoma*, as all the manuscripts, of comment and Sanhitā, constantly read.

The commentator remarks the fact that, from *starīma* on, the cases are such as fall under the last specification of the second rule of this chapter. He then adds, as counter-examples under *sto*, *yad akṣṇayāstomyāḥ* (v.3.3<sup>1</sup>), *caturāṣṭin karoti* (v.1.6<sup>4</sup>), and *jyotiṣ tv 'd asya* (ii.2.4<sup>8</sup>: but G. M. omit this example).

There are a few other words which we might expect to see included among those forming the subject of this rule. Such is *barhiṣad* (iv.6.1<sup>4</sup> et al.), i. e. *barhiṣad*: but the Rik and Atharvan *pada*-texts adopt the omission of the final *h* as part of their own reading, and the Tāittirīya (p. *barhiṣad*) does the same, so that the irregularity of the word lies outside the Prātiśākhya. Such, again, are *dushtara* (iv.4.12<sup>2</sup>) and *dushtaritu* (iv.4.12<sup>1</sup>), provided that, as seems to me probable (compare note to Ath. Pr. ii.85), they are regarded as compounds of *duh* with *stara* and *staritu*. But these words are written by the *pada*-texts of the other Vedas *du-stara* and *dustaritu*, and the *pada*-text of the Tāittirīya-Sanhitā reads *dushtara* and *dushtaritu*, so that there is no reason for their peculiar phonetic form being noticed by the Prātiśākhya. Once more, *trishṣamṛddhatvāya* (ii.4.11<sup>5</sup>) would call for inclusion here, but that the addition of the suffix *tva* at its end annuls the separation which would otherwise be made of the first element of the compound, *triḥ*, and the word stands in *pada*-text *trishṣamṛddhatvāya*, and so does not require alteration in *sanhitā*.

तर्ह्यस्तस्मिंलोकान्विद्वांस्तांस्त्रीन्युष्मानूर्ध्वानम्बका-  
नूतूनश्मन्कृण्वन्त्यितूननान्कपालांस्तिष्ठन्नाद्युदात्तेनेमि-

*trish*-----: *kām*-----: *vish*-----: *sash*-----: *jyot*-----: *dy*-----:  
-----: *cat*-----: *starimādīnām eshām avagrahapūrvatvāt prāptiḥ*:  
*jyotirādīpūrvatvena kim*: *yad*-----: *sto iti kim*: *cat*-----: *jyot*-----:  
-----

<sup>1</sup> G. M. om.    <sup>2</sup> G. M. *ity adī*.    <sup>3</sup> W. B. om.    <sup>4</sup> W. B. O. om.    ,

देवात्सवनेपशूस्तकारपरः सकारं प्राकृतो नित्ये प्रा-  
कृतो नित्ये ॥१४॥

14. In *tarhān*, *tasmin*, *lokān*, *vidvān*, *tān*, *trīn*, *yushmān*, *ūrdhvān*, *ambakān*, *ṛtān*, *aṣman*, *kṛṇvan*, *pitṛn*, *anān*, *kapālān*, *tishṭhan* when accented on the first syllable, *nemir devān*, and *savane paṣṭūn*, an original *n*, followed by a *t*, becomes *s*, when the *t* is a constant one.

There seems to be no particular reason why this rule is introduced here, instead of anywhere else in the work, as it has no relation with the rest of the contents of the chapter. It is a complete rehearsal of the cases in which the old *s*, with which most Sanskrit words in *n* originally ended, is retained under the protection of a following initial *t*. The combination, of course, is historically identical with that of *n c* into *ñc*, treated of in the preceding chapter (v.20: see the note upon that rule). The "conversion" of *n* into *s*, as the treatise chooses to state the case, involves, by xv.1-3, the prefixion of *anusvāru* to the sibilant.

The examples quoted by the commentator are as follows. For *tarhān*, *ṣatatarhāṇs trīṇhanti* (i.5.7<sup>6</sup> and v.4.7<sup>4</sup>). For *tasmin*, *tasmiṇs tvā dadhāmi* (i.6.5<sup>1</sup>; 7.5<sup>1</sup>). For *lokān*, *imān eva lokāṇs tīrtvā* (iii.5.4<sup>3</sup>): there is another case of *lokāṇs* at ii.3.6<sup>1</sup>. For *vidvān*, *ya evaṁ vidvāṇs traidhātaviyena yajate* (ii.4.11<sup>4</sup>: G. M. stop with *-yena*: the Tāittirīya-Saṁhitā has *paṣukāmo* before *yajate*, which W. B. O. have doubtless dropped out by an oversight). For *tān*, *kaksheshv aghāyavas tāṇs te dadhāmi jumbhayoh* (iv.1.10<sup>3</sup>: only G. M. have the first two words, and they omit the last one): *tāṇs* is also found at ii.4.11<sup>4</sup>: iii.1.9<sup>5</sup>: iv.1.10<sup>2</sup> twice: vi.3.1<sup>4</sup> twice; 4.10<sup>3,4</sup>. For *trīn*, *trīṇs trcān anu* (ii.5.10<sup>1</sup>). For *yushmān*, *yushmāṇs te 'nu* (iii.2.5<sup>6</sup>): we find *yushmāṇs* again at vii.1.5<sup>2</sup>. For *ūrdhvān*, *yān ūrdhvāṇs tān upabdimataḥ* (iii.1.9<sup>1</sup>: only G. M. have the first word). For *ambakān*, *tryambakāṇs trītyasava-nam akurvata* (iii.2.2<sup>3</sup>: G. M. omit the last word). For *ṛtān*, *ṛtāṇs tanvate kavayah prajānatih* (iv.3.11<sup>3</sup>: G. M. omit after *tanvate*). For *aṣman*, *aṣmāṇs te kshut* (iv.6.1<sup>1</sup> and v.4.4<sup>1</sup>). For *kṛṇvan*, *punaḥ kṛṇvaṇs tvā pitarān yuvānam* (iv.7.13<sup>5</sup>: only W. has the last word). For *pitṛn*, *oja iti pitṛṇs tantur iti* (v.3.6<sup>1</sup>:

14. .... ādyudātte tishṭhangrahaṇe ..... eshu' grahaṇeshu  
prākṛto nakārah padasamaye<sup>3</sup> vartamānas takāraparah sakāram  
āpadyate. yathā: ṣat-....: tasm-....: imān-....: ya-....:  
kaksh-....: trīṇs-....: yush-....: yān-....: tryam-....: ṛt-  
....: aṣm-....: punaḥ-....: oja-....: prān-....: api vikṛ-  
tam (i.51) iti vacanād etad bhavati: dvād-....: tribh-....:  
ādyudātta iti kim: na-....: apy akārādi (i.52) iti prāptih:  
nem-....: nemir iti kim: jāt-....: mād-....: savana iti kim:

only G. M. have the first two words). For *anān*, *prānāṅs tasyā* 'ntar yanti (vii.1.3<sup>1</sup>; p. *pra-anān*): here rule i.51 is invoked to show that the lingualized *n* does not render the citation inoperative. For *kapālān*, *dvādaśakapālāṅs trītyasavane* (vii.5.6<sup>4</sup>). For *tishthan*, *tribhis tishthaṅs tishthati* (v.4.12<sup>1</sup>): as counter-example, proving the necessity of the requirement as to accent, we have *na praty atishthan tā vasuko 'si* (v.3.6<sup>3</sup>: G. M. omit *na*), which would fall under the operation of the present rule by i.52. For *nemir devān*, *nemir devāṅs tram paribhūr asi* (ii.5.9<sup>3</sup>: G. M. omit *asi*); with the counter-example *jātavedo vapuyā gacha devān tvaṅ hi* (iii.1.4<sup>4</sup>: G. M. omit the first word), to show that *devān* is so treated only after *nemih*. For *savane paśūn*, *mādhyandine savane paśūṅs trītyasavane* (iii.2.9<sup>2</sup>: G. M. omit the first word); with the counter-example *prajāṁ paśūn tend 'rardhata* (vii.4.3<sup>2</sup>), to prove the need of *savane* in the rule. Then, as general counter-example, to bring out the fact that *n* is thus converted into *s* only before *t*, we have *tasmīn prajāpatir vāyuh* (vii.1.5<sup>1</sup>): G. M. add also *lokān dravināvatah* (v.3.11<sup>2</sup>). And finally, the commentator proceeds to explain and illustrate the limitations "an original (*prākṛta*) *n*" and "a constant (*nitya*) *t*," given in the rule. An original *n* is one which is not the product of euphonic processes, but is read in the *pada*-text: in *tām tena śamayati* (v.7.3<sup>3</sup>), then, where the *m* represents a *n*, produced by the assimilation of *m* to the following *t* (by v.27), the rule has no force. A constant *t*, in like manner, is one which is found in all forms of the text, and not in *saṁhitā* alone: hence, in *vidānt somena yajate* (iii.2.2<sup>3</sup>), the *t* which is introduced (by v.33) between *n* and *s* does not cause the conversion of the *n* into *s*. The *t* in this case, to be sure, is (by xiv.12) to be turned into *th* (and is so written in the citation by W. G. M.); but, as the rules of the treatise (by v.3) have to be applied in their order, the danger of misapprehension upon the point in question requires to be guarded against: for a *t* inserted by authority of the fifth chapter might assibilate a nasal according to the sixth, before it was itself turned into an innocuous *th* by the fourteenth.

The cases in which the insertion of *s* between *n* and *t* is made in the Tāittirīya-Saṁhitā are thus seen to number only thirty-one. On the other hand, the cases of the collision of *n* and *t* without interposition of *s* are very numerous: I have noted about two hundred

*praj-..... takārapara iti 'kim: tasmīn-..... lokān-..... prākṛta iti kim: tām-..... vādikṛto' 'yam nakāro ' makāra sparśaparakh* (v.27) *iti prāptatṛd: nitye takāra' iti kim: vidē-..... anityo 'yam nakāro yatah padasamaye nā 'sti. takārah paro yasmād ashu tathoktah'.*

*iti tribhāṣhyaratne pritiṣāḥhyavarane  
śaśkṛto 'dhyāyāh.*

<sup>1</sup> B. O. atechu. <sup>2</sup> G. M. nitye pada. <sup>3</sup> B. om. <sup>4</sup> G. M. opvākyā. <sup>5</sup> G. M. ina. yatah padasamaye nā 'sti. <sup>6</sup> G. M. om. <sup>7</sup> G. M. takāraparakh.

and eighty, and presume that I may have overlooked here and there others, so that there would be in all ten times as many instances of the omission as of the insertion. In the Atharva-Veda (see second marginal note to Ath. Pr. ii.26) the condition of things is quite different: while the whole number of collisions is much less (only ninety-five), the sibilant is introduced in considerably more than two-thirds of them (in sixty-seven cases, against twenty-eight). The comparison is of some interest in its bearing upon the question of the relative age of the two texts.

## CHAPTER VII.

CONTENTS: 1-12, cases of the conversion of *n* into *ṇ*; 13-14, of *t* and *th* into *ṭ* and *ṭh*; 15-16, exceptions to the conversion of *n* into *ṇ*.

### अथ नकारो णकारम् ॥ १ ॥

1. Now for conversion of *n* into *ṇ*.

An introductory heading, stating the subject of the chapter (with the exception of rules 13 and 14). We have treated here all the cases with which the Prāticākhya has properly to deal, as arising in the process of conversion of *pada*-text into *saṃhitā*: chapter thirteen (rule 6 seq.) takes up the occurrence of *n* in a different way, determining every instance in which that letter is found in the whole Saṃhitā.

### पुषूकृधिसुवःसमिन्द्रास्थूर्युरुवाःषट्त्रियामनिष्वः ॥ २ ॥

2. *N* becomes *ṇ* when preceded by *shu*, *shū*, *kṛdhi suvaḥ*, *sam indra*, *asthūri*, *uru*, *vāh*, *śat*, *tri*, *grāma*, or *niḥ*.

The commentator's illustrative examples are as follows. For *shu*, *ūrdhva ū shu ṇaḥ* (iv.1.4<sup>2</sup> and v.1.5<sup>3</sup>: O. omits the first word); and, as counter-example, *gr̥heshu ṇaḥ* (ii.4.5<sup>1</sup>), where *shu*, not being a complete word, does not (by i.50) lingualize the nasal: but G. M. omit this passage and the accompanying explanation. For *shū*, *mo shū ṇa indra* (i.8.3). The commentator points out

1. *athe 'ty ayam adhikārah: nakāro nakāram āpadyata ity etad adhikṛtaṃ vedītavyam ita uttaram yad vakshyāmah.*

2. .... *evampūrvo nakāro nakāram āpadyate. yathā: ūrdh-....: 'gr̥h-.... ity atra ṇatvaṃ na bhāvati padagrahaṇeshv* (i.50) *iti vacanāt: mo-....: susū' ity etayor yadā śatvaṃ nā 'sti tadā ṇatvanishedhārtham vādikṛtagrahaṇam: ya-*



that *shu* and *shā* are cited in the rule in their altered form (not as *su* simply, which, by i.51, would include them both) in order to indicate that where their consonant is not lingualized they do not lingualize the following nasal; and he quotes in illustration *su na ūtaye* (iv.1.4<sup>2</sup>) and *sū na indra* (i.8.3). Both these passages are the same which have been already quoted to illustrate the conversion, and G. M. O. very properly put them into the form of another text (apparently a *krama*), reading *su naḥ : na ūtaye*, and *sū naḥ : na indra*. *Shu* converts *n* to *n̄* also at iv.6.5<sup>6</sup>. For *kr̥dhi svāh*, the passage is *brahmanā kr̥dhi suvar na cukram* (ii.2.12<sup>6</sup>: O. omits the first word: the Calcutta edition has the false reading *na*); and the necessity of *kr̥dhi* is shown by the counter-example *svāhā suvar nā 'rkaḥ svāhā* (v.7.5<sup>2</sup>: O. omits the first word). For *sam indra*, *sam indra ṇo manasā* (i.4.44<sup>1</sup>); and *vartaye 'ndra nardabuda* (iii.3.10<sup>1</sup>) shows that *indra* when not preceded by *sam* does not exercise the prescribed influence. For *asthāri*, *asthāri ṇo gārhapatyāni santu* (v.7.2<sup>1</sup>: only O. has *santu*). For *uru*, *uru nas kr̥dhi* (ii.6.11<sup>3</sup> and vi.3.2<sup>2</sup>): there is another like case at iv.7.14<sup>2</sup>. For *vāh*, *tasmād vār nāma vo hitam* (v.6.1<sup>3</sup>: G. M. omit the last two words). For *shat*, *shannavatyāi svāhā* (vii.2.15). For *tri*, *triṇava stomo vasūnām* (iv.3.9<sup>1</sup>: G. M. O. omit the last word): the word *triṇava* is found in a considerable number of other passages. For *grāma*, W. B. give *grāmanī rājanyah* (ii.5.4<sup>4</sup>), but G. M. O. have instead *grāmanīyam prā 'pnuvanti* (vii.4.5<sup>2</sup>): the word is found once more, at iv.4.3<sup>1</sup>. For *nih*, *nir nenijati tato 'dhi* (vii.2.10<sup>2</sup>: G. M. omit the last two words); and *nī no rayim* (ii.2.12<sup>8</sup>) is added, to show that *nī*, without *visarjanīya*, has no alterant force. *Nir nenikte* (vii.2.10<sup>4</sup>) and *nirñij* (iv.6.8<sup>1</sup>) are the only other cases I have noted for *nih*.

### कन्यादुपमानं च ॥३॥

3. Also in *hanyāt* and *upyamānam*.

That is to say, after *nih*, the last of the words given in the preceding rule. The passages are: *yoner garbham nir hanyāt* (v.6.9<sup>1</sup>:

*thā: su.....: sū.....: brah.....: kr̥dhi 'ti kim: svāhā.....: sam.....: sam iti kim: vart.....: asth.....: uru.....: tasmād.....: shaṇ.....: tri.....: grām.....: nir.....: visargena kim: nī.....*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. om. <sup>3</sup> O. *shushū*.

3. *cakāro nishpūrvatvam anvādiṣati: niḥṣabdottarayor' hanyād upyamānam ity etayor grahaṇayor' nakāro nakādrām' āpad-yute. yathā': yon-.....: nir-.....: anvādeṣaḥ kimarthah: na*  
-----

<sup>1</sup> G. M. -*bdasyo 'tt-*; O. *nishpūrvayor*. <sup>2</sup> G. M. om. <sup>3</sup> W. *nakātvaṃ*; B. *ṇatvaṃ*.  
<sup>4</sup> G. M. om.

O. omits the first word), and *nirupyamānum abhi mantrayeta* (i.6.8<sup>2</sup>: O. omits the last word). A counter-example, showing *hanyāt* without altered *n*, is *na ni hanyān na lohitaṁ kuryāt* (ii.6.10<sup>2</sup>).

### पारीपरिपरीप्रपूर्वः ॥ ४ ॥

4. Also after *pāri*, *pari*, *pāri*, and *pra*.

The illustrative citations of the commentator are *pārīnahyasye* "ce (vi.2.1<sup>1</sup>), *pari no rudrasya* (iv.5.10<sup>4</sup>), *vīravantam pārīna-sam* (ii.2.12<sup>6</sup>), and *pra no devī sarasvatī* (i.8.22<sup>1</sup>: O. omits the last word). For *pāri* (p. *pāri-nahyasya*: compare iii.7) there is no other case; nor for *pari* (p. *pari-nasam*: compare iii.7); for *pari*, I find only *pari nayati* (ii.3.4<sup>3</sup> et al.) But for *pra* the examples are quite numerous: we have *pra naḥ* at i.5.11<sup>4</sup>; 6.4<sup>3</sup>; 7.10<sup>2</sup> twice: ii.5.12<sup>1</sup>; iii.1.11<sup>2</sup>; 3.11<sup>4</sup>: iv.2.6<sup>5</sup>: v.5.7<sup>5</sup>: vii.4.19<sup>4</sup>; *pra nāmā-ni* at iv.3.13<sup>6</sup>; forms of *pra nayāmi* at i.6.8<sup>1</sup> et al., of *pra nude* at ii.1.3<sup>6</sup> et al.; *pranindya* at i.3.5; *pranīyamānaḥ* at iv.4.9<sup>1</sup>; *pra nenekti* at vi.2.9<sup>1</sup>; *pranī* at ii.5.9<sup>2</sup>, *pranīti* at i.4.18 and *su-pranīti* (but p. *su-pranīti*) at i.5.11<sup>5</sup> et al., *pranetur* at iii.5.11<sup>3</sup>, and *pranava* at iii.2.9<sup>6</sup>. *Parānuttī* occurs only in composition (vi.2.3<sup>2</sup>; p. *bhrātrvya-parānuttīāi*).

### अवर्णव्यवेतो ऽपि ॥ ५ ॥

5. And that, even when an *a*-vowel intervenes.

The word "even" (*api*) here brings down by implication, according to the commentator, the words in the preceding rule from *pari* on—that is to say, virtually, *pari* and *pra*, for there is no case of *pari* exercising such an effect. The examples for *pari* are *agram pary anayat* (ii.3.4<sup>3</sup>: all but O. omit *agram*: I find besides only *pary anāyan*, at vi.5.7<sup>2</sup>), and *paryānīyā havanīyasya* (vii.1.6<sup>6</sup>). For *pra*, we have *prānāya svāhā* (vii.1.19<sup>1</sup>; p. *pru-anāya*), and *anu prā 'nyāt prathamām* (v.5.5<sup>2</sup>; p. *pre 'ti: anyāt*: only O. has *anu*). The occurrence of *prāna* is very frequent: of other cases, I have noted only *prā 'nudatu* at vi.2.3<sup>2</sup>, and *prā 'nudantu* at vi.4.10<sup>3-4</sup>—where, however, the lingualization of the *n* is suspended in our text, as at present constituted, by the intervention

4. .... *evampārvo nakāro nakāram āpadyate. yathā': pār-  
..... pari..... vīr..... pra.....*

<sup>1</sup> G. M. O. om.

5. *apiçabduḥ paryādy' anvādiçati': paryādipārvo' nakāro  
avarṇavyaveto 'pi natvam bhujate'. yathā': agram..... pary-  
..... prān..... anu..... avarṇavyaveto itī kim: pari.....  
pra.....*

<sup>1</sup> B. *pār*. <sup>2</sup> G. M. O. *-ādeçakah*. <sup>3</sup> B. *pār*. <sup>4</sup> G. M. *āpadyate*. <sup>5</sup> G. M. O. om.

between the preposition and the verb of the pause which separates the third and fourth divisions of the section.

A couple of counter-examples are given, to show us that the intervention of a letter of any other complexion than *a* prevents the change of nasal: they are *pari minuyât sūpta* (v.2.6<sup>3</sup>: G. M. omit the last word), and *pramīdāma vratāni* (i.1.14<sup>4</sup>).

## वाहनउक्ष्मानोयानमयन्यवेनवच्च ॥ ६ ॥

6. Also in *vāhanah*, *uhyamānah*, *yānam*, *ayan*, *yavena*, and *van*.

According to W. B. O., the *n* becomes *ṇ* in these words "when they are preceded as implied by the word 'also' (*ca*)," the commentary failing to tell us what this implication is. G. M., however, confess that *pra* only is brought forward (from rule 4): which is a marked departure from the ordinary usage of the treatise, since in the intermediate rule *pra* and *pari* were both distinctly understood. The commentator omits, not to say avoids, noticing the irregularity. Perhaps he would be justified in claiming that *pari* and *pari* are never found preceding the words specified in the rule, and that therefore it makes no difference whether they be regarded as implied or not: still, even that consideration would not wholly excuse the want of accuracy and consistency. The examples are: for *vāhanah*, *pravāhaṇo vahniḥ* (i.3.3; p. *pra-vāhanah*); to this, W. adds a counter-example, to show that, after any other word than *pra*, *vāhanah* remains unchanged—namely *havyavāhanah svātro 'si* (i.3.3): B. tries to do the same, but only succeeds in repeating one of the counter-examples of the last rule, *pari minuyāt* (v.2.6<sup>3</sup>), which is not at all in place here. For *uhyamānah*, *prohyamāno 'dhipatiḥ* (iv.4.9; p. *pra-uhyamānah*). For *yānam*, *prayānam anv anyā id yanyuḥ* (iv.1.1<sup>2</sup>; p. *pra-yānam*: O. omits the last three words, G. M. the last two). *Ayan* is declared a part of a word, including a number of cases, of which G. M. give only three, *tasmād ādityaḥ prāyanīyaḥ* (vi.1.5<sup>1</sup>; p. *pra-ayanīyaḥ*: O. omits *tasmāt*), *prāyanīyam kāryam* (vi.1.5<sup>3,5</sup>), and *prāyanam pratissthām* (i.6.11<sup>1</sup>; p. *pra-ayanam*); while W. B. O. add two others, *prāyanīyasya puronuvākyaḥ* (vi.1.5<sup>5</sup>), and *prāyanīye 'han* (vii.2.8<sup>1</sup>). There are a number of other passages for *prāyanīya*; and *prāyaṇa* occurs again at i.6.11<sup>2</sup> and vii.1.13, besides its compounds,

6. .... *eteshu' grahaṇeshu cakārākṣhṭapārveshu' nakāro natvam bhajate. yathā: prav-----: 'pre 'ti kim: havy-----: proh-----: pray-----: ayann iti padāikudeṣo bahāpādānārthah: tasm-----: prāy-----: prāy-----: 'prāy-----: prāy-----: pray-----: 'vann iti padāikudeṣo bahāpādānārthah': 'yadi-----: dhav-----: anvādeṣena kim: asi-----: uday-----*

<sup>1</sup> G. M. *eshu*. <sup>2</sup> G. M. *-shṭaprapūrvo*. <sup>3</sup> G. M. om.; O. om. the example. <sup>4</sup> G. M. *ūy ādi*. <sup>5</sup> G. M. O. B. om. <sup>6</sup> O. om.

*suprāyana* (v.1.11<sup>2</sup>; p. *su-prāyandh*) and *agnishtomaprāyana* (vii.2.9<sup>1</sup>; p. *agnishtoma-prāyandh*). For *yavēna*, *prayavēna pañca* (iv.3.11<sup>2</sup>; p. *pra-yavēna*). *Van*, again, is (by W. alone) declared a part of a word, intended to include many cases: only two are given, *yadi vā tāvat pravanam* (ii.4.12<sup>1</sup>), and *dhavanīyāt pravanāṇ syāt* (vi.2.6<sup>4</sup>), nor have I found any other, except the compound *purastātpravanah* (v.3.1<sup>3</sup>; p. *purastāt-pravanah*). Finally, we have a couple of counter-examples, showing the necessity of the implication from the preceding rule: they are *asīhavyavāhanah* (i.3.3), and *udayanam veda* (i.6.11<sup>2</sup>).

### प्रापूर्वश्च ॥ ७ ॥

7. As also, when preceded by *prā*.

The "also" (*ca*) of this rule brings forward from the preceding rule only the word last mentioned there, namely *van*. The example is *prāvanēbhiḥ sajoshasah* (iv.2.4<sup>3</sup>; p. *pra-vanēbhiḥ*: compare iii.5). I have noted no other case.

### इन्द्रोऽयजुःपूर्व एनकेन ॥ ८ ॥

8. Also *enam* and *kena*, when preceded respectively by *indraḥ* and *ayajuh*.

There is nothing in the rule meaning 'respectively,' and if *enam* were found anywhere in the text preceded by *ayajuh*, or *kena* by *indraḥ*, their *n*'s would doubtless require lingualization: yet the evident intent of the precept is as translated. The passages are *indra enam prathamah* (iv.6.7<sup>1</sup>), and *yad ayajushkena kriyate* (v.1.2<sup>1</sup>; p. *ayajuh-kenā*: G. M. O. omit *yat*). I find no other cases falling under the rule: there are, however, one or two other forms analogous with the latter of those here contemplated, which we might expect to find treated in the same way, namely *anācīrkena* and *sācīrkena* (i.6.10<sup>4</sup>); but they are written by the *padu*-text without division of *ācīrkena*, or restoration in it of the dental *n* (thus: *anācīrkena*, and *sa-ācīrkena*).

Counter-examples are added: to show that *enam* and *kena*, when otherwise preceded, retain their dental nasals, *rudra enam bhātvā* (iii.4.10<sup>3</sup>), and *brahmanavādinah kena tad ajāmī 'ti* (vii.4.10<sup>2</sup>: G. M. O. end with *kena*); to show that *indraḥ* does not exercise a lin-

7. *cakārākṛṣhṭe' vann iti grahaṇe nakārah pre 'ty evampūrvo natvam bhājate. yathā<sup>2</sup>: prāv-----*

<sup>1</sup> W. B. -*shṭa*; O. *cakāro 'nvādiṣhṭo*. <sup>2</sup> G. M. om.

8. *indraḥ: ayajuh: pūrvayor' enam: kena: ity etayor nakāro natvam bhājate. yathā<sup>2</sup>: indra----- yad----- evampūrva iti kim: rudra----- brah----- 'enamkene' 'ti kim: indro-----<sup>3</sup>*

<sup>1</sup> G. M. O. *ity evampūrva*. <sup>2</sup> G. M. O. om. <sup>3</sup> W. om. <sup>4</sup> B. *kena*.

gualizing effect upon other words, *indro neshad ati* (v.7.2<sup>3</sup>: B. omits *ati*; W. omits the whole example).

## नृन्मोपूर्वो मनाः ॥ १ ॥

9. Also *manāh*, when preceded by *nṛ* or *crī*.

The examples are *nṛmanā ajasram* (i.3.14<sup>5</sup> and iv.2.2<sup>1</sup>: W. reads *yantri* instead of *ajasram*, but doubtless by a copyist's blunder, for *nṛmanā yantri* is not found in the *Sanhitā*), and *grīmanāh antapayāh* (iv.6.3<sup>2</sup>); with the counter-example *sumanā upāgahi* (iii.3.11<sup>5</sup>). Of *grīmanāh* I find no other example; *nṛmanāh* occurs also at iv.2.2<sup>1</sup> (a second time) and vii.1.12.

## अङ्गानामोनिगानिगानांग्यानियामेन ॥ १० ॥

10. Also *aṅgānām*, *one*, *gāni*, *gānām*, *gyāni*, and *yāmena*.

These words in *samhitā*, says the commentator: that is to say, in the only cases in which they occur as *padas*, they take *n* in the combined text. The passages are: *yat tryaṅgānām samavadyati* (vi.3.10<sup>6</sup>; p. *tri-aṅgānām*: only G. M. O. have *yat*, and O. omits the last word), *āyushi durone* (i.2.14<sup>3</sup>; p. *duh-one*: the *padu*-texts of the Rik and Atharvan do not separate this word), *ati durgāni viśvā* (i.1.14<sup>4</sup>; p. *duh-gāni*, like the other Vedas), *purogānām cakshushe* (iii.2.4<sup>4</sup>; p. *purah-gānām*), *suvargyāny āsan* (v.3.5<sup>3</sup>; p. *suvarh-gyāni*), and *antaryāmenā 'ntar adhatta* (vi.4.6<sup>1</sup>; p. *antah-yāmena*: O. omits the last word). I have found no second example for any of these words, although there may be occurrences of *durone* which I have overlooked.

## रषःपूर्वो हवन्यक्तेहन् ॥ ११ ॥

11. Also *havanī*, *ahne*, *han*, when preceded by *r* or *shah*.

The cited examples are: *agnihotrahavanī ca* (i.6.8<sup>2</sup>; p. *agnihotra-havanī*); *śarady aparāhne* (ii.1.2<sup>5</sup>; p. *apara-ahne*: the Atharvan has *apara-ahnah*); and further, for *han*, which is declared to be a part of a word, involving several cases, *rakshohanam* (i.2.14<sup>6</sup> et al.; p. *rakshah-hanam*: O. omits this example), *vāish-*

9. *nṛ*: *crī*: *ity*<sup>1</sup> *evampārvo manā ity atra nakāro ṇatvam bhajate. yathā*<sup>2</sup>: *nṛm*-----: *grīm*----- *evampārva iti kim*: *sum*-----

<sup>1</sup> G. M. om. <sup>2</sup> G. M. om.

10. ----- *eteshu*<sup>1</sup> *nakārah samhitāyām ṇatvam bhajate. yathā*<sup>2</sup>: *yat*-----: *āy*-----: *ati*-----: *puro*-----: *suv*-----: *antary*-----

<sup>1</sup> G. M. O. *eshu*. <sup>2</sup> W. G. M. O. om.

*navi rakshohanāu* (i.3.2<sup>2</sup>: G. M. omit the first word), and *vṛtra-hanam purandaram* (iii.5.11<sup>4</sup> and iv.1.3<sup>3</sup>; p. *vṛtra-hanam*: G. M. omit the last word). For *han*, besides the compounds here quoted, which are found repeatedly in other passages, the Sanhitā affords us also *avirahanāu* (i.2.8<sup>2</sup>; p. *avira-hanāu*); for the other two words I know of no additional examples. Counter-examples are given, namely *sāhna evā 'smāi* (vi.6.11<sup>4</sup>; p. *sa-ahne*), and *valagahanah* (i.3.2<sup>1</sup> et al.).

There is good ground for questioning the correctness of the commentator's interpretation of *ra* in the rule as signifying the letter *r* (*repha*), and not the syllable *ra*. In none of the examples given are the words specified directly preceded by *r*, and it is not at all in accordance with the usage of the treatise to describe as "having *r* before it" a word preceded by another word containing *r*. All the versions of the comment, however, unite in this interpretation, and it is farther assured by the quotation of the rule above, under i.19, as a case in which *r* is called *ra*, instead of *repha*. It looks as if G. M. had made a blundering attempt to remedy the difficulty by reading the third word *ahan* instead of *han*, and also by understanding *shah* to mean 'the letter *sh*' (see the various readings, below), thus parallelizing the two specifications. The attempt, however, is an abortive one, only issuing, if carried out, in a host of new difficulties. I have made the translation of the rule conform to the requirements of the comment, but with much misgiving, having hardly a doubt that the meaning properly is 'when preceded by *ra* or *shah*.'

## रूपूर्वा मयान्यनी ॥ १२ ॥

12. Also *mayāni* and *anī*, when preceded by *ru*.

The passages are *dārumayāni pātrāni* (vi.4.7<sup>3</sup>; p. *dāru-mayāni*: O. omits *pātrāni*; G. M. omit the whole example), and *tve vasāni purvanika hotah* (i.3.14<sup>2-3</sup>; p. *puru-anika*: O. omits the first two words, G. M. the last): *purvanika* is found also at

11. *havanī*<sup>1</sup>: *ahne*: *han*<sup>2</sup>: *eshu*<sup>3</sup> *grahaneshu nakāro rephapūrvah* 'sha ity' *evampūrvō*<sup>4</sup> *vā natvam bhajate. yathā: agnih-----: śar-----: hann*<sup>5</sup> *iti padāikadeṣo bahūpādānārthaḥ: raksh-----: vāish-----: vṛtr-----: evampūrva iti kim: sāhna-----: val.*

<sup>1</sup> W. O. *havanī*. <sup>2</sup> G. M. *ahan*. <sup>3</sup> W. *evam*. <sup>4</sup> G. M. *shakāra*. <sup>5</sup> W. B. *ekamp*; G. M. *pūrvō*. <sup>6</sup> G. M. *ahann*.

12. *mayāni: anī: ity atra rūpūrvō nakāro*<sup>1</sup> *natvam bhajate. yathā: 'dārum-----: tve-----: evampūrva iti kim: yāni-----: agnaye-----: rephagrahanena kim: svan.*

<sup>1</sup> W. O. *anī*, as also (with T.) in rule; G. M. *anika*, as also in rule. <sup>2</sup> G. M. O. put after *atra*. <sup>3</sup> W. G. M. om. <sup>4</sup> G. M. om.

iv.4.4<sup>5</sup>. As counter-examples are given *yāni mr̥nmayāni śā-kshāt tāni* (vi.4.7<sup>3</sup>: B. omits the last word, G. M. O. the last two), *agnaye 'nikavate* (i.8.4<sup>1</sup> et al.), and *svanikasamdr̥k* (iv.3.13<sup>1</sup>).

### वाधाषपूर्वस्तष्टम् ॥ १३ ॥

13. After *vāghā* and *sh*, *t* is changed to *ṭ*.

The passage for *vāghā* is given by O. as *dārvāghātas te* (v.5.15<sup>1</sup>); all the other MSS. have only the first word, in its complete *pada*-form, *dārvāghāta iti dāru-āghātaḥ*. The same word forms the subject of Vāj. Pr. iii.47. As counter-example, showing that *ta* does not become *ṭa* after *ghā* except when the latter follows *vā*, we have *praghāta ādityānām* (vi.1.13<sup>4</sup>). For the conversion of *t* to *ṭ* after *sh* is quoted *āyush ṭa āyurdā agne* (ii.5.12<sup>1</sup>: G. M. omit the last word, O. the last two), whose *sh* depends on rule vi.5, above. O. adds a counter-example for this second part of the rule also, namely *agnis te tejah* (i.1.10<sup>3</sup> and vii.5.17).

### यश्च ठम् ॥ १४ ॥

14. Also *th* to *ṭh*.

The cited example is *goshtham mā nirmṛksham* (i.1.10<sup>1</sup>: W. B. omit the last word); to which O. alone adds *prati shṭhāpayanti* (vi.1.4<sup>2</sup>). As counter-example is given *gacha goshthānam* (i.1.9<sup>1,2</sup>).

### न तकारपरः ॥ १५ ॥

15. But not when *t* follows.

The commentator explains the connection of this rule by pointing out that the two preceding do not come under the introductory heading of the chapter—that is to say, that they deal with a subject unconnected with the rest of its contents—and that hence they are regarded as dropped out, and the present exception does not apply to them, but to the foregoing rules, for conversion of *n* into *ṇ*. This is well enough, though not a little awkward, as concerns the status of rule 15; but we should like to hear what he had to say in defense of the intrusion of rules 13 and 14 thus into

13. *vāghā: ity evampūrvāḥ śhakārapūrvāḥ<sup>1</sup> ca takārash takāram bhajate<sup>2</sup>. yathā<sup>3</sup>: dārv-....: āyush-.... ve<sup>4</sup> 'ti kim: pragh-....: 'shapūrvā iti kim: agnis-....<sup>5</sup>*

<sup>1</sup> G. M. om.; O. om. *kāru*. <sup>2</sup> O. *āpadyate*. <sup>3</sup> W. G. M. om. <sup>4</sup> W. *vāghā*; B. *vāghāta*. <sup>5</sup> Only in O.

14. *cakārah shapūrvatvākarshakah<sup>1</sup>: thakārah śhakārapūrvāḥ<sup>2</sup> thakāram bhajate. yathā: gosh-....: 'prati-....' evampūrvā<sup>3</sup> iti kim: gacha-....*

<sup>1</sup> G. M. *śhakārap*; O. *-tvādeṣakah*. <sup>2</sup> O. om. *kāra*. <sup>3</sup> Only in O. <sup>4</sup> O. *shap*.

a chapter where they do not belong, and where they sorely disturb the natural and desirable connection. Considering their near relation to the rules of the preceding chapter, they might better have been added there as an appendix; or else put at the head of chapter vii., before its general *adhikāra*.

Only a single illustrative example is quoted, namely *pary antarikshāt* (iii.1.10<sup>2</sup>), where rules 4 and 5 of this chapter combined would require *an* at the beginning of the second word, but for the exception here made.

This precept is an anticipation of one of the items of xiii.15, below, and might properly enough be looked upon as open to the charge of *punarukti*, or unnecessary repetition, which the treatise so carefully shuns, and the commentator not seldom labors hard to remove. It is characteristic of the method of the *Tāittirīya-Prāticākhya* that it does not attempt to state the real *nimitta* or occasion of the lingual *n* in the words rehearsed here, although it does so, fully and distinctly, in rule xiii.6, where the subject of the occurrence of *n* in the interior of a word is taken up.

नक्षतिनूननृत्यत्यन्योऽन्याभिरन्यान्यत्तश्चात्तश्च ॥ १६ ॥

16. Nor in *nahyati*, *nūnam*, *nṛtyanti*, *anyah*, *anyābhiḥ*, *anyāni*; nor when final.

The *ca* in this rule indicates the continuance of the exception. These words, and a final *n*, are not subject to the rules given in the chapter for the substitution of lingual *n*. The commentator quotes as follows. For *nahyati*, *vāsasā paryānahyati* (vi.1.11<sup>2</sup>; p. *pari-ānahyati*: O. omits the first word): he notes that the case constitutes an exception to rule 5. For *nūnam*, *pra nūnam pārnavandhuraḥ* (i.8.5<sup>1</sup>: O. omits the last word). For *nṛtyanti*, *pari nṛtyanti* (vii.5.10). For the three cases of *anyā*, *prā 'nyāḥ ṣaṅsati* (vii.5.9<sup>3</sup>), *prā 'nyābhiḥ yachaty anv anyāni mantrayate* (v.1.6<sup>4</sup>: O. omits *pra* in all these three examples, and in this, along with G. M., the last three words; B. omits the last word), and *prā 'nyāni pātrāni* (vi.5.11<sup>1,2</sup>): the commentator remarks that all these (since *nahyati*) are cases of exceptions under rule 4. He then proceeds to raise the question why the three complete words

15. *vāghāśhādividhir' anadhikṛtatvād utpannapradhvāsi: tasmād atra' nā 'yam nishedhāḥ': 'kim tu' prakṛto' natvavidhir anena viśhayikriyate. takāraparo nakāro natvaṁ nā 'padyate. yathā: pary-----: pāriparipariprapārvāḥ* (vii.4): *avar navyaveto 'pi* (vii.5) *ity etābhyām' prāptiḥ.*

<sup>1</sup> W. O. *vāghāśhā*. <sup>2</sup> G. M. *tatra*. <sup>3</sup> B. *viśeshah*. <sup>4</sup> O. om. <sup>5</sup> W. O. *prak*. <sup>6</sup> W. B. *āśhābhyām*.

16. *nishedhākarshakaḥ cakārah': ----- eshu' grahaṇeshu nakārah padāntaḥ ca' natvaṁ na bhajate': yathā: vās-----: avar navyaveto pi* (vii.5) *iti prāptiḥ: pra-----: pari-----: prā*



are quoted in the rule, instead of the syllable *an*, which would include them all; and makes the very obvious answer, that it is on account of the passage *anu prā 'nyāt prathamām* (v.5.5<sup>2</sup>), already quoted under vii.5. Finally, as example of final *n* exempt from conversion, he cites *vrtrahāṣ chūra vidvān* (i.4.42), remarking that it is a case otherwise falling under rule 11.

The exception of a final *n* from becoming *ṇ* is also one of those made below, in rule xiii.15, for the class of cases to which that chapter relates.

I have not discovered in the *Sanhitā* any case of a lingual nasal arising in the conversion of *pada*-text into *samhitā* which is not duly provided for in this chapter.

## CHAPTER VIII.

CONTENTS: 1-4, conversion of a final surd mute to sonant or nasal; 5-7, of *ḥ* to *r*; 8-15, conversions of *ḥ* to *r* after *a* and *d*; 16-22, treatment of *ḥ* before *r*; 23-35, conversion of *ḥ* to *s* or *śh* before *k*, *kh*, or *p*.

### अथ प्रथमः ॥ १ ॥

1. Now for changes of first mutes.

That is to say, of surds unaspirated, or *k*, *c* (only *c* nowhere occurs as a final), *t*, *ṭ*, and *p*. The force of this heading only reaches, as the commentary points out, through rule 4—hardly far enough, one would think, to make a separate introductory rule necessary.

-----: *prā*-----: *prā*-----: *pārīparīparīprapūrvah*<sup>1</sup> (vii.4) *ity eśhām*<sup>2</sup> *prāptih*. *ann ity eśvutā*<sup>3</sup> *siddhe* 'nyonyābhiranyānī 'ti *kim pratipadapāṭhena*<sup>4</sup>: *anu*---- *ity atrā* 'nena'<sup>5</sup> *nishedho*<sup>6</sup> 'na'<sup>7</sup> *prasarati*<sup>8</sup>. 'padānto *nakāra nūtram na bhajate*: *yathā*<sup>9</sup>: *vrtra*-----: *rashahpūrvah* (vii.11) *iti prāptih*.

*iti tribhāshyaratne prāṭiśākhyaivavarane*  
*saptamo 'dhyāyāḥ*.

<sup>1</sup> B. G. M. O. put first. <sup>2</sup> B. O. *eteshu*. <sup>3</sup> G. M. om.; O. adds *nakāro*. <sup>4</sup> G. M. *apadyate*. <sup>5</sup> G. M. O. om. <sup>6</sup> W. B. om. *prapūrvah*. <sup>7</sup> G. M. *eteshām*. <sup>8</sup> G. M. O. *-vātā* 'va. <sup>9</sup> O. puts before *kim*. <sup>10</sup> O. *ndi* 'sha. <sup>11</sup> G. M. *prāish*. <sup>12</sup> G. M. O. om. <sup>13</sup> G. M. -*tv* *īi*. <sup>14</sup> B. O. om.; G. M. *padāntaḥ* ca.

1. *athe* 'ty 'ayam *adhikārah*<sup>1</sup>: *prathama* 'ity *etad*<sup>2</sup> *adhikṛtān* *vedītavayam ita uttaram yad vakshyāmaḥ*: ' *visarjanīya* (viii.5) *paryanto*<sup>3</sup> 'yam *adhikārah*.

(<sup>1</sup>) W. *adhikārahīkaḥ*. (<sup>2</sup>) G. M. om. <sup>3</sup> O. *ina* *atha*. <sup>4</sup> O. *īśīśtrapa*.

## उत्तमपर उत्तमः सवर्गियम् ॥ २ ॥

2. A first mute, followed by a last mute, becomes a last mute of its own series.

The examples selected by the commentator to illustrate this mode of combination are *vān ma āsan* (v.5.9<sup>2</sup>), *shaṇṇavatyādi svāhā* (vii.2.15), and *tan mahendrasya* (vi.5.5<sup>3</sup>). For the conversion of *p* into *m* he is able to offer no instance, as none occurs in the *Sanhitā*. As counter-examples, showing that only a nasal causes the conversion, and causes it only in a "first" mute, he brings up *vāk ta ā pyāyatām* (i.3.9<sup>1</sup>: only G. M. have the last word), and *imām no vācam* (vi.4.7<sup>3</sup>).

All the *Prātiśākhyas* join in treating this conversion as necessary, not as alternative with conversion into a sonant (see note to *Ath. Pr.* ii.5).

## तृतीयः स्वरघोषवत्परः ॥ ३ ॥

3. Followed by a vowel or a sonant consonant, it becomes a third mute.

The examples are *ṛdhag ayāḍ ṛdhag uta* (i.4.44<sup>2</sup>), and *yod vāi hotā* (iii.2.9<sup>1</sup>).

## ककुच्च मकारपरः ॥ ४ ॥

4. Also in *kakut*, when *m* follows.

Namely, in the passage *kakudmān pratūrtir vājasātamaḥ* (i.7.7<sup>2</sup>; p. *kakut-mān*: G. M. O. omit the last word). As counter-examples are given *ya umādyet* (iii.4.8<sup>4</sup>: G. M. O. omit *yah*), and, according to W. B., *kakut trayastriṅcaḥ* (vii.2.5<sup>3</sup>); for which G. M. O. substitute *kakuc chandah* (iv.3.12<sup>2</sup>). The commentator

2. *uttamaparah prathamah* <sup>1</sup> *savargiyam uttamam apadyate. yathā: vān-----: shaṇ-----: tan----- evampura iti kim: vāk-----: prathama iti kim: imām----- uttamah paro yasmād asāv uttamaparah.*

<sup>1</sup> G. M. O. ins. *ātmanah*. <sup>2</sup> G. M. om.

3. *svaraghoshavatparaḥ prathamah savargiyam tṛtīyam apadyate. yathā: ṛdhag-----: yad-----: ity ādi. svarāḥ ca ghoshavantāḥ ca svaraghoshavantāḥ: te pare yasmād asāv sa ta-thoktah.*

<sup>1</sup> B. om.; G. M. O. *svaraparo ghoshavatparaḥ ca*. <sup>2</sup> G. M. O. om. <sup>3</sup> G. M. om.

4. *kakud ity asmin grahaṇe 'ntyo varṇo' makāraparaḥ cakā-rakṛtāṣṭam savargiyam tṛtīyam apadyate'. yathā: kakud-----*

notices, finally, that the present rule establishes an exception to rule 2 of this chapter.

## अथ विसर्जनीयः ॥ ५ ॥

5. Now for changes of *visarjanīya*.

Departing a little from his stereotyped mode of explanation of *atha*, the commentary declares it in this rule to cause *visarjanīya* to be understood, in the character of that respecting which something is to be enjoined (*lakshya*), in the precepts that follow; and he adds that this understanding is to remain in force as far as rule 10 of the next chapter.

## रेफमेतेषु ॥ ६ ॥

6. *Visarjanīya* becomes *r* before the classes of sounds last mentioned.

The examples are *tad agnir dha* (iv.2.8<sup>1</sup>), and *āṣīr ma ūrjam* (iii.2.8<sup>2</sup>: O. omits *ūrjam*); with the counter-example *agniḥ ca ma indraḥ ca me* (iv.7.6<sup>1</sup>). The commentator points out that it is the plural form of the pronoun (*eteshu*, literally 'before those') in this rule that shows the implication of the vowels and sonant consonants, in the character of following causes (*paranimitta*), since those are the only things which have been mentioned above (namely, in rule 3). That is doubtless so; still, the reference must be regarded as an unusually blind one, involving a "frog-leap" (*maṇḍākapluti*) over two intervening obstacles, of which one is a general heading, that changes entirely the subject under treatment.

*kakud iti kim: ya..... evampara iti kim: kakut..... makārah paro yasmād asāu makāraparah. uttamapara uttamāṇ savargīyam* (viii 2) *ity asyā 'pavādo 'yam.*

<sup>1</sup> G. M. *t-kāro*. <sup>2</sup> W. *makārah*. <sup>3</sup> G. M. O. put after *tṛtiyam*. <sup>4</sup> W. *prāpyate*. <sup>5</sup> G. M. om.

5. *athaṣabdo visarjanīyam lakshyatvenā 'dhikaroti 'ta uttaram yaḍ ucyate'. atha svaraparo yakāram* (ix.10) *ity avadhibhāto 'yam adhikārah.*

<sup>1</sup> G. M. *vakshyāmah*.

6. <sup>1</sup> *svareshu ghoshavatsu ca<sup>2</sup> parato<sup>3</sup> visarjanīyo repḥam āpad-yate. yathā: tad..... āṣīr..... eteshv<sup>4</sup> iti bahuvacanāntasya sarva-nāmno<sup>5</sup> nirdeṣāt svaraghoṣuvatām paranimittānām upā-dānam': teshām eva prakṛtatvāt. eteshv iti kim: agniḥ.....*

<sup>1</sup> G. M. ins. *eteshu*. <sup>2</sup> G. M. om. <sup>3</sup> O. *paraeshu*. <sup>4</sup> G. M. O. om. <sup>5</sup> W. B. *svare-ṣhv*. <sup>6</sup> W. O. *sa-vādmā*; B. *-nāmīno*. <sup>7</sup> G. M. *-nāt*.

न रेफपरः ॥ ७ ॥

7. But not before *r*.

*R*, though a sonant consonant, and therefore included in the preceding rule, requires a different treatment in the final *visarjanīya* before it. What this different treatment is, is pointed out farther on in the chapter (rule 16 seq.). The examples here given are *suvo rohāva* (i.7.9<sup>1</sup>), and *ahorātre* (i.5.9<sup>7</sup> et al.: W. O. add *pārṣve*, but there is no such collocation of words in the Sanhitā, and I suspect the word to be a corrupted reading for *prāviṣan*, which follows next at the place referred to).

क्षारभार्वाक्षारबिभर्जीगरकरनन्तर्विवःसुवःपुनरक्षरक्षः-  
प्रातर्वस्तःशमितःसवितःसनुतस्तनुतस्तोतर्क्षितःपितर्मा-  
तर्गष्टरेष्टर्नेष्टस्वष्टः ॥ ८ ॥

8. *Visarjanīya* becomes *r* in *hvāh*, *abhāh*, *vāh*, *hāh*, *abibhah*, *ajigah*, *akah*, *anantah*, *vivah*, *suvaḥ*, *punaḥ*, *aharah*, *prātah*, *vastah*, *ṣamitah*, *savitah*, *sanutah*, *stanutah*, *stotah*, *hotah*, *pitah*, *mātah*, *yashṭah*, *eshṭah*, *nesṭah*, and *tvashṭah*.

With this rule begins the detail of the cases of an original *r* after *a* and *ā*, which is protected and brought to light by a following sonant letter, being treated in quite a different manner from an original *s*, although both *r* and *s* are represented, as finals, by the indifferent *visarjanīya*. The commentator points out at the end the rules to which these cases constitute exceptions, namely ix.7,9,10. His illustrative examples are as follows. For *hvāh*,

7. *rephaparo visarjanīyo repham nā* "padyate. *yathā*: *suvo* ..... *ahor*.....: *ghoshavattvād rephasya pūrvavidhiprāptih. rephah paro yasmād asṭu rephaparah*.

<sup>1</sup> G. M. om.

8. '..... *eteshu*' *visarjanīyo repham āpadyate svaraghoshavat-  
parah*<sup>1</sup>. *yathā*<sup>2</sup>: *mā*.....: *yonāv*.....: *vār*.....: *mā me*.....:  
*ab*.....: *osh*.....: *dev*.....: 'karāvar anudātte pade' (viii.9)  
*itī vakshyati: tendī 'vādi* 'tad' *api sidhyaty* 'apy akārādi (i.52)  
*itī vacanāt: itī cet: māi 'vam: anudātte kaṣṣabde tad bhavati:*  
*idam tv anyasvarārtham itī: yathā*<sup>10</sup>: *arvā*.....: "ādyudāttas  
*tv idam*<sup>11</sup>. *yajña*.....: *antar anādyudātte* (viii.10) *itī vak-*  
*shyati: tasmād ankārādi ca*<sup>12</sup> (i.53) *itī vacanāt sidhyati: itī*  
*cet: "māi 'vam*<sup>13</sup>: *anādyudātte tad bhavati: ādyudātārtham*<sup>14</sup>  
*"idam grahaṇam*<sup>15</sup>. *ca*.....: *suvar*.....: *punar*.....: *ahar*

according to W. B., *mā hvār mītrasya* (i.1.4<sup>1</sup>); but, according to G. M. O., *mā hvār vasūndm* (i.1.3): I have found the word only in these two sections. For *abhāh*, *yonāv abhār ukhā* (iv.2.5<sup>2</sup>). For *vāh*, *vār nāma vo hitam* (v.6.1<sup>3</sup>). For *hāh*, *mā me pra hār asti vā idam* (ii.4.12<sup>3,4</sup>; vi.5.1<sup>1,2</sup>: only G. M. have the last two words): the word is found also at ii.4.12<sup>5</sup>; 5.2<sup>3,6</sup>. For *abibhah*, as the only passage where it occurs (ii.5.1<sup>2</sup>) does not exhibit in *samhitā* the final *r*, we have the *jaṭā*-text quoted, namely *abibhas tam tum abibhar abibhas tam*. *Ājigah*, for the same reason, is treated in the same way in W. B. O., namely *oshadhīr ājigar ājigar oshadhīr oshadhīr ājigah*: *ājigar ity ājigah* (iv.6.7<sup>3</sup>); but G. M. read simply *oshadhīr ājigah*. For *akah*, *devatrā 'kar ajakshīrena* (v.1.7<sup>4</sup>: G. M. omit the last word): it is found also at i.3.14<sup>2</sup> twice; 5.2<sup>3</sup>: ii.4.9<sup>2</sup>; 5.7<sup>1</sup>: iii.1.10<sup>3</sup>; 4.10<sup>4</sup>: iv.1.2<sup>4</sup>: v.2.1<sup>4,8,7</sup>: vi.4.8<sup>1</sup>. As for this *akuh*, the commentator supposes the objection raised that rule 9, which teaches that *kaḥ* and *avaḥ* change *h* to *r* in an unaccented word, combined with rule i.52, which would extend the force of that rule to *kaḥ* with *a* prefixed, is sufficient to cover the cases of its occurrence, without separate mention in the present rule; but he denies the pertinence of the objection, on the ground that the specification here made includes all instances of *akah*, without regard to their accentuation—for example, *ākah* at iv.1.2<sup>4</sup>, which is accented on the first syllable, but exhibits *r* in its *jaṭā*-reading, *ārvā' 'kar ākar ārvā' 'rvā' 'kah*. For *anantah*, *yajñaparusho 'nantari-tyādi* (v.2.5<sup>6</sup>). A precisely similar objection is suggested to this word also, on the ground of rules viii.10 and i.53 combined; and it is similarly repelled, by reference to the difference of accent: *ānantar* has the acute on the first syllable, which rule 10 forbids. For *vivah* is given, again in *jaṭā*-text, *ca vivar vivah ca ca vivah*: *vivar iti vivah* (iv.2.8<sup>2</sup>; only O. has the final repetition of *vivah*: the Atharvan reads *vi vah*, as two separate words, in the corres-

-----: *ahārahar*<sup>10</sup> (viii.13) *ity anīgyānto nishidhyate*<sup>11</sup>: *evam-rāpasya* <sup>12</sup>*nā'yaṁ niyamaḥ*<sup>13</sup>. *prātar*-----: *doshā*-----: <sup>14</sup>*ṣṛtañ*-----: <sup>15</sup>*deva*-----: *ārāc*-----: *stanutar*<sup>16</sup> *iti pākḥāntare: etañ*-----: *hotar*-----: *marut*-----: *prthivi*-----: *agne*-----: *acīy*-----: *neshtaḥ*-----: *śivas*-----: *svaraghoshavatpara iti kim*: *ab*-----: *punas*-----: *avarṇapūrvas tu lupyate* (ix.9) *iti kvacil lopaprāptiḥ*: <sup>17</sup>*atha svaraparo yakāram* (ix.10) *iti kvacid yatvapraṇptiḥ*: *okāram aḥ sarvo 'kāraparah* (ix.7) *iti kvacid otvapraṇptiḥ*<sup>18</sup>: *tā etāḥ prāptiḥ*<sup>19</sup> *pratisheddhum hvārabhār-ādyārambhah*.

(<sup>1</sup>) O. .... *eshu*; G. M. *hvār abhār vār hār ity ādi*. (<sup>2</sup>) G. M. om. *svara*. (<sup>3</sup>) G. M. om. (<sup>4</sup>) W. om. (<sup>5</sup>) G. M. *kar anu/āttatvena*. (<sup>6</sup>) O. om. *eva*. (<sup>7</sup>) W. *tad*. (<sup>8</sup>) O. puts after *vacand*. (<sup>9</sup>) G. M. om.; O. *api*. (<sup>10</sup>) G. M. O. om. (<sup>11</sup>) W. *ādyudātta-sva-rārthah*; G. M. O. *ayam* for *idam*. (<sup>12</sup>) O. om. (<sup>13</sup>) G. M. *na*; O. om. (<sup>14</sup>) B. -*āttam*; G. M. O. -*āttas*. (<sup>15</sup>) G. M. *tv aya* "; O. *tv ayam iti gr*-. (<sup>16</sup>) G. M. add *svar*. (<sup>17</sup>) W. -*ahyeta*; G. M. -*shedhita* *ity*. (<sup>18</sup>) G. M. *ayam nishedhah*. (<sup>19</sup>) B. om. (<sup>20</sup>) G. M. *san*-. (<sup>21</sup>) O. om. (<sup>22</sup>) W. G. M. O. *ptiḥ*.

ponding passage, iv.1.1). For *suvaḥ*, *suvar asi suvar me yacha* (v.7.6<sup>2</sup>: O. omits the last word): the numerous passages in which this word occurs it would be quite useless to rehearse. For *punaḥ*, *punar āsadya sadanam* (iv.2.3<sup>3</sup>: O. omits the last word): this, too, is of too frequent occurrence to be worth detailed reference. For *aharahaḥ*, *aharahaḥ havirdhāninām* (ii.5.6<sup>3</sup>): the same repetition of *ahaḥ* is found further at i.5.9<sup>6</sup> twice,<sup>7</sup>: ii.5.6<sup>6</sup>. In connection herewith is made the remark that *ahaḥ* when not at the end of a separable compound is the subject of rule 13, below; but that that rule does not apply to a case like the one here in hand. For *prātaḥ*, *prātar upasadaḥ* (vi.2.3<sup>3</sup>): *prātuḥ* is found also at i.4.7: ii.1.2<sup>5</sup>; 5.6<sup>3</sup>: iii.1.7<sup>1</sup>; 3.8<sup>4</sup>; 4.10<sup>1</sup>: vi.4.2<sup>1</sup>. For *vastaḥ*, *doshā-vastar dhiyā vayan* (i.5.6<sup>2</sup>; p. *doshā-vastaḥ*): also at i.2.14<sup>4</sup>. For *ṣamitaḥ*, *ṣṛtañ havish ṣamitar iti trishatyāḥ* (vi.3.10<sup>1</sup>: only G. M. have the first word, only O. the last). For *savitaḥ*, *deva savitar etat te* (iii.2.7<sup>1</sup>): the word is found also in about a dozen other passages. For *sanutaḥ*, *ārāc cid dveshaḥ sanutar yuyotu* (i.7.13<sup>5</sup>). For *stanutaḥ* we are simply referred to "another text" (*çākhāntura*): but G. M. read *sanutar*, and omit *stanutar* in the rule itself. For *stotaḥ*, *etañ stotar etena* (vii.4.20). For *hotah*, *hotar yavishtha sukrato* (i.2.14<sup>5</sup>: O. omits the last word): also at i.3.14<sup>3</sup>; 6.2<sup>2</sup>: iv.3.13<sup>2</sup>: v.1.4<sup>5</sup>: vi.3.8<sup>2</sup>; 4.3<sup>3</sup>. For *pitaḥ*, resort is had to the *jaṭā*-reading, since the only passage (iii.3.9<sup>1</sup>) in which the word occurs does not bring to view the *r*: thus, *marutām pitaḥ pitar marutām marutām pitaḥ*. For *mātaḥ*, *prthivi mātā mā mā hīṇ-sih* (iii.3.2<sup>2</sup>: O. omits the last word). For *yashtaḥ*, *agne yashtar idam namaḥ* (i.1.12). For *eshtaḥ*, again a *jaṭā*-reading, *açiy' eshtar eshtar açiyā 'çiy' eshtaḥ* (i.2.11<sup>1</sup>): its treatment before the word which follows it in *saṁhitā* is the subject of rules 18–22 of this chapter; that of the preceding word, of x.14. For *neshtaḥ*, once more the *jaṭā* is drawn upon, *neshtaḥ patnīm patnīm neshtar neshtaḥ patnīm* (vi.5.8<sup>6</sup>). For *tvashtaḥ*, finally, *çivas tvashtar ihā "gahi* (iii.1.11<sup>2</sup>: O. omits the last word): also at i.3.7<sup>1</sup>, 10<sup>1</sup>: iii.1.11<sup>1</sup>: vi.3.6<sup>2</sup>, 11<sup>2</sup>.

The commentary adds a couple of counter-examples, illustrative of the fact that these words show their *r* only before a vowel or sonant consonant: they are *abibhas tum bhātāni* (ii.5.1<sup>2</sup>), and *pu-nas te māi 'shām* (iv.7.14<sup>3</sup>).

करावरनुदत्ते पदे ॥ १ ॥

9. Also in *kaḥ* and *āvaḥ*, in an unaccented word.

The cited examples are: *mithuyā kar bhāgadheyam* (i.3.7<sup>2</sup>), and

9. *kaḥ*: *āvaḥ*: *ity etayor visurjanīyāḥ padakāle 'nudātte' pude vartumānaḥ svaraghoshavatparo repham āpadyate. yutlāḥ: mith-..... suruco..... anudātta iti kim: ko..... 'āvo.....' evaṁpara iti kim: adhi.....*

<sup>1</sup> G. M. -*ka*. <sup>2</sup> G. M. om. <sup>3</sup> O. om.

*suruco vena āvaḥ*: *āvar ity āvaḥ* (iv.2.8<sup>2</sup>: G. M. O. omit *surucaḥ*). For *āvaḥ* I find no other example; *kaḥ* occurs further at i.4.45<sup>1</sup>: ii.2.12<sup>1</sup>. As counter-examples, *kò 'syē "çvarāḥ* (ii.6.7<sup>1</sup>), and *ā'vo vā'jeshu yām jundā'h* (i.3.13<sup>2</sup>: G. M. omit the last two words; O. omits the whole passage) show the necessity of the specification respecting accent; while *adhipān akah samashtyāi* (vi.1.7<sup>6</sup>) shows that the *r* appears only before a sonant letter. This last example, it may be remarked, is brought under the action of the rule by i.52: it would be an example also under the preceding rule; compare what is there said in connection with the cited word *akah*.

### अन्तरनायुदात्ते ॥ १० ॥

10. Also in *antah*, except when accented on the first syllable.

The cited examples are: *antār agne rucd' tvām* (iv.1.9<sup>3</sup>; 2.1<sup>5</sup>), *agnim antār bharishyānti* (iv.1.3<sup>2</sup>: O. omits the first word), and *antaryātmē maghavan* (vi.4.6<sup>3</sup>: but O. omits the example—reasonably enough, since it is given again later in this very comment, in illustration of a special point). It were to no good end to rehearse the other cases of occurrence of so common a word. To show the necessity of the restriction respecting accent, the commentator quotes *eshō 'ntō 'ntam manushyāḥ* (vii.2.7<sup>2</sup>), where we have the noun *ānta*, which the rule was especially constructed to avoid including. To prove, again, the continued implication of "followed by a sonant letter," is given *antās te dadhāmi* (i.4.3 and vi.4.6<sup>1-2</sup>). Then the comment proceeds to justify the form in which the restriction respecting accent is made in the rule: it might have been said, "when accented on the last syllable;" but then the rule would have applied only under those circumstances; whereas now is included the case when the word is not accented at all, as in *antarvedī mithund'u* (vii.5.9<sup>4</sup>; p. *antah-vedī*) and *antaryātmē maghavan* (vi.4.6<sup>3</sup>, as above: but G. M. omit). The mode of statement selected, however, it may be remarked, has this inconvenience—that it renders necessary the separate specification, in rule 8, of *anantah*, because that combination, where it occurs, happens to be "accented on the first syllable" (see note to rule 8). It would appear to admit of question, in—

10. *antar ity 'asmin pade' 'nādyudātte visarjanīyah svaragho-  
shavatparo repham āpadyate'. yathā<sup>2</sup>: antar----- agnim-----  
antar----- anādyudātta iti kim: esho-----: evampara iti kim:  
antas----- 'antodātta iti vaktavye<sup>4</sup> bahu-svaratvam bahāpādā-  
nārtham<sup>5</sup>: anyathā tv<sup>3</sup> antodāttasyāi 'va syāt.<sup>6</sup> antarv-----: an-  
tary----- ādāv udātto yasya tad ādyudāttam: nā "dyudāttam  
anādyudāttam: tasmin.*

(<sup>1</sup>) G. M. *etasmīn*. (<sup>2</sup>) G. M. *āpnoti*. (<sup>3</sup>) G. M. om. (<sup>4</sup>) G. M. om. (<sup>5</sup>) W. O. *-thah*.  
(<sup>6</sup>) B. om. (<sup>7</sup>) G. M. *hy*.

deed, whether *ánantah* was not fairly included in the present rule, since the *antah* part of it, at any rate, is not "accented on the first;" but the treatise chooses to avoid so nice a question of interpretation, and to take the safe side.

आवृत्परः ॥ ११ ॥

11. Also a *visarjanīya* followed by *āvrt*.

The quoted examples are *jinvar āvrt svāhā* and *ugnar āvrt svāhā* (both ii.4.7<sup>1</sup>: B. has *bhīmar* for *ugnar*; O. reads in each case *āvrt*, according to the requirements of rule xiv.12). Other instances in the same and following divisions of the same section are *bhīmar āvrt*, *tveshar āvrt*, *grutar āvrt*, and *bhātar āvrt*. The anomalous combination does not occur elsewhere.

इतिपरो ऽपि ॥ १२ ॥

12. And likewise when *iti* follows.

The word *api* in this rule, we are told, brings forward the implication of "a *visarjanīya* followed by *āvrt*." According to the commentator's exposition, further, the rule is intended to apply to the *jatā* repetition of *grutah* with its predecessor *iti*: as, *iti grutah grutar iti 'ti grutah* (ii.4.7<sup>2</sup>). Nor do I see of what other interpretation it is capable, although it seems strange that the irregular conversion of *h* into *r* should be retained in the *jatā*-reading of this word only, and not of the others, where repeated with their respective predecessors. It is clearly implied that we are to read, for example, in the first case falling under the preceding rule, *varshan jinvo jinvo varshan varshan jinva*.

As counter-example, showing the necessity of the implication signified by *api*, we receive *rtubhir havana-grutah* (ii.4.14<sup>3</sup>: G. M. O. omit the first word; G. M. add *havam*, but no such word follows in the *Sanhitā*, and the addition is doubtless a copyist's error—possibly growing out of the attempt to repeat the compound, in its *pada* or *jatā* form). Here both the *pada*-text (as the word is a compound) and the *jatā* (as it stands before a pause) would read *havana-gruta iti havana-grutah*, the ordinary *sandh* being made of *grutah* and *iti*.

अह्वारकःसुवरनिग्यान्तः ॥ १३ ॥

11. *āvrt ity evamparo visarjanīyo repham āpnoti. jin v-----: ugn-----.*

12. *apiçabda āvrtparam<sup>1</sup> visarjanīyam anvādiçati: asāu visarjanīya itiparo repham āpnoti. iti gr----- anvādeçah kimarthah: rtu----- itih<sup>2</sup> paro yasmād asāv itiparah.*

<sup>1</sup> W. O. -*paro*; G. M. -*para*. <sup>2</sup> W. B. *iti*; O. *itiçabdah*.



13. Also in *ahāḥ*, *ahāḥ*, and *suvaḥ*, except at the end of a separable word.

There is a well-established difference of reading in the text itself of this rule. T. and W. read the last word *anīṅgyāntāḥ*, as plural, to agree with the three words mentioned, or else with the three cases of *visarjanīya* which they present; and at the beginning of the comment, both in W. and in O., is seen an attempt to explain the word as a plural—not, however, consistently carried out in either. As both readings are equally acceptable, I have adopted the one which is best supported.

The examples given in illustration of the rule are *ahār jātavēdā vicarshanīḥ* (iii.2.5<sup>4</sup>: O. omits the last word), *ahar māṇsena* (v.7.20: but G. M. substitute *aharbhājo vāi*, vii.4.5<sup>1</sup>), and *suvar devāṇ aganma* (i.7.9<sup>2</sup>: O. omits the last word): and, as counter-examples, first, to show that the *ḥ* in the words specified, when they stand as final members of compounds, is treated in the usual manner, *abhipūrvam tryahā bhavanti* (vii.3.9<sup>2</sup> et al.; p. *tri-ahāḥ*: O. omits the first word), *pratyāṇ tryaho bhavati* (vii.3.5<sup>3</sup> et al.; p. *tri-ahāḥ*: but B. has dropped out the whole example, and G. M. O. substitute, O. with omission of the first word, *pratyāṇ shad-aho bhavati*, vii.4.2<sup>5</sup>), and *devasuva stha te* (i.8.10<sup>2</sup>: but W. B. O. give simply the *padu*-reading of *devasuvaḥ*, namely *devasuva iti deva-suvaḥ*, since thus alone is the word put into circumstances which show its *ḥ* not to be convertible into *r*); and second, to show that the conversion takes place only before sonant letters, *prāya-ṇīyam ahas tasmāt* (vii.2.8<sup>1</sup>: O. omits the first word), and *suvaḥ ca mūrdhā ca* (i.7.9<sup>1</sup> and iv.7.11<sup>2</sup>).

The commentator then proceeds to give an explanation, so far as *ahāḥ* is concerned, respecting the virtual intent of the rule, which, he says, is meant to establish an exception for that word when the final member of a compound; since the inclusion of *hāḥ* among the words cited in rule 8 would, under the operation of the often-quoted rule i.52, be authority sufficient for turning *ahāḥ* into *ahār* before a sonant letter. Upon this he next imagines the objection to be raised, that the reading in this rule also, as well as the other, should have been *hāḥ*, *ahāḥ* being then included along with it according to the principle referred to; and thus the liability to reproach for overdoing the explicitness of the rule would be avoid-

13. *ahāḥ*: *ahāḥ*: *suvaḥ*: *eteshu' visarjanīyo' 'niṅgyāntāḥ' sv-  
raghoshavatparō repham āpnoti'. yathā': ahār.....: ahar.....:  
suvar.....: anīṅgyānta iti kim: abhip.....: praty.....: dev-  
.....: evampara iti kim: prāy.....: suvaḥ.....: hvārabhār  
(viii.8) 'ādisūtre hār ity anena grahaṇenā 'hāḥcabdasya' 'py  
akārādi (i.52) iti vacanād rephasiddhāu satyām atra punarva-  
canam īṅgyāntasyā 'hāḥcabdasya pratishedhārtham. nanv atrāi  
'va' hār iti vaktavyam: apy akārādi (i.52) iti vacanena kār-  
yasiddheḥ: na tu tadgauravāpatteḥ': iti cet: māi 'cam: anīṅ-*

ed. But he replies, reasonably enough, that, as the rule says "when not the final member of a separable word," it is to be inferred that the words specified do occur as such members: and with *hāh* that is not the case; wherefore the distinction would be meaningless with reference to *hāh*. And it would be a poor enough side to take, and altogether unworthy of approval, to give a direction which did not apply to a word itself, but only to that word with *a* prefixed. Hence the quotation is made in proper form.

Just as long a discussion might have been raised with equal reason over *ahah* and *suvaḥ*, both of which are also included in the former rule. So far as *ahah* is concerned, indeed, it is easy to see that this is the general rule, applying to the cases of occurrence of that word in the main, with a specific restriction; and that *ahar-ahah* in rule 8 is a sort of exception in advance, made for a single case which would otherwise fall under this restriction (since, in *ahah-ahah*, the second *ahah* is in fact the final member of a compound). But I am unable to discover any justification of the way in which *suvaḥ* is treated: it is made the subject of two general rules, to the one of which a needed restriction is attached, to the other, not. For *ahāh* and *suvaḥ*, the present rule should, it seems, have taken distinctly the form of an exception merely: *nā 'hāh-suvar ingyāntāu*; 'not, however, *ahāh* and *suvaḥ*, when final members of compounds;' and *ahah* should have been separately treated, or else included with them and a further counter-exception added.

## न भिर्भाषः ॥ १४ ॥

14. Not, however, when followed by *bhiḥ* or *bhyām*.

There is violation of the ordinary usage of the *Prāticākhya* in this rule also. The only one of the words mentioned in the preceding rule which is found with the case-endings *bhiḥ* and *bhyām* following it is *ahah*; and hence, to it alone the present precept applies. We should expect it, therefore, in accordance with the principle of which 158 is an expression, to have been placed last in the trio of which it forms a member. The commentator does not remark upon the irregularity, but simply points out that the

*yānta ity ukter' ingyāntatvam<sup>10</sup> iti<sup>11</sup> sambhāvanīyam: tac ca hār ity evamrūpe<sup>12</sup> grahaṇe nā 'stī 'ty<sup>13</sup> atre 'dani viśeṣaṇam anarthakam syāt: tathā 'py<sup>14</sup> evamrūpe mā bhūd iti<sup>15</sup>: 'kim tv<sup>16</sup> akārādīve bhavati 'ti jaghanyah pakṣah: na tu saralāḥ: iti sūtre<sup>17</sup> 'hār<sup>18</sup> iti grahaṇam upayujyate.*

<sup>1</sup> O. *eshu padeshu*. <sup>2</sup> W. *yā*. <sup>3</sup> W. *anīgyāntāḥ*; O. *-ti*. <sup>4</sup> O. *āpnuvanti*. <sup>5</sup> G. M. O. om. <sup>6</sup> G. M. ins. *ity*. <sup>7</sup> G. M. *'vā*. <sup>8</sup> O. *tatra gauravadoshap*; G. M. *taira gauravadeshop*. <sup>9</sup> W. *ukten*; G. M. O. *ukte*. <sup>10</sup> G. M. *-āntam*. <sup>11</sup> G. M. O. *api*. <sup>12</sup> G. M. O. *-pa*. <sup>13</sup> W. om. *iti*. <sup>14</sup> G. M. O. *sati*: a better reading. <sup>15</sup> O. om. <sup>16</sup> G. M. om.; O. *kim tv apy*. <sup>17</sup> G. M. O. *sutarām*. <sup>18</sup> MSS. *ahār*.

circumstances of the case restrict the application of the rule to *ahah*, and gives as examples *uttarāḥ ahobhiḥ caranti* (vii.5.1<sup>4</sup>: G. M. O. omit the last word), and *ṣam ahobhyām iti ni nayati* (vi.3.9<sup>1</sup>).

### अश्नुश्च सर्वेषाम् ॥ १५ ॥

15. Also not in *añhaḥ*, as all agree.

Some authorities, namely, the commentator informs us, accept this word as containing an *anusvāra*, others not; but all alike regard it as an exception under rule 13 (and therefore not liable to have its final *visarjanīya* converted into *r* under any circumstances). Those who accept the *anusvāra* still regard the word as falling under the action of rule 13, in virtue of the principle "a nose-sound occurring in the interior of a word is no bar to the application of a rule; hence it performs the offices of letters while itself only a quality" (if this be, in fact, the meaning of the second line of the verse, of which I am by no means confident; the readings of the manuscripts are here somewhat discordant, without being mutually explanatory). The first words of this verse were quoted in the comment on rule i.1, in connection with the discussion as to whether *anusvāra* was a concrete thing or a quality (see p. 8), and were credited to the *Çikshā*—which, however, in the form in which we now possess it, neither contains such a passage, nor seems to furnish a connection in which it should naturally be introduced. I should question the sober verity of the considerations whereby the commentator tries to justify the rule. It is hardly credible that *añhaḥ* and *ahah* should be fairly identified by any authorities. And *anusvāra* is not a *nāsika*, but an *anu-nāsika*, in the view of this treatise everywhere. It might be bet-

14. *sānnidhyena<sup>1</sup> labdhaḥ<sup>2</sup> pārvasūtrokto visarjanīyo<sup>3</sup> bhirbhyām<sup>4</sup> evamparo<sup>5</sup> na repham āpnoti. arthād ahar ity atra visarjanīyaḥ parigrhyate: itaratrasthitasyāi<sup>6</sup> vamparatvābhāvāt. yathā: utt----- ṣam-----.*

<sup>1</sup> G. M. O. -āhyat. <sup>2</sup> W. labhyaḥ. <sup>3</sup> W. ins. na. <sup>4</sup> O. ins. ity. <sup>5</sup> G. M. paro.

15. *cakāro 'nishedham ākarshati': añha ity asmin<sup>1</sup> grahaṇe visarjanīyo na repham āpnoti: ahārahar (viii.13) iti prāptiḥ. atra<sup>2</sup> grahaṇe kecid anusvāram ichanti<sup>3</sup> 'kecin ne 'chanti: sarveśhām<sup>4</sup> teshām esha<sup>5</sup> nishedho bhavati: anusvāram ichadbhir api prāptir evam pratipādyate<sup>6</sup>:*

*vidher madhyasthānāsikyo na virodho<sup>7</sup> 'bhavet smṛtaḥ<sup>8</sup>:*

*tasmāt karoti<sup>9</sup> kāryāṇi varṇānām<sup>10</sup> 'dharma eva<sup>11</sup> to*

*iti. yathā<sup>12</sup>: añha-----: añho-----.*

(<sup>1</sup>) G. M. O. -dhakarshakah. (<sup>2</sup>) G. M. etasmin. (<sup>3</sup>) O. asmin. (<sup>4</sup>) G. M. om. (<sup>5</sup>) G. M. eva. (<sup>6</sup>) G. M. -pady-. (<sup>7</sup>) B. -dhi. (<sup>8</sup>) B. bhavet: sataḥ; G. M. bhaved yataḥ. (<sup>9</sup>) B. G. M. kurvanti. (<sup>10</sup>) W. dharmaṇas. (<sup>11</sup>) G. M. om.

ter to regard the specific exception of *añhaḥ* as simply a sort of supererogatory effort at extreme explicitness, intended to guard against the confusion with *ahah*, even by a blunderer, of another word which was, indeed, definitely different from it, but different by only so inconspicuous an element as the nasalization of a vowel.

The illustrative examples are *añha indram evā 'ñhomucam* (ii.2.7<sup>4</sup>: but O. writes----- *eva: añhomucam*, as if the latter word were a separate citation: it is found in other passages), and *añhomuce pra bharema* (i.6.12<sup>3</sup>: but O. substitutes *añhomuce puroḍācam*, ii.2.7<sup>4</sup>).

### अनवर्णपूर्वस्तु रेफरो लुप्यते ॥ १६ ॥

16. But, when not preceded by an *a*-vowel, *visarjanīya* followed by *r* is omitted.

The commentator's example in illustration of the action of this rule is *revatī ramadhvam* (i.3.7<sup>1</sup> et al.; p. *revatīḥ*); and he adds as counter-examples, first, to show the necessity of the restriction "not preceded by an *a*-vowel," *yo rudro agnāu* (v.5.9<sup>3</sup>), and again, to show that the omission takes place only before a *r*, *revatīr naḥ sadhamādaḥ* (ii.2.12<sup>8</sup>; 4.14<sup>4</sup>). This exhausts the evident intent of the rule: the *tu*, 'but,' which the latter contains, merely indicates the transition to a new and diverse subject; it intimates no distinction between the classes of cases in which the *visarjanīya* represents a *s* on the one hand and an original *r* on the other; and all the cases of final *aḥ* and *āḥ* are left to be treated alike, as prescribed by the rules given hereafter (ix.7-10)—*aḥ* being changed to *o*, and *āḥ* to *ā*. This truly represents the usage of the *Sanhitā*: the latter does not contain (if the special case which forms the subject of rules 18-22, below, be excepted) a single instance of *aḥ* converted into *ā* before *r*: the occurrence before *r* of *aḥ* standing for original *ar* is very rare, and the product is always *o*: besides the cases of *ahorātre* (*padu*-text, *ahāḥ-rātre*), I have

16. *avarṇād anyasvarapūrvo rephaparo visarjanīyo lupyate. yathā'*: *rev----- evampūrva iti kim: yo-----: evampara iti kim: rev----- tuṣabdhārambhād avarṇapūrvo 'pi hvārabhār* (viii.8) *ādīnāṁ visargo lupyate pūrvasvaraḥ ca dīrgham āpad-yate. yathā'*: *rukmo----- tarhi suvo----- ity atra lopadīr-ghāu kim na syātām. dviruktatvād iti brāmaḥ. tat katham. hvārabhār* (viii.8) *ādisutre* <sup>1</sup>: *ahārahāḥsuvar* (viii.13) *ity atra ca. nanv ahorātre ity atra katham otvam. anyārthena grahanasāmāthyene 'ti brāmaḥ. tat' katham. ahorātre dhr-tavrate'* (iv.11) *ity evanirāpasāmyād' ahorātrābhyām ahorātrayor' ity ādi vijñeyam*. *'evam ced adhishavane* (iv.11) *iti grahanasāmāthyendāi 'va'* <sup>2</sup> *'shatve siddhe'* <sup>3</sup> *'na dhi-pārve* (vi.11) *iti* <sup>4</sup> *'nishedhanishedhena virodhaḥ'*. *satyam: sa-*

only found four instances of *suvaḥ* before forms of *ruh*; namely *suvo ruhānāḥ* (iv.1.2<sup>4</sup>; 7.13<sup>1</sup>), *suvo rohāva* (i.7.9<sup>1</sup>), and *suvo ro-kshyāmi* (i.7.9<sup>1</sup>). The other Prātiśākhya (Rik. Pr. iv.9, r. 28, 29; Vāj. Pr. iv.34; Ath. Pr. ii.19, iii.20) convert *aḥ* to *ā* in like circumstances; and at least the Rik and Atharvan afford several instances of the *sandhi*.

So much for the rule and its meaning. The commentator, unfortunately, has found occasion to give it a forced and false interpretation; it leads him into a nest of difficulties, through which he flounders as best he can, coming out at the end with much discredit. There happens to be a single passage (or, if there be another, I have not noticed it) where a word with original final *r* follows in the Sanhitā a word beginning with *r*—namely *rukmo antaḥ* (iv.1.10<sup>4-5</sup>; 6.5<sup>2</sup>; 7.12<sup>3</sup>)—and, of course, in the inversions of the *jaṭā*-text, comes to stand before its predecessor. The accepted *jaṭā*-reading, it appears (as given in full by the commentator), is *rukmo antar anti rukmo rukmo antaḥ*, the analogy of the Rik and Atharvan usage being followed in the treatment of *antaḥ*. In order, now, to find authority for this reading, the commentator declares that *tu*, 'but,' in the rule signifies that, even when preceded by an *a*-vowel, the words specified in rule 8 and its successors lose their *visarjanīya* and lengthen the preceding vowel. This is an attribution of portentous pregnancy of meaning to the particle such as is not very infrequently made, rarely with more evident falsity than here. The objection is immediately suggested—why, in that case, does not *suvaḥ* in *suvo rohāva* (i.7.9<sup>1</sup>) lose its *ḥ* and lengthen its *a*? Because, is the acute reply, it has been mentioned twice, once in rule 8, and once in rule 13. What possible connection is to be discovered between this repetition and the use to which he would fain put it, he does not give himself the trouble to inform us: he takes care to raise only such difficulties as he conceives himself able to remove. The next which it pleases him to evoke is—how is the *o* of *ahorātre* to be explained? We rather

*vaṣabdasya 'dhishavane iti grahaṇasāmarthyena'<sup>10</sup> shatvaṃ si-dhyatu: sthāṇaṣabdasya kathañ sidhyet: grahaṇādisāmarthyā-bhāvāt'<sup>11</sup>: tasmāt tadarthan'<sup>12</sup> tāvat'<sup>13</sup> sūtram sārthakam iti 'tadarthan ca dr̥ṣṭavyam'<sup>14</sup>: tadarthan ce'<sup>15</sup> 'ti guḍajihvikānyāyāḥ'<sup>16</sup>: tathā hi: grahaṇasāmarthyād'<sup>17</sup> iti'<sup>18</sup> gamanikānātram'<sup>19</sup>: kṛt-hoktis tu viśeṣaḥ: tataḥ saṇaṣabdārthan'<sup>20</sup> sūtram iti bhāvāḥ'<sup>21</sup>.*

*avarṇād anyo 'navarṇaḥ: asāu pūrvo yasmāt sa tathoktaḥ. rephāḥ paro yasmād asāu rephaparaḥ.*

<sup>1</sup> B. G. M. O. om. <sup>2</sup> W. B. G. M. om. <sup>3</sup> W. B. ins. *ah irarah iti*. <sup>4</sup> W. B. O. om. <sup>5</sup> O. *adhishavane*. <sup>6</sup> G. M. *pragrahe evanirūpasāmarthyād*. <sup>7</sup> G. M. *-tre*. <sup>8</sup> B. *jñeyam*. <sup>9</sup> O. *nanu anyārthe na grahaṇenāi 'va*. <sup>10</sup> G. M. om. <sup>11</sup> O. *siddhiḥ*. <sup>12</sup> B. ins. *nishidhe*. <sup>13</sup> O. *shatvanishedha-dish-dho na vidheyāḥ*; B. *nishedho na iti virodhah*. <sup>14</sup> B. *-nāśam*. <sup>15</sup> B. *artham*; G. M. *tadav-stham*. <sup>16</sup> G. M. *vā tat*. <sup>17</sup> G. M. O. *sanikoshavyam*. <sup>18</sup> G. M. *ve*. <sup>19</sup> G. M. *gub-*. <sup>20</sup> O. *-thyam*. <sup>21</sup> O. om.; G. M. *i*. <sup>22</sup> G. M. *kam*. <sup>23</sup> G. M. *savasthānaṣab-*; O. adds *api*. <sup>24</sup> G. M. *gāvah*.

expect to hear him reply—because *ahāḥ* also is twice mentioned, in the same two rules with *suvaḥ*. But no; we do injustice to the tenderness of his exegetical conscience, in supposing him capable of such gross arbitrariness of interpretation, when in rule 8, instead of *ahāḥ*, *aharahāḥ* is read. He alleges instead the competency of a form cited for another purpose (compare Rik Pr. i.13, r. liv,55): we have read in rule iv.11 *ahorātre*, where the *pragrahas* are under treatment, and this suffices, by analogy of form, to determine the reading also of *ahorātrābhyām* and *ahorātrayoh*. If this be so, it is next retorted, then, as the *sh* of *adhiśhavane*, which is cited in the same rule, is assured by the citation itself, rule vi.11, prescribing the *sh*, in the way of an exception to an exception, is out of order. That is true, the commentator confesses: but, granting that the *sh* of *sava* is established by the previous mention of *adhiśhavane*, how is that of *sthāna*, the other word specified in the same rule, established? the rule is therefore to be deemed of force so far as relates to that word, and to be regarded as intended for it. Of what follows, not all is clear to me: it appears that the rule is, after all, defended as it stands, on “the principle of sugar-candy and little tongue” (i. e. as merely giving more than is absolutely required of what one cannot receive too much of, as the palate of candy—?): for to establish the reading on the authority of a previous citation is only doing just what will answer (? *ga-manikā* occurs in only one other passage, the comment on i.18, and I find nowhere anything that explains its use), while specific mention is a distinction; hence the rule has a meaning as applied to *sava* also: such is the understanding.

The commentator might much better, surely, have acknowledged that his text-book had omitted to provide for the special case of *jaṭā*-reading which has caused all this trouble, than have forced it within the contemplation of the rules at such cost.

दीर्घ च पूर्वः ॥ १७ ॥

17. And the preceding vowel is made long.

The “and” (*ca*) in the rule is declared to signify that the lengthening of the vowel takes place only when *visarjanīya* has been omitted. The cited examples are *rurā rūdraḥ* (v.5.19), *tittirī rohit* (v.5.16), and *viśhṇū rūpam kṛtvā* (vi.2.4<sup>2</sup>: only G. M. have the last word). As was noticed in the comment upon the preceding rule, there is no such case of *aḥ* changed to *ā* before *r*, except the one forming the special subject of the following rules.

17. *tasmād rephaparavisarjanīyāḥ lupāt pūrvo 'pi' yaḥ svarō hrasvaḥ sa ca dīrgham āpadyate. yathā: rurā..... tittirī..... viśhṇū..... yadā 'visarjanīyasya' loṣas tadāi 'va dīrghatvam yathā eyād ity evumarthaḥ caṣabdaḥ.*

<sup>1</sup> O. om. <sup>2</sup> G. M. om. <sup>3</sup> G. M. O. ins. *tasya*.

एष्टश्च ॥ १८ ॥

18. As also, in *eshtāh*.

This word has been already mentioned, in rule 8, as one of those whose final *h* is liable to become *r*. It is here made the further subject of a special rule, because it is the only case in the Sanhitā of *ah* changed to *ā* before *r* (see the note to rule 16). The passage in which it occurs is *eshtā rāyah* (i.2.11<sup>1</sup> and vi.2.2<sup>2</sup>).

We have seen, however, that the commentator has felt obliged to give a false interpretation to rule 16, and one which renders superfluous the present rule, as applying to a case already included under that one. He is well aware of the objection to his interpretation thence arising, and himself points out that *eshtā rāyo rāya eshtar eshtā rāyah* (only W. gives this) is a case analogous with *rukmo antar antā rukmo rukmo antāh* (W. B. omit the last two words), and that the loss of *h* and lengthening of *a* in *eshtāh* is an effect of the *tu* in rule 16; but he does what he can toward removing the objection by alleging that the detail of discordant opinions which is to follow (in the next four rules) renders it more desirable to cite the case specially, in order that it may be understood to what those opinions apply. This is a tolerably ingenious subterfuge—but, after all, only a subterfuge.

नैकेषाम् ॥ १९ ॥

19. Not so, according to some authorities.

The commentator gives two alternative explanations of this rule—both, however, as he notices, leading to the same reading of the phrase under question. Vararuci, namely, holds that, in the view of some, the rule denies the conversion of *h* to *r* in *eshtāh*, and therefore also the prolongation of the *a*; whence, by the general rule ix.8, the word would become *eshṭo* (in analogy with all the other cases in the text of *ah* before *r*). Māhisheya, however, understands that some are said to deny that the *h* of *eshtāh* is liable to conversion into *r* before another *r*—that is to say, he makes the rule establish so far an exception under rule 8 rather than rule

18. *eshtar ity asmin grahaṇe visarjanīyo rephaparo* 'varṇa-pūrvo 'pī' lupyate'. *yathā*: *eshṭā*..... 'caṣabdo lopadīrghayor ākarshakaḥ'. *nanv etad anupapannam*: *hṡārabbhār* (viii.8) *ādyantahpātītīvād eshtar ity asya*: '*eshṭā*.....' *rukmo* .... *itival*: *anavarṇapūrvas tu* (viii.16) *ity atra tuṣabdena* *lopadīrghasiddhau*. 'māi 'vam': *vakshyamānamatubhedāgrayatvajñāpanāya gr̥hitam etad upapannataram*: *iti parihārah*.

<sup>1</sup> W. B. *rephaḥ*. <sup>2</sup> O. om. <sup>3</sup> G. M. ins. *pūrvaḥ* ca *dirghaḥ*. <sup>4</sup> G. M. om. <sup>(5)</sup> G. M. -*ghāv ākarshatī*, and put at the beginning. <sup>(6)</sup> B. G. M. O. om. <sup>7</sup> W. *iti*; G. M. *iti padam*. <sup>8</sup> G. M. *ṣabde*. <sup>9</sup> B. -*haṣruleḥ*; G. M. O. -*ddhe*. <sup>(10)</sup> W. B. O. om.

18. There can be little question that Vararuci's explanation is the true one.

In rule 21, below, we have yet another mode taught of arriving at the same result as regards the reading.

### द्वावुत्तमोत्तरीयस्य रेफम् ॥ २० ॥

20. According to Uttamottariya, two become *r*.

Here, again, there are two interpretations, Vararuci giving one, Māhisheya the other. The former says that, in the opinion of the specified authority (*śākhin*, 'holder of a *śākhā* or recension of the sacred text'), the *visarjanīya* of *eshṭaḥ* and the following *r* both become *r*—that is, as I should think it ought to mean, both fuse together into a single *r*: thus, *eshṭarāyaḥ*—but none of the manuscripts give this reading in illustrating the case: see the various readings below. Māhisheya, on the other hand, regards the individual referred to as owning the portentous name Dvāvutamottariya, and as holding that the *h* of *eshṭaḥ* becomes *r* before *r*, making *eshṭar rāyaḥ*.

Vararuci here maintains, in my opinion, his usual superiority over Māhisheya, as regards both the plausibility of the name assumed and the admissibility of the reading taught; and I have accordingly made my translation conform with his interpretation.

It is interesting to note the uncertainty of the tradition within reach of the commentators as to the personality of the authorities quoted by the Prātiśākhya.

### सांकृत्यस्योकारम् ॥ २१ ॥

21. According to Sāṅkrtya, the *visarjanīya* becomes *u*.

And this *u*, by x.5, unites with the preceding *a* to form *o*, so that the reading of the passage is *eshṭo rāyaḥ*, as it is according

19. *ekeshām mata eshtar iti visarjanīyo rephaparo na lupyate: ata eva pūrvavaradīrghābhāvaḥ ca: kim tu ghoshavatparaḥ ca (ix.8) 'ity otvam'. yathā: eshṭo rāyaḥ. vararuciviracitam etat': māhisheyabhāṣhitam tv' evam: eshtar iti visarjanīyo rephaparo 'repham nā' "padyata iti". siddharūpam ubhayoḥ samānam.*

① W. om. ② G. M. om. ③ G. M. ca. ④ G. M. na repham āpnoti. ⑤ O. om. na.

20. *uttamottariyasya śākhino<sup>1</sup> mata eshtar iti visarjanīyas<sup>2</sup> tatpara rephaḥ ca dvāv eṭau repham āpadyete. yathā: eshtar<sup>3</sup> rāyaḥ. ayam artho vārarucoktaḥ<sup>4</sup>: māhisheyoktas tu dvāvutamottariya iti kasya cin nāma: tanmata eshtar<sup>5</sup> iti visarjanīyo rephaparo repham āpadyate: 'eshṭar' rāya iti<sup>6</sup>.*

① O. -nor. ② G. M. -yaḥ ca. ③ B. G. M. -īd; O. -īd. ④ W. B. O. var-. ⑤ W. B. eshṭa rāya. ⑥ O. ins. yathā. ⑦ B. G. M. -īd. ⑧ G. M. O. om.



to the "some authorities" quoted in rule 19, above. This is pointed out by the commentator; who, however, declares that the reference to *Sāmkr̥tya* in a separate place shows that he is not one of the people there spoken of. B. specifies (probably by a copyist's blunder) that the exposition given of the meaning of the rule is to be credited to *Māhisheya*.

### उख्यस्य सपूर्वः ॥ २२ ॥

22. And, according to *Ukhyā*, along with the preceding letter.

That is, *esh̥tar* becomes *esh̥tu*, the *h* and its predecessor *a* coalescing into *u*. This is the only exposition given by W. and O. But G. M. and B., strangely agreeing for once to differ from the rest, ascribe this understanding of the meaning of the rule to *Māhisheya*, and report *Vararuci* as holding it to signify that the *h* of *esh̥tah*, with its predecessor, becomes *r*. This last version of the *sandhi* seems little better than nonsense, and neither of the MSS. gives a reading to correspond.

The commentator declares, finally, that, in this network of alternative views, the first rule only (viii.18) is approved. In accordance herewith is the reading of the edited text and of my manuscript, *esh̥tā rāyah*.

The most interesting circumstance connected with this waste of half a dozen rules over the reading of a single word, is the indication afforded of the anomalousness of the combination as a phenomenon belonging to the *Tāittirīya-Saṁhitā*, while it is in other Vedic texts a natural and usual thing.

### काखपकारपरः षमकारपूर्वः समवग्रहः ॥ २३ ॥

21. *sāmkr̥tyasya mata esh̥tar iti visarjanīyo rephapara ukāram āpadyate*¹. *tata² uvarṇapara okāram* (x.5) *ity otvam. yathā³: esh̥to rāyah. asya ca nāi⁴ 'keshām* (viii.18) *ity asya⁵ deçabhedād bhedah: siddhoddharanam⁶ samānam.*

¹ B. adds *iti māhisheyoktam*. ² G. M. om. ³ W. B. G. M. om. ⁴ G. M. O. ins. ⁵ G. M. O. ins. *tu*.

22. *ukhyasya mate rephapara¹ esh̥tar iti visarjanīyah pūrva-varṇena saho² 'kāram āpadyate: 'iti māhisheyoktam³. yathā⁴: esh̥tu⁵ rāyah. 'vārarucoktam⁶ tv esh̥tar iti visarjanīyo rephaparah⁷ pūrveṇa saha repham āpadyata itī⁸. yathā⁹: 'esh̥tā¹⁰ rāyah¹¹. pūrveṇa saha vartata iti sapūrvah.*

*asmin vikalpajāle¹¹ prathamam esh̥taç ca* (viii.18) *iti sātram. eve 'sh̥tam.*

¹ G. M. om.; O. puts after *iti*. ² W. om.; O. *iti*. ³ G. M. om. ⁴ B. -to; G. M. -ta. ⁵ W. O. om. ⁶ B. var-. ⁷ G. M. om. ⁸ G. M. om. ⁹ M. om. ¹⁰ B. -trd. ¹¹ W. *jāle*.

28. At the end of the former member of a compound, before *k*, *kh*, or *p*, *visarjanīya* becomes *sh*—or *s*, if preceded by *a*.

The commentator notes the fact that, as a different following occasion is here introduced, the implication “followed by a vowel or a sonant consonant,” which has so long been in force (namely, since rule 8 of this chapter), comes to an end. His illustrative examples are: *atho havishkrtānām eva* (vi.4.3<sup>3</sup>: O. omits *eva*), *grasitām nishkhidati* (vi.1.9<sup>1</sup>: O. omits the first word), *bahishpa-vamāna upasadyah* (vi.4.9<sup>2</sup>: O. omits the last word), *namaskā-rāir evāi nam* (v.5.7<sup>4</sup>: O. omits *enam*), and *pathaspathah pari-patim* (i.1.14<sup>2</sup>: O. omits the last word). As counter-example, to show that the *h* must end the first member of a compound, not an independent word, we have *pushpāvatīh prasūvatīh* (iv.2.6<sup>1</sup>), and *namaḥ pitrbhyo abhi* (iii.2.8<sup>3</sup>: only G. M. have *abhi*).

This is a general rule, applying to almost all the compounds in the Sanhitā which show a final *h* before an initial *k*, *kh*, or *p* of the second member. A few exceptions are mentioned farther on (rules 32, 33).

आविर्निरिडःशश्वतोऽपसोदिवरिषोऽहसोऽतिदिवोवि-  
श्वतोऽश्मनस्तमसः ॥ २४ ॥

24. Also in *āvih*, *nih*, *idāh*, *ṣaṣvatah*, *apasah*, *deva rishah*, *añhasah*, *ati divah*, *viṣvatah*, *aṣmanah*, and *tamasah*.

This rule, the commentator remarks, relates to words which are not first members of compounds. His examples are: for *āvih*, *āvish kṛṇushva* (i.2.14<sup>2</sup>). For *nih*, *ghṛtam nish pibati* (ii.3.11<sup>5</sup>):

23. *atra paranimittavipeśhaṇḍa<sup>1</sup> etatparyantā<sup>2</sup> svaraghoṣhavat-parānuvṛttir<sup>3</sup> mantavyā. avagrahāntavartī<sup>4</sup> visarjanīyah kakāra-khakārapakāraparah<sup>5</sup> shakāram āpadyate: akārapārvaḥ cet sakāram. yathā<sup>6</sup>: atho..... graṣ..... bahish..... namaṣ..... pathaṣ..... avagraha iti kim: push..... namaḥ..... kakāraḥ ca khakāraḥ ca pakāraḥ ca kakhapakārāḥ: te<sup>7</sup> pare<sup>8</sup> yasmād asū<sup>9</sup> tathoktaḥ. akāraḥ pūrvo yasmād asūv akārapārvaḥ.*

<sup>1</sup> G. M. -shāḍ. <sup>2</sup> W. etatpary. <sup>3</sup> G. M. -paratvān-. <sup>4</sup> W. -havatara; B. -ha; G. M. -havarti. <sup>5</sup> G. M. om. <sup>6</sup> O. etc. <sup>7</sup> G. M. parā. <sup>8</sup> G. M. O. sa.

24. <sup>1</sup>..... eshu<sup>1</sup> visarjanīyah kakhapakāraparo<sup>2</sup> yathāvihi-tam<sup>3</sup> bhajate. yathā<sup>4</sup>: āvish..... ghṛtam..... idāṣ..... ṣaṣv..... apasas..... uror..... deve<sup>5</sup> ti kim: sa..... añhasas..... ati..... atī<sup>6</sup> ti kim: divah..... viṣv..... tvam..... ud.....

anavagrahārtho<sup>7</sup> yam ārambhah.

<sup>1</sup> G. M. dvirādāśas vidyamāno. <sup>2</sup> G. M. ina. hi shakāram akārapārvaḥ cet sakāram it. <sup>3</sup> G. -bhajamh-. <sup>4</sup> G. M. O. om.

of *nish* before *p*, I find besides only *nish padhyeran* (vii.3.10<sup>2</sup>); before *kh*, *nish khidati* (ii.2.10<sup>6</sup>); before *k*, the cases are more numerous, with forms of *kri* (e. g. v.5.7<sup>2</sup>), and *kram* (vi.4.10<sup>2-3</sup>: doubtless; the separation of the divisions prevents the exhibition of the *sandhi*); cases of *niḥ* with accented forms of verbs in *k* are yet more frequent, but come under the preceding rule, not this one. For *idāh*, *idās padē sam idhyase* (ii.6.11<sup>4</sup> and iv.4.4<sup>4</sup>: O. omits the last two words): on the other hand, we have *idāyāh padē* at vi.1.8<sup>2</sup>. For *ṣaṣvataḥ*, *ṣaṣvatas kar haste* (ii.2.12<sup>1</sup>). For *apasah*, *apasas pāre asya* (iii.2.11<sup>2</sup>: O. omits *asya*). For *deva rishah*, *uror ā no deva rishas pāhi* (i.4.45<sup>2</sup>: O. omits to *deva*); with *sa rishah pātu naktam* (i.2.14<sup>7</sup>; 5.11<sup>1-2</sup>) as counter-example, to show that the prescribed effect takes place only after *deva*. For *añhasuḥ*, *añhasas pātu vāyuh* (iii.2.4<sup>3</sup>: only O. has *vāyuh*): another case is found in the same division, *añhasas pātām*. For *ati divah*, *ati divas pāhi samdvavrtan* (i.8.14<sup>2</sup>: G. M. O. omit after *pāhi*); with *divah prsthāṇ suvar gatvā miṣrāḥ* (iv.6.5<sup>1</sup>: only B. has the last word; O. omits the last three) as counter-example, to show that the prescribed effect takes place only after *ati*. For *viṣvataḥ*, *viṣvatas pari havāmahe* (i.6.12<sup>1</sup>: G. M. omit the last word): other cases occur at i.5.3<sup>3</sup>: ii.1.11<sup>1</sup>; 3.14<sup>1</sup>: iii.1.11<sup>4</sup>: iv.2.1<sup>3</sup>, 3<sup>4</sup>; 3.19<sup>8</sup> (in the various repetitions of only two phrases, always before *pari*); and, as first member of a compound, hence falling under the preceding rule, at iv.6.2<sup>4</sup>: an exception is noted in a later rule (viii.32). For *aśmanah*, *tvam aśmanas pari* (iv.1.2<sup>5</sup>). For *tamasah*, *ud vayan tamasas pari paśyantah* (iv.1.7<sup>4</sup> and v.1.8<sup>6</sup>: only O. has the last word, and it omits the first two).

### कृधिपिन्वपथेपरः ॥ २५ ॥

25. Also before *kr̥dhi*, *pinva*, and *pathe*.

The examples are: *uru nas kr̥dhi* (ii.6.11<sup>3</sup>), *apas pinva* (iv.3.4<sup>3</sup>), and *saprathā namas pathe* (iv.7.13<sup>2</sup>: G. M. omit the first word). For *pinva* and *pathe* I find no further examples; but *s* before *kr̥dhi* occurs also at i.4.2 (where the edition has the false reading *h*), 3: iv.2.9<sup>4</sup>; 5.10<sup>2</sup>: v.7.6<sup>3-4</sup>: vi.3.2<sup>2</sup>; 4.5<sup>4</sup>.

### न सक्रघकारपरः ॥ २६ ॥

26. But not when *s*, *kr*, or *gh* follows.

25. .... *evamparo visarjanīyo yathāvidhim<sup>1</sup> bhajate. yathā<sup>2</sup>: uru.....: apas.....: sapr.....*

<sup>1</sup> O. -vihitam. <sup>2</sup> G. M. O. om.

26. *sakraghe<sup>1</sup> 'ty evampare sati kr̥dhyādāu<sup>2</sup> visarjanīyo yathā-vihitam<sup>3</sup> nā<sup>4</sup> padhyate. yathā<sup>5</sup>: tām.....: gam.....: repheṇa kim: uta.....: uru.....*

<sup>1</sup> W. adds *kāre sati*. <sup>2</sup> O. -ādā. <sup>3</sup> G. M. -vidhim. <sup>4</sup> W. B. G. M. om.

By its terms, the rule means that the prescription of the preceding rule becomes void when either of the words there mentioned is followed as here specified; but the cases of its application, so far as I am aware, all concern *kr̥dhi*. The commentator's illustrations are: *tān ma āmanasaḥ kr̥dhi svāhā* (ii.3.9<sup>1</sup>: only W. has the first two words, and it omits the last one), *gaṇi ca naḥ kr̥dhi: kratve dakṣhāya* (iii.3.11<sup>4</sup>: O. omits the last word), and *uru kṣhāyāya naḥ kr̥dhi: ghṛtaṁ ghṛtayane* (i.3.4<sup>1</sup>: G. M. O. omit the last word); and to the second of these there is a counter-example, *uta no mayas kr̥dhi kṣhayaadvīrdya* (iv.5.10<sup>2</sup>), to show that only *kr̥*, not *k* alone, gives occasion for retention of the *h*. The words *āmanasaḥ kr̥dhi svāhā* occur again at ii.3.9<sup>2</sup>: I find no other cases to be specified in addition to those quoted by the commentator.

### पत्नविपतीपतेपतयेपतिष्यतिपरः ॥ २७ ॥

27. Also before *patnī ve*, *patī*, *pate*, *pataye*, *patih*, and *patim*.

The examples are: first, *brahmanas patnī vedim* (iii.5.6<sup>1</sup>), with a counter-example, to show that the word *patnī* must be followed by *ve*, *retodhāḥ patnī va ity āha* (vi.5.8<sup>4</sup>: but O. reads *indriyāvataḥ patnīvantam*, i.4.27); further, *subhas patī idam aham* (iii.2.10<sup>2</sup>: only O. has *aham*), *vāstosh pate prati* (iii.4.10<sup>1</sup>), *pracyavasva bhuvas pate* (i.2.9 and vi.1.11<sup>4</sup>), *vācas pataye pavasva* (i.4.2), *vācas patir vācam* (i.7.7<sup>1</sup>), and *vācas patim viśvakarmānam ātaye* (iv.6.2<sup>5</sup>: G. M. O. omit the last word). The inquiry is now raised, why it was necessary to give all these words in detail, instead of comprehending them all in *pat*, and in reply is quoted the passage *divaṁ gacha svah pata* (iv.1.10<sup>5</sup> and v.1.10<sup>5</sup>).

The cases of retention of *s* before the cases of *pati* are so numerous, that it would be highly convenient to be able to dispose of them at once by quoting in the rule the theme *pati*; but such a proceeding is permitted (by i.22) only with themes ending in *a*. I add the other combinations of this class which I have noted from the Sanhitā: *manasas pati* (i.1.13<sup>3</sup>; 4.44<sup>3</sup>), *pathas pati* (i.1.14<sup>2</sup>), *brahmanas pati* (i.5.6<sup>4</sup>: ii.1.5<sup>7</sup>), *jyotishas pati* (i.5.11<sup>1</sup>: iv.4.4<sup>6</sup>), *çavasas pati* (ii.2.12<sup>7</sup>), *jagats pati* (ii.4.5<sup>1</sup>), *sadasas pati* (ii.6.8<sup>2</sup>: iii.2.4<sup>4</sup>), *çatinas pati* (ii.6.11<sup>1</sup>: iv.4.4<sup>1</sup>), *nabhasas pati* (iii.3.8<sup>3,6</sup>), and *yas patih* (iv.7.14<sup>3</sup>). We have the genitive *pateḥ* in *br̥has-pateḥ* (i.7.8<sup>4</sup>), but, as the *pada*-text reads *br̥hah-pateḥ*, the word does not fall under this rule: *tapaspati* (i.2.10<sup>2</sup>; p. *tapah-patih*)

27. .... evamparo visarjanīyo yathāvihitam<sup>1</sup> bhajate. ya-  
thā<sup>2</sup>: brah-....: va iti kim: reto-....: subh-....: vāst-....:  
pra-....: vāc-....: vāc-....: vāc-....: pad ity etāvatādi<sup>3</sup> 'va  
śiddhe<sup>4</sup> 'pratipadapāṭhena kim<sup>5</sup>: divaṁ.... ityādinishedhār-  
thaḥ<sup>6</sup>.

<sup>1</sup> B. G. M. -vidhim. <sup>2</sup> G. M. O. om. <sup>3</sup> G. M. -ṭhah kimarthaḥ; O. -ṭho. <sup>4</sup> O. -ddas n.

belongs in the same category. Of the words quoted by the commentator, *bhuvā pati* occurs again at i.7.10<sup>2</sup>, and *vācas pati* at ii. 6.8<sup>1,2</sup>.

## दिवःसहसस्परिपुत्परः ॥ २८ ॥

28. Also in *divah* and *sahasah*, before *pari* and *put*.

The cited examples are *divas pari prathamam* (i.3.14<sup>5</sup> and iv.2.2<sup>1</sup>), *divas putrāya sūryāya* (i.2.9: O. omits the last word), and *sahasas putro adbhutah* (iv.1.9<sup>2</sup>). We have *sahasas putram* also at iv.4.4<sup>3</sup>, and *divas pari* at iii.3.3<sup>3</sup> and iv.2.10<sup>4</sup>; one case of *divah pari* is excepted by rule 34, below. As counter-examples, are given *divah prthivyāḥ pary antarikshāt* (iii.1.10<sup>2</sup> et al.: W. B. O. omit *divah*, which is better, as this is used just below to illustrate another point), *parushahparushah pari* (iv.2.9<sup>2</sup>), and *puṇsah putrāṇ uta viśvāyushaṇ rayim* (iv.6.9<sup>4</sup>: G. M. O. have only the first two words), to show that only the words specified show *s* before *pari* and *put*; and *divah prthivyāḥ pari* (iii.1.10<sup>2</sup> et al.: G. M. O. omit *pari*, which is better this time), to show that those words show it only in the circumstances stated.

*Put* is declared a part of a word, involving more than one case.

## रायस्योपरः ॥ २९ ॥

29. Also in *rāyah*, before *po*.

The commentator's examples are: *paçavo vāi rāyas poshaḥ* (v.4.6<sup>2</sup>), *sam ahaṇ rāyas posheṇa* (i.7.9<sup>2</sup>), *gamtanutvāya rāyas poshāya* (iii.2.5<sup>1</sup>: G. M. omit the first word and add *brhate*, which makes the reference belong to iv.1.10<sup>2</sup>), and *rāyas poshasya daditārah syāma* (iii.2.3<sup>1</sup>: only O. has the last word). As counter-examples, he gives *viḥvuh posha uta tmand* (iii.1.11<sup>2</sup>), to show that the rule applies to no other word than *rāyah* before *po*, and *eshṭā rāyah pre 'she bhagāya* (i.2.11<sup>1</sup>: G. M. omit the first word),

28. *divah: sahasah: ity ayor' visarjanīyah pariputparo' yathāvidhim' bhajate. divas-----: divas pu-----: sah-----: anayor iti kim: divah-----: par-----: puṇ-----: evampara iti kim: divah-----: anekārthatvāt pud iti paddārikadeçah.*

<sup>1</sup> B. *anayoh*; G. M. *etayoh*. <sup>2</sup> G. M. *pari: put: ity evamparo*; O. do. except *ity*. <sup>3</sup> G. M. O. *-vīhitam*. <sup>4</sup> B. G. M. O. *-rthah*.

29. *rāya ity atra visarjanīyah po ity evamparo yathāvidhitam' bhajate. yathā': paçavo-----: po iti paddārikadeço bahūpaddānārthah: sam-----: gam-----: rāyas-----: rāya iti kim: viḥvuh-----: 'po ity okārena kim': 'eshṭā-----.*

<sup>1</sup> G. M. *-vidhim*. <sup>2</sup> G. M. O. om. <sup>3</sup> G. M. *okārah kimarthaḥ*. <sup>4</sup> B. om. to *ya-thā* in comment to next rule.

to show that only *po*, not *p* when otherwise followed, calls out the prescribed effect in *rāyah*.

I have not attempted to note the numerous instances of the occurrence of *rāyas posha* in the Sanhitā. In the derivative *rāyas-poshavani* (i.2.12<sup>3</sup>; 3.1<sup>2</sup>), where the division is before *vani*, the *pada*-text, according to its custom, leaves the *s* of *rāyas* unchanged (reading *rāyasposha-vani*).

### नमस्करोपरः ॥ ३० ॥

30. Also in *namah*, before *karo*.

The examples illustrating the action of the rule are *saṁvatsareṇa namas karomi* (v.5.7<sup>3</sup>), and *ubhayibhyo namas karoti* (ii.6.9<sup>2</sup>: O. reads *karomi*); counter-examples, showing the uselessness of either specification of the rule without the other, are *namah kapardine ca* (iv.5.5<sup>1</sup>, 9<sup>1</sup>: W. omits *ca*; O. omits the example), and *ekahāyanād enah karoti* (vi.6.3<sup>1</sup>).

Other instances of *namas karoti* are found at v.5.5<sup>1</sup>, 7<sup>2</sup>: vi.3.8<sup>4</sup>; and of *-vatsareṇa namas karomi* at v.5.7<sup>3</sup> twice, 7<sup>4</sup> twice.

The printed text has *creyasas karat* and *vasyasas karat* (but, by a strange inconsistency, immediately after, *paṣumatah karat*) at i.8.6<sup>2</sup>; but, as these combinations are unauthorized by the Prāṭicākhya, and not supported by my manuscript, I do not doubt that the readings are erroneous.

### वसुष्कारपरः ॥ ३१ ॥

31. Also in *vasuḥ*, before *k*.

The passage is *sa idhāno vasuḥ kavīh* (iv.4.4<sup>5</sup>), and I have found no other. Counter-examples, of obvious application, are given: *viprah pūcīh kavīh* (i.3.14<sup>6</sup>; 5.5<sup>3</sup>), *mayi vasuḥ puro vasuḥ* (iii.2.10<sup>2</sup>), and *viṣvāvasuḥ pary amuṣhndt* (vi.1.6<sup>2</sup>, 11<sup>5</sup>: B., which is quite defective just along here, omits the first word).

### नाधरंविश्वतोऽन्तर्जातोविविशुःपरुःपुनः ॥ ३२ ॥

30. *nama ity atra<sup>1</sup> visarjanīyah karo ity evamparo yathāvihitam<sup>2</sup> bhajate. yathā<sup>3</sup>: saṁv-..... ubhay-..... 'karo iti kim: namaḥ-.....<sup>4</sup> 'nama iti kim: ekaḥ-.....'*

<sup>1</sup> G. M. O. om. <sup>2</sup> G. M. vidhīm. <sup>3</sup> G. M. O. om.; B. omits to here. <sup>4</sup> O. om. <sup>5</sup> G. M. put before *ubhay*; B. puts after *ubhay*....., and om. *karo iti*.

31. *'vasuḥ ity atra visarjanīyah kakāraparo yathāvihitam<sup>1</sup> apadyate<sup>2</sup>. yathā<sup>3</sup>: sa..... vasuḥ iti kim: viprah-.....: evampara iti kim: mayi-.....: viṣvā-.....'*

<sup>1</sup> B. om. <sup>2</sup> G. M. vidhīm. <sup>3</sup> G. M. O. bhajate. <sup>4</sup> G. M. O. om.

32. Not in *adhvaram viçvataḥ, antaḥ, jātāḥ, vivičuḥ paruh,* and *punaḥ.*

These words constitute exceptions under the foregoing rules. The commentator specifies in each case under which rule the exception falls. The first example is *yajñam adhvaram viçvataḥ paribhār asi* (iv.1.11<sup>1</sup>: O. omits the first word, W. B. the last): an exception under viii.24, which would require *viçvatas*; W. B. O. remark that the distinctive addition of *adhvaram* effects the exception, and W. O. add the counter-example *indram vo viçvatas pari* (i.6.12<sup>1</sup>). For *antaḥ*, the example is *mahādevam antaḥpārçvena* (i.4.36: O. omits the first word): an exception under rule 23, *antaḥ* being first member of a compound. For *jātāḥ, bhātasya jātāḥ patir eka āsīt* (iv.2.8<sup>2</sup>: O. omits the first word, and alone adds *āsīt*; G. M. omit *ekā* also): an exception under viii.27. For *vivīcuḥ paruh, yā āvivīcuḥ paruhparuh* (iv.2.6<sup>4</sup>); with the counter-example *parushparur anughushyā viçasta* (iv.6.9<sup>3</sup>: only G. M. have the last word). For *punaḥ*, finally, *punaḥpunar hy asmāt* (vi.5.1<sup>3-4</sup>: only G. M. have *asmāt*). Both these last are exceptions under viii.23.

The versions of the comment to this rule are more than usually discordant, all being defective except W. and O., and even these having suffered considerable disarrangement. For the details, see the various readings below.

### धषवति ॥ ३३ ॥

33. Nor before a word containing *dh* or *sh*.

"By vicinage," says the commentator, is understood a negative, in this and the next following rule. The meaning of the rule is that, when a word containing either of the letters *dh* or *sh* follows the *visarjanīya*, the latter is not liable to conversion into *s* or *sh*, as required by the foregoing precepts. The examples given are

32. .... *eteshām<sup>1</sup> visarjanīyo yathādvihītam<sup>2</sup> na bhajate<sup>3</sup>. yathā<sup>4</sup>: yajñam..... āvirnir<sup>5</sup> (viii.24) iti prāptih<sup>6</sup>: 'adhvaraviçeshandān niṣṛtīh<sup>7</sup>: 'adhvaram iti kim: indr.....' mahā..... 'kakhapakāra (viii.23) iti prāptih<sup>8</sup>: bhāt.....: patnīvepatī<sup>9</sup> (viii.27) iti<sup>10</sup> prāptih<sup>11</sup>: "yā.....": vivīcuḥ<sup>12</sup> iti kim: parush.....: punaḥ.....: kakhapakāraparaḥ<sup>13</sup> (viii.23) ity anayoḥ prāptih.*

<sup>1</sup> G. M. ity eteshu. <sup>2</sup> G. M. -vīdhīm. <sup>3</sup> G. M. O. āpadyate. <sup>4</sup> G. M. O. om. <sup>5</sup> G. M. add idah. <sup>6</sup> G. M. om. <sup>7</sup> B. G. M. om.; W. O. put next before vivīcuḥ iti kim. <sup>8</sup> B. om. <sup>9</sup> O. om. pati; G. M. patishpatīm. <sup>10</sup> O. ity dāind. <sup>11</sup> W. B. O. put after mahā..... <sup>12</sup> G. M. -cuḥ parur. <sup>13</sup> G. M. O. om. paraḥ.

33. *sānnidhyād atra<sup>1</sup> paratra ca<sup>2</sup> nānartho labhyate. dhaç<sup>3</sup> ca shaç<sup>4</sup> ca dhashdu: tāv asmint sta iti dhashavat: tasmin dhashavati<sup>5</sup> pade parabhūte sati 'pārvo visarjanīyo yathādvihītam<sup>6</sup>*

*bahihparidhi skandāt* (ii.6.6<sup>2</sup> and vi.2.8<sup>5</sup>: the same divisions contain each a second example of the compound), *purushahpurusho nidhanam* (vi.6.3<sup>2</sup>: the same division contains a second example of the compound), and *ubhayatahksnūr bhavati* (v.1.1<sup>4</sup>). I have noted besides only *parushahparushah pari* (iv.2.9<sup>2</sup>). That the word containing *dh* or *sh* must follow the *visarjanīya*, not be the one that itself ends in that letter, is shown by the counter-examples *adhaspadam kṛṇute* (iv.7.13<sup>3</sup>), and *ṛtasya jyotishas patim* (i.5.11<sup>1</sup>).

परिवाप्रपरः ॥ ३४ ॥

34. Not before *pari vā* or *pra*.

The examples are *rocand divah pari vājeshu* (iv.2.11<sup>1</sup>: only G. M. have the first word)—with the counter-example *divas pari prathamam* (i.3.14<sup>5</sup> and iv.2.2<sup>1</sup>), to show the need of citing *vā* after *pari*—and *tasmād itahpradānam devāh* (iii.2.9<sup>7</sup>: O. omits *devāh*). Of these, the first is an exception under viii.28; the other, under viii.23. There is yet another passage, *bahihprāno vāi manushyaḥ* (vi.1.1<sup>4</sup>), which needs to be brought under the rule; and the commentator accordingly declares that the quotation of *pra* in this rule with short *a* is intended to connote *prā* also—just as, in a rule of the next chapter (ix.24), *athā* connotes *atha* also, by a converse principle. This, however, suggests a difficulty: why then is not rule vii.7, prescribing for *prā* an effect which had already been

*nā "padyate. yathā": bahih-----: puru-----: ubhay-----: kakhapakāra<sup>9</sup> (viii.23) iti prāptih. parabhūta iti kim: adhas-----: ṛtasya-----<sup>10</sup>*

<sup>1</sup> G. M. ins. ca. <sup>2</sup> G. M. O. ins. sūtra. <sup>3</sup> G. M. O. dhakṛaḥ. <sup>4</sup> G. M. O. shakṛaḥ. <sup>5</sup> B. G. M. O. om. <sup>6</sup> O. om.; G. M. pūrvav-. <sup>7</sup> G. M. -vidhīm. <sup>8</sup> B. G. M. O. om. <sup>9</sup> B. -rapara. <sup>10</sup> W. adds *tasmīn iti nidishṭe pūrvasya. parivāpravarah.*

34. *pari vā: pra:* <sup>1</sup> *evamparo visarjanīyo yathāvihitam<sup>2</sup> nā "padyate. rocand-----: ve 'ti kim: divas-----: tasmād-----: pre 'ti hravagrahanam dīrghasyā 'py upalakshaṇam:* <sup>3</sup> *yatho 'dathāparaḥ ca (ix.24) iti dīrghagrahanam hravasyo 'palakshanārtham.* *tārhi prāpūrvāḥ ca (vii.7) iti sūtram vyartham: praṇabdasyā<sup>4</sup> 'nuvrttasyāi 'va dīrghopalakshakatvād<sup>5</sup>: iti cet: ucyate: pratyakshagrāhītasya<sup>6</sup> 'vo 'palakshakatvam<sup>7</sup> nā 'nukṛṣṭasye 'ti vijñeyam:* *tathā hi: vāhanauhyamānaḥ (vii.8) ity atra<sup>8</sup> cakāreṇa praṇabdas tatrā 'nukṛṣṭaḥ: atra tu<sup>9</sup> parivā-prapara<sup>10</sup> ity<sup>11</sup> upalakshakatvam<sup>11</sup> bhavati. tathā satī 'dam apy uddāharanam: bahih-----.*

<sup>1</sup> G. M. ins. ity. <sup>2</sup> G. M. -vidhīm. <sup>3</sup> B. ins. <sup>4</sup> here, as well as below, in its place. <sup>5</sup> G. M. O. -nam; B. hravop-. <sup>6</sup> G. M. ins. eva. <sup>7</sup> G. M. -kshanatvād; O. dīrghagrahanasyop-. <sup>8</sup> G. M. -tvād. <sup>9</sup> G. M. om. <sup>10</sup> G. M. vā-. <sup>11</sup> G. M. ins. pra-para itī pratyakshagrāhītatvād; O. ins. pratyakshagrāhītatvād. <sup>12</sup> G. M. -kshanam.



prescribed for *pra*, a superfluity? Because, is the reply, such connotation is only proper in the case of a word directly cited, not of one that is brought forward by implication merely: and in rule vii.8 the *pra* was thus brought forward [from rule 4], in virtue of the *ca*, 'and,' contained in the rule: whereas here the *pra* is expressly mentioned. This seems a case of rather questionable interpretation.

न निर्ण निः ॥३५॥

35. Not so with *nih*.

That is, as the commentator explains it, the exception established by the preceding rule does not hold good in the case of *nih*, which is treated as prescribed in rule 24, even before *pra*. The cases instanced in illustration of the rule are both of a doubtful character: the one is a *jaṭā*-reading, *prāñcāu nir nish prāñcāu prāñcāu nih* (vi.4.10<sup>2</sup>), the other an extract from the ending of the same *anuvāka* (vi.4.10), *ātmanā parā nish pra cukraṇocishā*, these words being those which end respectively the first four divisions of the *anuvāka*. We shall find other quotations of the endings later; and their appearance is at least decisive of the recognition by the commentator of the breaking up of the *anuvākas* into divisions of fifty words each, whatever we may have to believe respecting its recognition by the *Prātiçākhyā*. We are not, however, to take for granted that even the commentator accepted the division as now made in our manuscripts, involving a suspension of continuity of the *samhitā*-text after each fiftieth word: there was probably at first a mere enumeration made, with an expression of its results at the end of the *anuvāka*. The endings, as may be seen in the Calcutta edition, are carefully accented, and written according to the rules of combination as laid down by the *Prātiçākhyā*. The same rules are followed in the *jaṭā*-text; and hence, as (by rule vii.2, above) *nih* converts the following initial *n* into *ṇ* in *samhitā*, so does it also in the repetitions of the *jaṭā* (*nir nish*). As a yet farther consequence, it has the same effect in the rules of the *Prātiçākhyā*, and I have therefore accepted the reading *na* instead of *nā* in the repetition of the present rule, although it is supported only by T. and W.

35. *nir ity atra visarjanīyasya*<sup>1</sup> *praparatve*<sup>2</sup> 'pi shatvanishedho na bhavati: shatvam eva bhavati 'ty arthaḥ. *prāñ*-----: *āt*-----

*iti tribhūdshyaratne prātiçākhyavivarane*<sup>3</sup>  
*aṣṭamo 'dhyāyaḥ.*

<sup>1</sup> O. -niyaḥ. <sup>2</sup> O. *prapara*. <sup>3</sup> O. ins. *prathamapraṇe*.

## CHAPTER IX.

CONTENTS: 1-6, treatment of final *h* before initial surd letters; 7-10, treatment of final *aḥ* and *āḥ*; 11-15, of final diphthongs before initial vowels; 16-17, of the particle *u*; 18-19, duplication of final *ṣ* and *ṣ*; 20-24, conversion of final *an*, *in*, *ūn*, to *ān*, *īn*, *ūr*, *ūr*.

## उष्मपरो ऽघोषपरे लुप्यते काण्डमायनस्य ॥ १ ॥

1. *Visarjanīya*, when followed by a spirant which has a surd letter after it, is dropped, according to Kāṇḍamāyana.

The commentator, after a brief paraphrase of the rule, gives a couple of examples to illustrate its working: namely, *catustandām karoti* (v.1.6<sup>4</sup>; p. *catuḥ-standām*), and *vāyava stho 'pāyava stha* (i.1.1). The mention of Kāṇḍamāyana is declared to be made on account of a difference of views: others, namely, hold that *h* is dropped before a spirant that is followed by a sonant letter as well, as *adbhya svāhā* (i.8.13<sup>3</sup>), *ye cūklā syus tam* (ii.3.1<sup>3</sup>: W. B. omit *tam*), *yo hatamaṇḍaḥ svayampāpāḥ* (ii.2.8<sup>3</sup>: O. omits *yo*; G. M. omit *pāpāḥ*), and *dānakāṇḍa me prajā syuḥ* (ii.2.8<sup>3</sup>; 3.4<sup>1</sup>: O. omits the first word; G. M., the first two). I am not sure that I understand the consideration further alleged, in view of which it is decided that "the rule is all right;" it appears to be that, reference having thus been made to a discordance of views, those words will be hereafter specified in which there is omission made under any other prescription—but what this refers to, I am unable to see.

Every MS. that I have reads '*ghoshaparo* as second word in the rule: but the comment so plainly implies the reading *-pare*, and the sense so obviously requires it, that I have ventured its adoption.

Although the prescription here given is put upon the authority of an individual, it is pretty evidently to be regarded as definitely

1. *ūshmaparo visarjanīyaḥ kāṇḍamāyanasya mate lupyate tasminn ūshmaṇy aghoshavatpare' sati. yathā: catu-----: vāy----- kāṇḍamāyanagrahaṇam' vikalpārtham: anyeshām mate ghoshavatpare'py ūshmaṇi visarjanīyo lupyate: yathā: adbhya-----: ye-----: yo-----: dāna-----: evaṁ ca vikalpācchrayane' sati lakṣaṇāntaragatam' yeshu padeshu lupyate tāni padāni vakṣhyāma' iti vacanam saralam bhavati.*

*ūshma paro yasmdā 'asāv ūshmaparaḥ': na ghoshavān agho-  
shaḥ: asāu' paro yasmdāt 'sa tathoktaḥ': tasminn aghoshapare.*

<sup>1</sup> G. M. O. om. *vat*. <sup>2</sup> G. M. *-yanasya gr-*. <sup>3</sup> W. *-ṣṭavane*; O. *-ṣṭavagrahane*; G. M. *-ḥpāntare*. <sup>4</sup> W. O. *-pātara-*. <sup>5</sup> G. M. O. *prav-*. <sup>6</sup> G. M. *su tatho 'ktaḥ*.  
<sup>7</sup> G. M. om. <sup>8</sup> G. M. om.

adopted and taught by the Prâtiçâkhyas, and is usually (not without occasional exceptions) conformed to by the edition of the Sanhitâ, and by my manuscripts both of that and of the Prâtiçâkhyas and its commentary. I have, therefore, treated it as peremptory, and have everywhere governed by it the readings I have accepted. The same omission is prescribed by the Rik and Vâjasaneyi Prâtiçâkhyas, but not by the Atharvan (see Ath. Pr. ii.40, note).

### अधोषपरस्तस्य सस्थानमूष्माणम् ॥ २ ॥

2. Followed by a surd letter, it becomes the spirant of like position with that letter.

The commentator's examples are: *yax kâmayeta* (ii.1.2<sup>a</sup> et al.; O. reads *-yate*); *agniç ca me* (iv.7.6<sup>1</sup>: O. omits this and the next example), *ulûkaç çaçah* (v.5.18), *agnis te tejah* (i.1.10<sup>3</sup> and vii.5.17: O. leaves out *te*), and *yap pâpmanâ grhîtaç* (ii.1.3<sup>5,46</sup>: W. leaves off the first word; G. M. O. omit the last).

The requirements of this rule are by no means complied with by the manuscripts, nor have I followed them in the present work. In the first place, no manuscript that I possess, or have ever seen, attempts to represent any such sounds as the *jihvâmâlîya* and *upadhîmânîya* (see i.9), or *ç* and *ç*; for these, *visarjanîya* is universally substituted, as if the sect of Âgniveçya and Vâlmiki (see rule 4, below) had supplanted all its rivals; and, in the second place, the agreement to leave *visarjanîya* unchanged before a sibilant (according to the view of the authorities referred to below, in rule 5) is nearly as general. In my MS. of the Sanhitâ, I have noted about thirty cases of conversion to a sibilant, in place of unchanged retention, and they are nearly all in a single limited neighborhood (in iv.5), where a different scribe has developed his originality a little. As is hinted above, in the introduction, however, G. and M. make with great regularity the assimilation of *h* to the following sibilant; O. does it not infrequently; the others, almost never.

I have put together, in the note to Ath. Pr. ii.40, a statement of the variously conflicting views respecting the treatment of *h* before the different classes of surd letters held by the different Prâtiçâkhyas, or referred to in their rules; and it is unnecessary to repeat it here. The sole point upon which all authorities agree is the conversion into *ç* and *s* before palatal and dental mutes respectively—and this is also the only point left unquestioned by the rules which follow here in our treatise.

### न क्षपरः ॥ ३ ॥

2. *aghoshaparo visarjanîyas tasyâ 'ghoshasya sasthanam âshmanam bhajate. yax-----'agniç-----'ulû-----'agnis-----'yap-----.*

(<sup>1</sup>) O. om.

3. But not when followed by *ksh*.

That is to say, *visarjanīya* remains unchanged before *ksh*, the preceding rule for its conversion to *jihvāmūliya* being annulled. There is nothing corresponding to the usage here prescribed in either of the other treatises. The commentator quotes a number of examples: *manah ksheme* (v.2.17), *ubhayataḥkshnār bhavati* (v.1.14: W. B. omit *bhavati*: the *visarjanīya* was exempted from conversion into *s* before the *k* by viii.33), *ghaṇāghanah kshobhanah* (iv.6.41), *pārvo 'rshṭuh kshiyate* (iii.1.71), and *dyāuh kshāmā rerihat* (iv.2.12: O. omits the last word).

## कपवर्गपरश्चाग्निविशेषवाल्मीक्योः ॥ ४ ॥

4. Nor, according to Āgniveçya and Vālmīki, when followed by a guttural or a labial mute.

The two authorities here specified (the commentator calls them "holders of a *śākhā*, teachers"), it appears, reject altogether the *jihvāmūliya* and *upadhmanīya*, since they prescribe the retention of *visarjanīya* in the only situations where those problematical sounds are liable to arise. The commentator quotes a couple of illustrative passages: *yah kāmāyeta* (ii.1.2<sup>3</sup> et al.), and *agnih paçur deit* (v.7.26: O. has dropped out what follows *agnih*). Then, to show that on other points these heterodox persons accept our rule 2, he cites *madhuç ca mādhuvaç ca* (i.4.14 and iv.4.11<sup>1</sup>), *manas tatvāya* (iv.1.11: but B. substitutes *namas talpyāya*, iv.5.9<sup>1</sup>), *āçuç śiçānah* (iv.6.41), *yas somam vamiṭi* (ii.3.2<sup>6</sup>).

## उष्मपर एविकेषामाचार्याणाम् ॥ ५ ॥

5. According to some authorities, not when followed by a spirant, and only then.

I believe there can be no real doubt as to the meaning of this rule, although it is not very explicitly interpreted by the commen-

3. *kshaparo visarjanīyah pūrvavidhim na bhajate. yathā': man-----: ubhay-----: ghaṇā-----: pūrv-----: dyāuh-----: kshakārasya 'ghoshavattvāt prāptih.*

<sup>1</sup> G. M. O. om.

4. '*cakāro nishedham ākarshati. āgniveçyavālmīkyoh' śākhī-nor dāçyayor' mate 'kavargaparah pavargaparo vā' pūrvavidhim 'nā' padyate'. yah-----: agnih'-----: kakāraç ca pakāraç ca kapāu: tayor vargāu' kapavargāu: tāu parāu yasmat sa tathoktaḥ. evampara iti kim: madhuç-----: manas-----: āçuç-----: yas-----.*

(<sup>1</sup>) G. M. om.; O. caçabdo nañākarshakah: āgn-. (<sup>2</sup>) O. om. (<sup>3</sup>) O. kapavargaparo visarjanīyah. (<sup>4</sup>) O. na bhajate. (<sup>5</sup>) O. kavargāç ca pavargāç ca.

tator, and although G. M. O. omit the negative in the interpretation (I presume, by a copyist's blunder only). Some authorities, who do not, like Āgñivegya and Vālmīki, refuse to accept the *jīhvāmāliya* and *upadhmanīya*, nevertheless deny the doctrine of rule 2 to this extent—that they prescribe the retention of *visarjanīya*, not its assimilation, before a sibilant. Thus, they would write *āṣuḥ ṣiṣṇaḥ* (iv.6.4<sup>1</sup>). G. M., as is their constant custom, write here *āṣuḥ*; and so does O., as is its common, though far from invariable, usage: but this means nothing; for we have no good reason to expect the manuscripts of the commentary to conform themselves in any such case to a reading which will truly illustrate the matter in hand; they simply make the *sandhi* in the manner usual with them: for example, under rule 2, no MS. attempts to indicate the *ṛ* and *ṛ*, and W. B. give the *ḥ* instead of the sibilant before the sibilant.

If we reject this interpretation, our sole alternative is, so far as I can see, to hold that some authorities would accept rule 2 only so far as it relates to *ḥ* before a sibilant, but would retain *ḥ* everywhere else, even reading *agnih te tejah*, *agnih ca me*. This seems altogether inadmissible. Yet we must acknowledge that it is to some extent favored by the commentator's selection of counter-examples, namely *manas tatvāya* (iv.1.1<sup>1</sup>: but B. substitutes again *namas tatpyāya*, iv.5.9<sup>1</sup>), and *yah kāmaya* (ii.1.2<sup>2</sup> et al.). According to our preferred interpretation, there would be no particular reason for quoting the former of these, since the combination it illustrates has been made a question by no one: according to the other, it would be required (in the form *manah tatvāya*), to show what these dissidents held should be done in such a case.

## न प्रक्षिप्तज्ञायणयोः ॥ ६ ॥

### 6. Not according to Plākshi and Plākshāyana.

The natural interpretation of this rule would seem to be, that Plākshi and Plākshāyana are not of the number of those who hold the objectionable doctrine of the last rule, or of the last two rules. If, however, I rightly apprehend the commentator, he declares it

5. *ekeshām acāryāṇām mata āshmapara eva visarjanīyah pārvavidhim na' bhajate. yathā<sup>2</sup>: āṣuḥ..... evakāreṇa kim: manas..... 'yaz.....'*

<sup>1</sup> G. M. O. om. <sup>2</sup> G. M. O. om. <sup>3</sup> G. M. om.

6. *kapavargapara<sup>1</sup> āshmaparaḥ ca visarjanīyah plākshiplākshāyanayoh ṣākhinoh<sup>2</sup> pakṣe na khalu pārvavidhim bhajate. yah..... yah..... āṣuḥ..... evampara iti kim: manas..... 'kapavargādi sātratrāyam anishṭam.'*

<sup>1</sup> O. *kavargaparaḥ pavargaparaḥ ca*. <sup>2</sup> G. M. om. <sup>3</sup> G. M. prefix *evam*, and put the whole at the end of the comment on the preceding rule; they also omit rule 6.

to mean "in the opinion of these two authorities, it does not—that is, *h* does not follow the prescription of rule 2 either before a guttural or palatal mute or before a spirant." This is equivalent to a ratification of rule 4, and a ratification or rejection of rule 5, according as we adopt the one or the other of the two interpretations proposed for the latter; and it is, in my view, quite unsuited to the connection. The discordant explanations of some of the other views of designated authorities given in the rules of the treatise show us that the commentators had not in all cases, at least, any certain knowledge by tradition of the matters referred to, but simply interpreted as well as they were able the notices of their text-book—and we have the same right as they in this respect. If the particular point here under discussion were of more practical consequence, I should be inclined to go into a fuller discussion of it; as the case stands, it has perhaps cost us already more words than it is worth.

The commentator illustrates by repeating several of the quotations already given—namely *yuh kāmayeta* (ii.1.2<sup>3</sup> et al.), *yah pāpmanā* (ii.1.3<sup>3</sup> et al.), *ācuḥ ṣiṣānah* (iv.6.4<sup>1</sup>): these as direct examples; as counter-example, according to W. O., *manus tatvāya* (iv.1.1<sup>1</sup>), for which B. once more substitutes *namas talpyāya* (iv.5.9<sup>1</sup>), while G. M. read *agniṣ ca me* (iv.7.6<sup>1</sup>)—the readings of which, as regards the *visarjanīya*, each manuscript gives in its usual fashion (except that W. has this time *ācuḥ ṣiṣānah*, by a blundering divergence in the wrong direction), so that we are deprived of any farther aid from that quarter to the understanding of the rule.

Finally, rules 4–6 are declared not approved.

अकारमः सर्वे ङ्कारपरः ॥७॥

7. *Ah*, the whole of it, when followed by *a*, becomes *o*.

The commentator's cited examples are *preddho agne* (iv.6.5<sup>4</sup> and v.4.7<sup>3</sup>), *samiddho añjan* (v.1.11<sup>1</sup>), and *so 'bravit* (ii.1.2<sup>1</sup> et al.). He then enters into a long exposition intended to prove the necessity of the specification *sarvaḥ*, 'the whole of it,' in the rule. Without it, we are told, the reading *samiddho añjan* (in the second example given) would not be established: for, by i.56, alteration and omission concern only a single letter; hence, if *sarvaḥ* were omitted, only the final *visarjanīya* would be converted to *o*; this, with the preceding *a*, would become *āu* by x.7; the *āu* would

7. *aḥsarvo visarjanīya' otvam' bhajate 'kāraparaḥ': aḥsarva ity akāreṇa sahe' 'ty arthaḥ. pre-----: sam-----: so----- aḥsarva iti kim: samiddho añjann iti na sidhyet': kiṁ tu varṇasya vikāralopāva (i.56) iti visarjanīyamātrasya syād otvam: tata okāraṇukāraparaḥ (x.7) ity āukāre kṛta āukāra dvam (ix.15) ity dvādeśaḥ: tathā sati' samiddhāva añjann iti syāt. 'yad vā: ' svaruparo yakāram (ix.10) iti yatvam '*

be converted into *dv* by ix.15, and the final reading would be *samiddhāv añjan*. Or, again [supposing the present rule not to be given], the *visarjanīya* would become *y* by ix.10, the *y* would be dropped by x.19, the preceding *a* would be exempted from further combination by x.25, and the *samhita*-reading would turn out *samiddha añjan*.

The Ath. Pr. (ii.53) avoids the same difficulty by prescribing the conversion of the *h* into *u*, which then combines with the preceding *a* into *o*. The other treatises (Rik Pr. ii.12; Vāj. Pr. iv.42) treat the combination in the same manner as our own. What becomes of the following *a* is taught in the eleventh and twelfth chapters.

### घोषवत्परश्च ॥ ८ ॥

8. Also when followed by a sonant consonant.

Only one example of this combination is cited, namely *mā no mitro varuṇaḥ* (iv.6.8<sup>1</sup>: G. M. O. omit the last word).

The commentator raises against this rule the objection that, as prescribing the same thing with the one preceding, it should not have been made a separate rule at all; and, in reply, he promises that the exposition of the meaning of *tu* in the next rule shall explain the reason of the proceeding.

### अवर्णपूर्वस्तु लुप्यते ॥ ९ ॥

9. But *visarjanīya*, when preceded by an *a*-vowel, is omitted.

In these rules, from 7 to 10 inclusive, the *anuvrtti*, or continuance of implication, is intricate and irregular in an unusual degree, and even beyond the measure of what ought to be tolerated. The implication of *visarjanīya* being made all the way from viii.5 to

*bhavati: tasmiṅ ca lupyete tv avarṇapūrvāu yavakārāv* (x.19) *iti yakāre<sup>10</sup> lupte paraḥ ca paraḥ ca* (x.25) *iti<sup>11</sup> kāryāntarāprasiddheḥ<sup>12</sup> samiddha<sup>13</sup> añjann ity syāt: tan mā bhād ity<sup>14</sup> evam arthaḥ<sup>15</sup>: aḥsarva<sup>16</sup> ity uktam.*

<sup>1</sup> G. M. om., and ins. *apy.* <sup>2</sup> G. M. *okāram.* <sup>3</sup> G. M. put at the beginning. <sup>4</sup> G. M. *sahito visarjanīya.* <sup>5</sup> O. *sidhyati.* <sup>6</sup> B. G. M. om. <sup>7</sup> G. M. *kim ca*; O. *kim tu.* <sup>8</sup> G. M. O. ins. *atha.* <sup>9</sup> G. M. O. ins. *vā.* <sup>10</sup> G. M. O. om. <sup>11</sup> O. ins. *sūtreṇa.* <sup>12</sup> G. M. *-prasakte*; O. *-prasaktiḥ tathā sūtri.* <sup>13</sup> W. *-iddho*; B. *-ddhāu.* <sup>14</sup> G. M. om. <sup>15</sup> G. M. O. om.; B. om. *evam.* <sup>16</sup> B. om. *aḥ.*

8. *cakāra<sup>1</sup> okāram aḥsarvaṁ cā<sup>2</sup> 'nvāddicati. aḥ<sup>3</sup> sarvo ghosha-vatpara<sup>4</sup> otvam bhajate. yathā<sup>5</sup>: mā----- nanu vidhāu samāne prthakkaraṇam<sup>6</sup> anarthakam ity cet: uttarasūtre tuṣabdavayākhyā-nena<sup>7</sup> sphuṭīkarishyata<sup>8</sup> iti parihāraḥ.*

<sup>1</sup> G. M. put next before *anvāddicati.* <sup>2</sup> O. om. <sup>3</sup> G. M. O. *-raḥ ca.* <sup>4</sup> G. M. O. om. <sup>5</sup> G. M. *-kūtrak.* <sup>6</sup> G. M. *-khyāne.* <sup>7</sup> W. O. *-shya.*

ix.10 (as pointed out in the comment to viii.5), rule 7 of this chapter ought to teach that "*visarjanīya*, when preceded by *a*, becomes *o* along with the latter, when *a* follows:" instead of which a new subject, "the whole syllable *aḥ*," is introduced there; and *visarjanīya*, being thus replaced by something else in rules 7 and 8, ought to drop out of view altogether, or, if needed further, to be distinctly specified over again. But we find it implied without specification in the present rule; and, farther, the being followed by a sonant consonant is brought down "by vicinage" from rule 8, while the *tu*, 'but,' the commentator says, merely annuls the being followed by *a*, as specified in rule 7. This is little less than absurd: if the sequence of *a* was to be annulled at all, it should have been so in rule 8—or, rather, it was annulled by rule 8, and needs to be made no further account of. The *tu* is here, as often elsewhere, a simple sign of a change of subject, and the commentator's attempt to give it a precise significance is—also, as often elsewhere—a failure. Our rule means, by its terms, that *aḥ*, *dḥ*, and *āṣḥ* lose their *h* before a sonant consonant; only, as *aḥ* was already specially provided for by rule 8, it virtually applies only to *dḥ* and *āṣḥ*. The statement is thus made more general than is needed for the case in hand, because the whole implication of "preceded by an *a*-vowel" is needed for rule 10, which is to teach that *aḥ*, *dḥ*, and *āṣḥ* before a vowel—here, again, with the exception of *aḥ* before *a*, already provided for—convert their *h* into *y*, preliminary to dropping it altogether, by x.19. But rule 10 presents a more anomalous combination of two heterogeneous matters into one precept than is easily to be paralleled elsewhere in the *Prātiçākhyā*. It is really made up of two independent parts: one, *atha svaraparāḥ*, 'Now then, when followed by a vowel,' which is an introductory heading having force through this chapter and the next; the other, *visarjanīyo yakāram*, '*h* becomes *y*;' and their combination is made in order that the implication of *visarjanīya* and also of *avarṇapūrva* may be made from what precedes, and may not require to be distinctly stated.

The commentator's examples of the application of the rule are *devā gātuvidāḥ* (i.1.13<sup>2</sup>; 4.44<sup>3</sup>; vi.6.2<sup>3</sup>), and *vicityāḥ somāḥ na vicinityāḥ iti* (vi.1.9<sup>1</sup>; *somāḥ* for *somāṣḥ*, by protraction from *somaḥ*: G. M. omit the last two words, O. the last three). He adds, as his exposition of the connection of the rule, that the express spe-

9. *avarṇapūrvo ghoshavatparas tu 'visarjanīyo lupyate: hrasvapūrvasyāḥ 'kāra' eva dīrghapūrvasya' plutapūrvasya ca lopah. yathā: devā..... viç..... okāram aḥ sarvo 'kāraparāḥ (ix. 7) ity akāraparatvam pratyakṣam tuçabdena nivartyā 'nuvartanikam ghoshavatparatvam parigr̥hyate sāmīdhyāt: aśyā 'nuvartanam evā 'bhīṣṭam atre 'ti pūrvasūtradvayasya' prthak-kāranam.*

<sup>1</sup> W. ina. saḥ. <sup>2</sup> B. G. M. vikāra. <sup>3</sup> B. -rva; O. -gha. <sup>4</sup> G. M. -trasya.



cification of sequence by *a*, made in rule 7, is annulled by the word *tu*, and that an inferential sequence by a sonant consonant is assumed by vicinage [from rule 8]; and that the implication here of the latter only is the reason why rules 7 and 8 are given independently of one another. That is to say, such is the easiest way of arriving at the result desired, that the *h* of *dh* and *ḍṣh* is not directly dropped before *a*, but passes through the intermediate step of conversion into *y*, as before the other vowels.

### अथ स्वरपरो यकारम् ॥ १० ॥

10. When followed by a vowel, it becomes *y*.

That is to say, *visarjaniya* does so, if preceded by an *a*-vowel (rule 9)—except in the case of *ah* followed by *a* (rule 7). And, as is intimated by the prefixion of *atha*, the specification “followed by a vowel” is of force also in the following rules (through chapter x.). I have remarked in the preceding note upon the anomalousness of this rule, as striving to fuse into one the winding-up of one subject and the introduction of another. It has not seemed possible to render the *atha* excepting by a longer and more tedious paraphrase than I was willing to introduce; accordingly, I have left it out in translating the precept.

The commentator's examples are *āpa undantu jīvase* (i.2.1<sup>1</sup>: G. M. O. omit *jīvase*), *tā abruvan* (ii.3.5<sup>2</sup>; 5.1<sup>3</sup>), and *anvārabhyās iti* (vi.3.8<sup>4</sup>; *anvārabhyās* for *anvārabhyāṣh*, by protraction from *anvārabhyāḥ*); and he gives further, as counter-examples, *āpo varuṇasya* (v.5.4<sup>1</sup>: a not unexceptionably selected example, since *āpah* even before a vowel might not follow the present rule), and *agnir ekākshareṇa* (i.7.11<sup>1</sup>: a case under viii.6, as the preceding under ix.8).

This conversion of *visarjaniya* into *y* is only the preliminary step to its complete loss, by rule x.19. The same course of conversion is followed by the Atharvan and Vājasaneyi Prātiçākhyas (Ath. Pr. ii.41; Vāj. Pr. iv.36), but not by that of the Rik (ii.9,10).

### एकारो ऽयम् ॥ ११ ॥

11. *E*, before a vowel, becomes *ay*.

10. 'athaçabdo 'dhikārārthah': svarah paro yasmād asāu' svaraparah. ita utturam yad ucyate' svarapara ity evam tatra nimittatpēnā 'dhikṛtam veditavyam'. sāmniidhyād avarṇapārva' iti labhyate: svaraparo visarjanīyo 'varṇapārvo' yakāram' āpad-yate. yathā': āpa----- tā----- anvā----- svarapara iti kim: āpo----- avarṇapārva iti kim: agnir-----

<sup>(1)</sup> G. M. *atthe* 'ty *ayam* *adhikārah*; O. *-kārah*. <sup>(2)</sup> O. so 'yam'. <sup>(3)</sup> G. M. *vakshya-mah*. <sup>(4)</sup> G. M. *jāṭāyam*. <sup>(5)</sup> O. om. *pārva*. <sup>(6)</sup> G. M. put before *svrapara*. <sup>(7)</sup> O. *yavam*. <sup>(8)</sup> O. om.

Of which, then, the *y* is lost by x.19, leaving only *a*; and this, by x.25, is not liable to further combination. The commentator's examples are *ima evā 'smāi* (ii.4.10<sup>3</sup>), and *ta enam bhishajyanti* (ii.3.11<sup>4</sup>).

ओकारो ऽवम् ॥ १२ ॥

12. *O* becomes *av*.

The example is *viśṇav e 'hā 'dam* (ii.4.12<sup>3</sup>). For the further treatment of the *v* thus produced, see x.19 and the following rules.

नाकारपरौ ॥ १३ ॥

13. But not, in either case, when followed by *a*.

The dual number of the attribute in this rule, we are told, sufficiently shows that the two letters *e* and *o*, last mentioned, are its subject. There are two different rules in the treatise applying to the case of a final *e* or *o* coming to stand before initial *a*—namely rule 11, above [or rule 12], and rule xi.1, which directs that the latter shall be elided—and, since the rules of this chapter are of paramount force, as preceding the other, the present precept is required in order to annul them.

The commentator's examples are *mā te asyām* (i.6.12<sup>5</sup>), *samid-dho añjan* (v.1.11<sup>1</sup>), and *te 'bruvan* (ii.5.1<sup>3</sup> et al.).

ऐकार आयम् ॥ १४ ॥

14. *Āi* becomes *āy*.

11. 'visr̥ṣṭo visarjanāyāḥ'. idam<sup>1</sup> idāntm ucyate: svaraparāḥ padānta<sup>2</sup> ekaro 'yam iti vikāram āpadyate. ima-----: ta-----

<sup>(1)</sup> G. M. visargo nirvṛtaḥ; O. visargo vinirgataḥ. <sup>2</sup> G. M. om. <sup>3</sup> W. -taḥ; B. -te.

12. svaraparāḥ<sup>1</sup> padānta okāro 'vam iti<sup>2</sup> vikāram āpadyate. yathā<sup>3</sup>: viśh-----

<sup>1</sup> G. M. svarāḥ. <sup>2</sup> B. G. M. O. om. <sup>3</sup> W. B. G. M. om.

13. dvivacanasāmartyagrhitāv<sup>1</sup> ekārāukārāv akāraparāu<sup>2</sup> pūrvavidhiṃ<sup>3</sup> na prāpnutaḥ. yathā<sup>4</sup>: mā-----: sam-----: te-----: ity ādāv ekāro 'yam (ix.11) <sup>5</sup> lupyate tv akāra ekārāukārapūrvāḥ (xi.1) iti <sup>6</sup> sūtradvayam prasaktam: tatrā<sup>7</sup> 'pi pūrvatvāt prabalan<sup>8</sup> yatvavidhiṃ nisheddhum ayam ārambhāḥ. akāraḥ paro yābhyām tāv akāraparāu.

<sup>1</sup> B. G. M. O. -thyāt gr-; and G. M. O. add sannihitāy. <sup>2</sup> G. M. O. om. <sup>3</sup> G. M. om. pūrvā. <sup>4</sup> G. M. om. <sup>5</sup> G. M. ins. iti ca; O. ins. iti. <sup>6</sup> G. M. O. ins. ca. <sup>7</sup> O. ins. ekdrasya.

The example is *āśmahā eve 'māu dvādaśau māśau* (vii.5.2<sup>1</sup>: B. omits the last word, G. M. O. the last two).

To complete the *sandhi*, also, which is the subject of this rule and its successor, rule x.19 is needed.

अकार आवम् ॥ १५ ॥

15. *Āu* becomes *āv*.

The example is *ahāv anadātā hate* (v.6.1<sup>2</sup>).

उकारो ऽपृतः प्रकृत्या वकारो ऽन्तरे ॥ १६ ॥

16. An *u*, uncombined with a consonant, remains unchanged, and *v* is inserted between it and the following vowel.

The definition of *apṛkta* was given above, at i.54, and such a word was directed to be treated both as initial and as final (i.55). This rule makes an exception for the particle *u*, which becomes *uv* before a vowel—which, moreover, never occurs after an *a*-vowel except as combined with it, forming part of the class of *pragrahas* in *o* which were treated above, in rules iv.6,7. The examples given are *sa uv ekaviṅśavartaniḥ* (iv.3.3<sup>2</sup>), and *adanty uv evā 'sya manushyāḥ* (ii.3.7<sup>4</sup>): I have noted further only iv.6.9<sup>4</sup>, but am not sure that I have been careful to mark all the cases. As counter-examples, *svapatyāya deva* (v.5.4<sup>4</sup>; p. *su-apatyāya*) shows that the *u* must be *apṛkta*, and *bhakshe 'hi* (iii.2.5<sup>1</sup>), that no other *apṛkta* vowel than *u* is thus treated.

न तत्तस्मात्साक्षितः ॥ १७ ॥

17. But not in *sañhitā*-text, after *tat* and *tasmāt*.

The passages are *tad v āhur uterjyam* (vii.5.7<sup>1</sup>: O. omits after *āhur*), and *tasmād v ācyam* (vi.1.11<sup>6</sup>). So far as I have observed, these are the only instances which the text affords of *u* following

14. *svaraparāḥ padānta' ākāra āyaṁ vikāram āpadyate. yathā'*: *āśam*-----.

<sup>1</sup> B. G. M. -nte. <sup>2</sup> G. M. O. om.

15. *'āukārah padāntaḥ' svarapara' āvaṁ vikāram āpadyate. yathā'*: *ahāv*-----.

<sup>1</sup> B. -nte. <sup>2</sup> G. M. invert the order. <sup>3</sup> G. M. O. om.

16. *apṛktasamjñaka' 'ukārah svaraparāḥ' prakṛtyā 'vatish-  
thate: avikṛto' bhavati 'ty arthaḥ: ukārasvarayor antare 'vakā-  
raḥ cā 'gamo' bhavati. yathā': sa*-----: *adanty*----- *apṛkta  
iti kim: sv*-----: *ukāra iti kim: bhak*-----.

<sup>1</sup> G. M. -jña. <sup>2</sup> G. M. *ukārasvaḥ*. <sup>3</sup> G. M. *kāro*. <sup>4</sup> O. *vakārdg*. <sup>5</sup> W. B. G. M. om.

a consonant and preceding a vowel. Compare the similar rules in the other treatises (Rik Pr. ii.28; Vāj. Pr. iv.87; Ath. Pr. iii.36). The preceding precept being thus annulled with reference to these two cases, they fall under the general rule x.15, and the *u*, like any final, is converted into *v*. To show the bearing of the specification *sāmhitaḥ*, 'in combined text,' the commentator gives us the two passages in *pada* and *krama* form: thus—*tat: u: āhuh: tad u: uv āhuh: āhur utsrjyam* (but G. M. O. give simply the first two *krama-pada*'s), and *tasmāt: u: ācyam: tasmād u: uv ācyam* (here only W. has the statement in *pada*). It thus appears that the combination with the preceding consonant is indispensable to the treatment of the *u* as here prescribed; failing that, it falls under the preceding rule, and becomes *uv*.

## ऋस्वपूर्वी उकारो द्विवर्णम् ॥ १८ ॥

18. A *ṛ*, when preceded by a short vowel, is doubled.

That is to say, when another vowel follows—the heading *atha svaraparah* (ix.10) still continuing in force. The commentator adds also "when occurring at the end of a *pada*," as he has done in his paraphrase of the preceding rules: this is a matter of course, as we are dealing only with the conversion of *pada*-text into *sāmhita*. His illustrative examples are *nyaññ agnih* (v.5.3<sup>2</sup>), and *tam u tvā dadhyaññ rshih* (iv.1.3<sup>2</sup> and v.1.4<sup>4</sup>: only G. M. have the first two words). That the preceding vowel must be short, he shows by *parāñ ā vartate* (iii.2.9<sup>7</sup> and vi.3.8<sup>3</sup>); that a vowel must follow, by *sadrñk samāndih syāt* (ii.2.8<sup>6</sup>: only O. has the last word; only B. G. M. have the inserted *k*, required by v.32, and G. M. convert it to *kh*, by xiv.12), and *pratyāñk shad-ahāḥ* (vii.4.2<sup>5</sup>: here all have the *k*, but only G. M. make it *kh*).

17. *tat tasmād ity' etābhyāñ sāmhita ukāro 'prktaḥ pūrvavi-dhiñ nā "pnoti": prakṛtyāvasthānāñ vakāraḥ' ca na bhavati 'ty arthaḥ. tad-----: tasmād----- i varṇokārāu yavakārāv (x.15) iti daṣame 'sya' vidhir vakshyate'. tat tasmāt sāmhita iti kim: tat-----: tasm-----.*

<sup>1</sup> G. M. om., <sup>2</sup> G. M. "padyale; O. prāpn-. <sup>3</sup> G. M. O. -rāgamaḥ. <sup>4</sup> O. -ma. <sup>5</sup> B. *tasya*. <sup>6</sup> O. ins. *tasya purastādapavādo 'yam*.

18. *'svaraparo ṇakāraḥ padāntavartī hrasvapūrvo' dvivarnam 'bhajate. yathā': nyaññ-----: tam----- hrasvapūrva iti kim: par-----: svarapara iti kim: sad-----: praty----- hrasvaḥ pūrvo yasmād asāu hrasvapūrvaḥ: dvayor varṇayoḥ samāhāro dvivarnam.*

(1) G. M. arrange *hr- sv- pad- ṇak-*. <sup>2</sup> G. M. O. ins. *dvivarnam*. <sup>3</sup> G. M. om.

## नकारश्च ॥ ११ ॥

19. As does also a *n*.

The *a* in this rule brings down, we are told, the preceding cause of duplication and the duplication itself. The cited examples are *nir avapann indrāya* (ii.4.2<sup>2</sup>), and *abruvann rdhnavat* (i.5.1<sup>2</sup>). The counter-examples, given for the same purposes as those under the preceding rule, are *niravapan yāny eva puras-tat* (ii.4.1<sup>2</sup>: O. omits the last two words), *omunvati te 'smin* (ii.6.9<sup>3</sup>: O. omits the last word), *yān agnayo 'nvatapyanta* (iii.2.8<sup>3</sup>: O. omits the last word; G. M. omit the whole example), and *vidvān etam agniṁ cinute* (v.6.5<sup>3</sup>). The commentator does not give himself the trouble this time to inquire why two rules are furnished to prescribe a single process: the reason is, evidently, because continued implication of *n* only is desired in the rules that follow.

## अनितिपरो ग्रहोऽख्याज्यापृथ्विरण्यवर्णयिष्ठीकारो- कारपूर्वो रेफमाकारपूर्वश्च यकारम् ॥ २० ॥

20. In *graha*, *ukhya*, *yājyā*, *prsthīya*, and *hiranyavarṇīya* passages, a *n* preceded by *i* or *ū* becomes *r*, preceded by *ā* becomes *y*, except before *it*.

The remainder of the chapter is occupied with rules respecting these conversions of a final *n* after *ā*, *i*, and *ū* before an initial vowel—conversions of which the original ground is the same with that which causes the combinations *ñcc*, *ñst* to result from the collision of *n* with *c* and *t* (vi.20, vi.14), namely the partial retention of an original *s* which followed the *n* as part of the declensional termination of the word. See note to Ath. Pr. ii.27 for a full statement of the teachings of the other Prātiçākhyas respecting them. The conversion of *n* to *y* is equivalent to its omission, since the *y* is dropped by x.19. Rules xv.1-3 are also needed to complete the combinations intended, by the nasalization of the preceding vowel, or the insertion of *anusvāra* after it.

19. *cakārah pūrvanimittam' dvitvam cā 'nvādiçati. hrasva-pūrho nakāro dvivarṇam' bhajate' svaraparah. nir.....: abr..... evampara iti kim: nir.....: oman.....: evampārva iti kim: yān.....: vid.....*

<sup>1</sup> G. M. *pūrvoktan*. <sup>2</sup> G. M. O. *dvitvam*. <sup>3</sup> G. M. *āpadyate*.

20. *grahokhyādiṣhu' vihayeshu ikārapārva ākārapārvo vā cakārakṛshṭo nakāro 'nitipara' itivyatiriktasvaraparo' repam āpad-yate: ākārapārvaç ced yakāram. graho nāma caturo 'nvā-*

As in other similar cases, the commentator, after his preliminary paraphrase of the rule, proceeds first to define the passages of the Sanhitā designated by the titles it contains. By *graha* is meant the fourth chapter of the first book, excepting its last four sections—or i.4.1–42. By *ukhya*, the first two chapters of the “Agni” book (see iii.9), excepting their final sections (which are *yājyā*)—or iv.1.1–10; 2.1–10. The *yājyās* have been already defined (iii.9, note), as the concluding sections of all the chapters to book fourth, chapter third, together with ii.6.11. By *prsthya* are intended nine sections, pointed out by the citation of the first words of each: they are iv.4.12; 6.6–9; 7.15: v.1.11; 2.11; 2.12. *Hiranyavarṇīya* designates only a single section, v.6.1. Examples are then given from each set of passages. From *graha* passages, we have *jahi çatrūñr apu mrdho nudasva* (i.4.42), and *marutvāñ indra vṛshabhah* (i.4.19: G. M. O. omit the last word): there are four other cases, at i.4.20 twice, 21,41. From *ukhya* passages, *ye vā vanaspatīñr anu* (iv.2.8<sup>3</sup>), and *madhumāñ astu sūryah* (iv.2.9<sup>3</sup>): there are ten others, at iv.1.8<sup>3</sup> twice, 9<sup>2,3</sup>, 10<sup>2,4</sup>; 2.4<sup>2</sup>, 5<sup>1</sup>, 9<sup>5</sup> twice. From *yājyā* passages, *ṛtūñr rtupate yaje 'ha* (iv.3.13<sup>4</sup>: only O. has the last two words), to which W. B. O. add *amavāñ ibhena* (i.2.14<sup>1</sup>); but for this G. M. substitute *madhumāñ indriyāvāñ* (iii.1.10<sup>2</sup>), which is not in a *yājyā* passage at all, but falls under the next rule: I have noted more than thirty other cases, namely at i.1.14<sup>4</sup>; 2.14<sup>2</sup>; 3.14<sup>8</sup>; 4.46<sup>2</sup>; 5.11<sup>2</sup>; 6.12<sup>4</sup>; 7.13<sup>4,5</sup>: ii.1.11<sup>5</sup> thrice; 2.12<sup>3,8</sup>; 3.14<sup>2,6</sup>; 6.11<sup>1</sup> thrice <sup>4</sup> twice, 12<sup>1,3</sup>: iii.1.11<sup>1</sup> thrice, <sup>7</sup>; 2.11<sup>3</sup> twice; 4.11<sup>3</sup>; 5.11<sup>2</sup>: iv.2.11<sup>3</sup>; 3.13<sup>2,3,4</sup> twice. The same passages contain five exceptions, which are duly provided for in rules 23 and 24, below. From *prsthya* passages, the examples are *çatrūñr anapavyayantaḥ* (iv.6.6<sup>3</sup>) and *jaghandañ upa jighnate* (iv.6.6<sup>5</sup>): other cases at iv.6.7<sup>5</sup>, 9<sup>4</sup> twice; 7.15<sup>7</sup>: v.1.11<sup>4</sup>. Finally,

*kān' varjayitvā "dade grāvā" (i.4.1<sup>1</sup>) iti praçnah: agnikānda-syā "dyam praçnadvayam uttamānuvākaavarjam ukhyam 'ākhyā-yate: uktā yājyāḥ: samid diçām (iv.4.12<sup>1</sup>) jīmātasya (iv.6.6<sup>1</sup>) yad akrandaḥ (iv.6.7<sup>1</sup>) mā no mitraḥ (iv.6.8<sup>1</sup>) ye vājinam (iv.6.9<sup>1</sup>) agner manve (iv.7.15<sup>1</sup>) samiddho añjan (v.1.11<sup>1</sup>) gāyatrī (v.2.11<sup>1</sup>) kas tvā (v.2.12<sup>1</sup>) ity anuvākanavakam' prsthīyam iti paṭhyate: hiraṇyavarṇāḥ (v.6.1<sup>1</sup>) ity anuvāko hiraṇyavarṇīyah. 'grāhe yathā: 'jahi-----mar-----ukhye: ye-----madh-----yājyāsu: ṛtūñr-----ama-----prsthīye: çatr-----jagh-----hiraṇyavarṇīye: agnīñr-----sarv-----anītipara iti kim: abhy-----idā-----grahādīshv iti kim: trin-----paçān-----tān-----*

*itih paro yasmad ādv itiparah: ne 'tiparo 'nitiparah.*

<sup>1</sup> G. M. read *grh* throughout. <sup>2</sup> B. om. <sup>3</sup> G. M. O. *ity etasmāḍ anyasvar*; B. *iti 'by etad asmāḍ anyas-*. <sup>4</sup> G. M. O. *'ntyānu-*. <sup>5</sup> G. M. *-vā 'si*. <sup>6</sup> G. M. O. *ins. ity*. <sup>7</sup> G. M. *anuvākdāḥ*. <sup>8</sup> W. O. *pachyate*; G. M. *paṭhyante*. <sup>9</sup> G. M. om.

from the *hiranyavarnīya* section, *agnīr̥ apśushadaḥ* (v.6.1<sup>2</sup>), and *sarvāñ agnīn* (v.6.1<sup>2</sup>), which are the only cases. Counter-examples, of *n* not converted as here prescribed, because occurring outside the passages specified, are *trīn imān lokān iti* (vii.3.2<sup>1</sup>), *paṣān evā 'va rundhe* (v.1.1<sup>1</sup> et al.), and *tān indro 'ntaryāmenā 'ntar adhatta* (vi.4.6<sup>1</sup>: G. M. O. omit the last two words). And the bearing of the specification "except before *iti*" is illustrated by examples from the *krama* and *pada* texts, namely *abhyavartanta dasyān: dasyān iti dasyān* (i.6.12<sup>6</sup>; *dasyān* is thus repeated, as being the closing word of the *anuvāka*: but W. O. omit this repetition, which exhibits the very point requiring illustration, and B. adds only *iti dasyān* to the first *dasyān*), and *iḍāvān iti 'ḍā-vān* (iii.1.11<sup>1</sup>; *samhita*-reading, *iḍāvāñ eshaḥ*).

Any general examination of the aspect of this mode of combination in the Tāittirīya text I defer to the end of the chapter.

मर्त्यानुद्यानमृतान्दुर्यानसोमपूर्वःसोमस्मानविमानो-  
मान्मधुमान्क्विविष्मान्कृतमानार्षेचिकिवानिडावान्कक्षी-  
वान्ब्राणवान्क्षिपयस्वान्वशान्विदत्रानमित्रानरान्योषा-  
न्महाश्च ॥ २१ ॥

21. Also in the words *martyān*, *ud ayān*, *amrtān*, *duryān* not preceded by *soma*, *so asmān*, *avimān*, *gomān*, *madhumān*, *haviṣmān*, *hūtamān* before any vowel belonging to the text, *cikivān*, *iḍāvān*, *kakshivān*, *bānavān*, *hi payasvān*, *vaṣān*, *vidatrán*, *amitrān*, *arān*, *poshān*, and *mahān*.

The *ca* in this rule, says the commentator, brings down from the preceding rule the specification "except before *iti*;" but we might fairly claim that it involves all the specifications there made excepting the restriction to certain passages: this exception the comment duly notes: "this and the rules that follow have a general application, without regard to special portions of the text."

The illustrative examples are: for *martyān*, *martyāñ aviveṣa* (v.7.9<sup>1</sup>). For *ud ayān*, *ud ayāñ ajuṣram* (iv.6.3<sup>2</sup>): with a counter-example, *vayobhir evā 'yān ava rundhe* (v.2.10<sup>7</sup>), to show that

21. ....<sup>1</sup> .... *eteshu<sup>8</sup> grahaneshu nakāro 'nitiparo 'yakāram āpadyate<sup>9</sup>. anitiparatvākarshako 'yam<sup>10</sup> cakārah. viśhayān<sup>11</sup> anā-  
dr̥tya sarvārtho<sup>12</sup> 'yam itaḥ<sup>13</sup> param ārambhah. yathā: mart-  
.....: ud ay-.....: ud iti kim: vayo-.....: ud-.....: bhad-.....:  
na somapūrvah: duryān ity atra nakārah somapūrvō yatvañ<sup>14</sup> nā  
"padyate: pra-.....: so-.....: so iti kim: indro-.....: avi-.....:  
gom-.....: madh-.....: avigomadhv<sup>15</sup> iti kim: paṣu-.....: hav-  
.....: hūtamān ārshe<sup>16</sup>: hūtamān ity atra nakāra<sup>17</sup> "ārshe svare*

the *ut* before *ayān* needed to be quoted along with it. For *amṛtān, ud asthām amṛtān anu* (i.2.8<sup>1</sup>). For *duryān, bhadraṇ duryān abhye 'hi mām anuvratā nyu* (i.6.3<sup>1</sup>; G. M. O. omit *mām* etc.): there are two other cases, at i.2.13<sup>1</sup>; vi.2.9<sup>1</sup>; and a single exception, *pra carā soma duryān adityāh* (i.2.10<sup>1</sup>), quoted by the commentator in justification of the restriction "not preceded by *soma*." For *asmān, so asmān adhipatin karotu* (i.6.6<sup>4</sup> and iii.2.7<sup>2</sup>): another example is at v.7.9<sup>1</sup>; and *asmān* becomes *asmāñ* also at i.6.12<sup>4</sup>, but in virtue of the preceding rule. The counter-example, showing the necessity of prefixing *so* in the rule, is *indro asmān asmin dvitiye* (iii.1.9<sup>2</sup>: W. B. omit the last word). For *avimān, avimāñ uṣvi* (i.6.6<sup>4</sup>; 7.6<sup>7</sup>: iii.1.11<sup>1</sup>: but the last case falls under the preceding rule also). For *gomān, gomāñ agne* (i.6.6<sup>4</sup>; 7.6<sup>7</sup>: iii.1.11<sup>1</sup>—that is to say, in the same phrase with *avimān*). For *madhumān, madhumāñ indriyāvān* (iii.1.10<sup>2</sup>). Next follows a counter-example, intended to show why *mān* would not have been enough of itself to include the last three words, without the prefixed parts *avi, go,* and *madhu*: it is *paṣumān eva bhavati* (vi.2.6<sup>2</sup> et al.). Then, for *haviṣmān, haviṣmāñ ā vivāṣati* (i.3.12): the word occurs a second time in the same section, and also at vi.4.2<sup>4</sup>. For *hūtamān, devahūtamāñ ity ukhāyām juhōti* (v.5.3<sup>1</sup>: W. B. omit the last word): it is found again, in like form, in the succeeding division of the section. The specification "before any vowel belonging to the text (*ārsha*, 'coming from the *ṛshis*')," is declared to be meant as an annulment of the restriction, "except before *iti*," made in the preceding rule. And, to show that the *n* remains unchanged before a vowel not forming part of the fundamental text, is given the *pada*-reading *devahūtamān iti deva-hūtamān*. There is added further a remark which looks like a gloss that has worked its way into the text: "the specification 'before what comes from the *ṛshis*' has force in both directions, after the fashion of the crow's eye [Molesworth says, the crow is regarded as having a single eye, which shifts from one eye-

*pare*<sup>11</sup> *yatvam āpadyate*<sup>12</sup>: *dev*-----: *ārsha iti kim*: *dev*---: <sup>13</sup> *ārshagrahaṇasāmarthyād itiparatve*<sup>14</sup> *pi* <sup>15</sup> *yatvam bhavati*: *ārsha ūi kākāksīvad*<sup>16</sup> *ubhayatra sambadhyate grahokhyādima-*  
*hānparyantam*<sup>17</sup>: *ārshasvayampātha*<sup>18</sup> *ity arthah. cikit*-----:  
*iḍāv*-----: *kak*-----: *viṣ*-----: *iḍākakṣībāne*<sup>19</sup> *ti kim*: *ras*-----:  
*saṁ*-----: *hi*<sup>20</sup> *ti kim*: *ārj*-----: *ārsha itiparatvād dev*-----:  
*itivad yatvaprapṛptir higrāhaṇena nishidhyate*<sup>20</sup>. *stuto*-----: *su-*  
*vid*-----: *amit*-----: *arāñ*-----: *posh*-----: *agne*-----.

<sup>1</sup> For *asomapūrvah*, G. M. read *ity eṣha nakāras somapūrvā 'nusvāran nā* "pad-yate; B. O. *na som*., as do T. G. M. in the rule itself. <sup>2</sup> G. M. O. *eshu*. <sup>3</sup> G. M. *yatvam bhajate*. <sup>4</sup> G. M. om. *ayam*. <sup>5</sup> G. M. *vidhān*. <sup>6</sup> W. *sarvo 'rtho*. <sup>7</sup> W. B. *iti*. <sup>8</sup> G. M. *dvitvan*. <sup>9</sup> W. O. *avimādhv*. <sup>10</sup> W. adds *cikītvān*. <sup>11</sup> G. M. O. *ārshasvaraparā*. <sup>12</sup> W. *nāpadyate*; B. *bhavati*; G. M. O. *bhajate*. <sup>13</sup> G. M. ins. *ity*. <sup>14</sup> G. M. *pare*. <sup>15</sup> G. M. ins. *hūtamān ity ukhāyām ity atra*. <sup>16</sup> W. O. *kāksī*; G. M. *-kākṣīyena*. <sup>17</sup> W. B. om. *māhān*. <sup>18</sup> B. *ārshah su*; G. M. *ārshabdhvān*. <sup>19</sup> G. M. *iḍādiviṣeshena*. <sup>20</sup> G. M. O. *p atish*.



ball to the other, as it is needed]—namely, from the beginning of the preceding rule to the end of the present one.” This appears to mean that an *iti* belonging to the sacred text itself would admit the conversion of the *n* before it, in any case falling under these two rules. The opinion is doubtless a sound one; but, to prove its expression pertinent here, we require an example showing that there is a passage in the text requiring its application: and none such is furnished us: on the contrary, the addition of *ārshe* to *hātamān* alone implies that none is to be found. The example for *cikītvān* is *cikītvān anu manyatām* (iii.1.4<sup>1</sup>: O. omits the last word). For *idāvān*, *idāvān eshaḥ* (i.6.6<sup>4</sup>; also at iii.1.11<sup>1</sup>, but this is a case falling under the preceding rule). For *kakshī-vān*, *kakshīvān āuṣṣjah* (v.6.5<sup>3</sup>). For *bānavān*, *viṣalyo bānavān uta* (iv.5.1<sup>4</sup>: O. omits the first word). Next we have again a counter-example, *rasavān eva bhavati* (ii.2.4<sup>5</sup>), showing that, of words ending in *vān*, only those preceded as here specified undergo the prescribed effect. For *hi payasvān*, *sam asṛkshmaḥi*: *payasvān aṅga ā gamam* (i.4.45<sup>3</sup>, 46<sup>2</sup>: only O. has *sam*; and G. M. O. omit the last two words): the necessity of the prefixed *hi* is shown by the counter-example *arjasvān payasvān ity āha* (i.7.3<sup>4</sup>). Here, however, is a case of *payasvān* before an *iti* which comes from the *rshis*, and therefore might seem to require the reading *payasvān*, like *hātamān* in the passage *devahātamān ity ukhāyām* (v.5.3<sup>1</sup>)—according to the extension made above of the natural and obvious meaning of *ārshe*; but the commentator declares that the mention in the rule of *hi* as necessary preceding word prevents the conversion of *n* to *y* in the passage: it is, to be sure, a case of *payasvān* before *iti*, but not of *hi payasvān*. For *vaṣān*, the example is *stuto yāsi vaṣān anu* (i.8.5<sup>1</sup>). For *vidatrān*, W. O. give *suvidatrān apī ta* (i.8.5<sup>2</sup>), while G. M. have instead *suvidatrān avitsi* (ii.6.12<sup>3</sup>): B. is defective here, dropping out the last part of this quotation, and the first part of the next (reading *suvidatrān apabādhamānaḥ*); G. M. are in the wrong this time, for the passage they quote falls under the preceding rule. For *amitrān*, *amitrān apabādhamānaḥ* (iv.6.4<sup>2</sup>): an exception is provided for in the final rule of the chapter. For *arān*, *arān ivā gne nemiḥ* (ii.5.9<sup>3</sup>: O. omits the last word). For *poshān*, *poshān apushyat* (vii.1.9). For *mahān*, *agne mahān asi* (ii.5.9<sup>1</sup>): another case at i.4.20.

इन्द्रोमेष्कबृहमिहायेत्वग्न्मेडेन्यानायतिष्ठआचर्वकुर्व-  
ताडुहदितिरयेधरात्सपत्नानत्परश्च ॥ २२ ॥

22. Also a *n* followed by *indro me*, *akāḥ*, *ūdhvam*, *ihā*, *apy etu*, *aganma*, *idenyān*, *āyajishthah*, *ā ca*, *ṛtu*, *akurvata*, *adruhat*, *aditih*, *agre*, *adharānt sapatnān*, and *alam*.

22. .... *ity evamparo nakāra 'ākārapārvo yatvam' apadyate.*  
*cakāra' ākārapārvatvākarsakāḥ. yāthā: sap-----: ma iti kim:*  
*yush-----: nigr-----: yūy-----: agne-----: dīrghena kim:*

The implication here, the commentator tells us, is of a *n* preceded by *ā* only: he does not explain why, but would have a right to appeal to the mention of *ān* last in rule 20, and the exclusion of any other cases than those of a final *ān* in rule 21. His examples are as follows. For *indro me, sapatnāñ indro me* (i.1.13<sup>1</sup>; 6.4<sup>2</sup>: iv.6.3<sup>4</sup>); with a counter-example, *yushmān indro 'vrñta* (i.1.5<sup>1</sup>), to illustrate the need of specifying *me*. For *akah, nigrābheñā 'dharāñ akah* (i.1.13<sup>1</sup>; 6.4<sup>2</sup>: iv.6.3<sup>4</sup>: that is to say, in the same passage as the preceding: O. omits the first word). For *ādhvam, yāyam devāñ ādhvam* (i.3.8<sup>2</sup>: O. omits the first word). For *ihā, agne devāñ ihā "vaha* (i.3.14<sup>8</sup>; 5.5<sup>3</sup>: iv.6.1<sup>3</sup>); with a counter-example, *yajñiyan iha yān havāmahe* (i.5.10<sup>3</sup>: only W. has the last word), to show that the *nimitta* in this case is *ihā*, not *iha*. For *apy etu, gharma devāñ apy etu* (i.5.10<sup>4</sup>: B. omits *gharma*: again at i.6.3<sup>2</sup>); with the counter-example, *vidvān api janyeshu* (vi.1.6<sup>6</sup>), to show that *api* without *etu* does not cause the conversion. For *aganma, suvar devāñ aganma* (i.7.9<sup>2</sup>). For *idenyān, idāmahāi devāñ idenyān* (ii.5.9<sup>8</sup>). For *āyajishthah, devāñ āyajishthah svasti* (iv.3.13<sup>1</sup>; 6.1<sup>5</sup>: O. omits the last word). For *ā ca, devāñ ā ca vakshat* (iv.6.3<sup>4</sup> twice, and v.4.6<sup>6</sup> twice); but this example is omitted by G. M., and they also omit the item *ā ca* in the rule itself. A counter-example, *yān ā vaha uṣatah* (i.4.44<sup>2</sup>: G. M. omit the last word), is given by all but O.: in G. M., it should show that *ā* causes *āñ* only when followed by *yajishthah*; in W., only by *yajishthah* and *ca*; but W. states the occasion for it in the same manner as G. M., and B. alone sets it in its proper relation to both the foregoing examples. For *rtu*, the example is, in W. B., *vājo devāñ rtubhih* (iv.7.12<sup>2</sup>), but G. M. O. give instead *yebhir devāñ rtubhih* (i.1.14<sup>4</sup>): I have found no other case. For *akurvata, vittvā kāmāñ akurvata* (i.5.9<sup>3</sup>). For *aduhat, yajño 'surāñ aduhat* (i.7.1<sup>1</sup>). For *aditih, vivasvāñ aditih* (i.5.3<sup>3</sup>). For *agre, agnis tāñ agre* (iii.1.4<sup>2</sup>): we have also *vājus tāñ agre* in the same division. For *adharān, anyāñ adharānt sapatnān* (iii.2.8<sup>5</sup>); with a counter-example, *bhrātrvyān adharān pādayāmi* (iii.5.3<sup>1</sup>). For *alam, purodācāñ alam kurv iti* (vi.3.1<sup>2</sup>). Finally, to show that the rule applies only to *ān*, *paridhīn akurvatu* (vi.2.1<sup>5-6</sup>).

The comment closes with an exposition which I must confess that I do not fully understand. It is evidently intended to determine the readings which the words treated in these rules shall have in *jatā*-text; and it furnishes abundant illustrations, in reference to the form of which, however, there is not a little difference between the different recensions: G. M. O. generally citing the passage first

*yajñ-: ghar-: etv iti kim: vidvān-: suvar-: idā-: devāñ-: 'devāñ-: 'yajishtha ce 'ti kim: yān-: 'vājo-: vit-: yajño-: vivas-: agnis-: anyāñ-: sapatnān iti kim: bhrā-: puro-: anvāde-  
ṣaḥ kimarthaḥ: pari-: tattatpadagrahaṇe kartavye parapa-  
dagrahaṇam 'andrashe 'pi' saṁhitāvidhāv' agrahaṇasya' ca' ya-*

in its *saṃhitā*-form, and adding only a single *sandhi* from the *jaṭā*-text, while W. B. give the complete *jaṭā*-readings, and only those. The former quote first *amartyo martyāñ āviveṣa* (v.7.9<sup>1</sup>), and add *martyāñ amartyah*; W. gives *amartyo martyān martyāñ amartyo martyo martyān*, and *martyāñ āviveṣa* "viveṣa martyāñ martyāñ āviveṣa"; B. only the latter (and, blunderingly, treats it as *amartyāñ āviveṣa*, throughout); next, G. M. O. have *ud asthām amṛtāñ anu*: *amṛtāñ asthām* (i.2.8<sup>1</sup>): W. B., *amṛtāñ anv anv amṛtāñ amṛtāñ anu*. Then, in illustration of a second point, we receive two more examples: G. M. O. read *agne 'vimāñ aṣvi*: *avimāñ agne* (i.6.6<sup>4</sup> et al.), for which W. B. substitute *agne 'vimāñ avimāñ agne 'gne 'vimāñ*; and G. M. O., again, *ud ayāñ ajasram* (iv.6.3<sup>3</sup>), O. this time adding the full *jaṭā*-reading *ud ayāñ ayāñ ud ud ayāñ*, which G. M. also seem to mean to give (they actually have only *ayāñ ud ayāñ*); while W. B. set down the *jaṭā*-form of the other pair of words: *ayāñ ajasram ajasram ayāñ ayāñ ajasram*. Yet once more, two examples for a third point close the tale: in G. M. O. *agnis tāñ agre*: *tāñ agniḥ* (iii.1.4<sup>2</sup>), in W. B. *tāñ agre 'gre tāñs tāñ agre*; and, this time in all alike, *anyāñ adharān adharān anyāñ anyāñ adharān* (but G. M. have, doubtless by a copyist's blunder, *anyān* the second time, before *anyāñ*). It will be seen that the two versions are in part inconsistent with one another as regards the special points of combination to which they direct attention; and I am not able to make out what are the three classes of cases meant to be distinguished. The three points which one would most naturally think of as needing to be noticed are, perhaps, first, the occurrence of a word like *amṛtān* before itself—thus, *amṛtāñ amṛtān*—in the *jaṭā* repetition; second, its occurrence before a preceding word (not its defined or natural *nimitta*) when that word begins with a vowel—thus, *amṛtāñ asthām*; and third, its occurrence in *jaṭā* before the word which causes its alteration in *saṃhitā*—thus, *amṛtāñ anu*—if, indeed, this last can be regarded as requiring any special prescription. Or, the second and third cases might be expected to concern the treatment respectively of a word, on the one hand, like *martyān*, which is itself quoted in the rule as suffering the prescribed change (which is at the same time *grahana* and *nāimittika*, or *nāimittikaṃ grahanam*), and might therefore naturally be inferred to be liable to the change under all circumstances before a vowel; and one, on the other hand, like *anyān*, which is pointed

*tvaṃ syād iti nāimittikasya ca nimittāpekṣhatvāt. grahaṇasya yathā: amartyo..... ud..... evaṃ nāimittikagrahaṇasya: agne..... ud..... evaṃ grahaṇanāimittikasya': agnis..... anyāñ..... evaṃ sarvatra nakārasya yakārotṭattir<sup>10</sup> drasṭavyā.*

(<sup>1</sup>) B. om. (<sup>2</sup>) G. M. O. *yakāram*. (<sup>3</sup>) G. M. om. (<sup>4</sup>) O. om.; W. G. M. read *yajishṭha* *iti kim* etc. (<sup>5</sup>) G. M. a. (<sup>6</sup>) O. *-dhāne*; B. *-dhānasye*. (<sup>7</sup>) B. om. (<sup>8</sup>) G. M. O. om. (<sup>9</sup>) G. M. O. *-nasya nāt*. (<sup>10</sup>) G. M. *haka*.

out by means of the quotation of the following word *adharān* (which is itself, therefore, *ndimittika*, while *adharān* is *grahana*; or which is *grahanānamittika*, 'undergoing a prescribed effect under the influence of a quoted word'), and which one might suppose changeable only before that word. It is in accordance with this latter explanation that the last two pairs of examples are taken, the one from under rule 21, the other from under rule 22. At any rate, the general conclusion appears to be pretty well assured, that a word which shows a final *ñ* in *samhitā* shows it also in *jaṭā* before a following vowel of whatever kind. This is markedly different from its treatment in *pada*, where, by the initial specification of rule 20, its power of conversion to *ñ* is lost altogether: and even in *jaṭā* (as was shown in the note to iii.1), an altered letter usually exhibits its *samhitā* form only under the specific circumstances which condition that form in *samhitā*-text.

न रश्मीञ्कूपयान्यमान्यतङ्गात्समानानर्चन्यतीयान् ॥२३॥

23. The *n* of *raçmīn*, *çrapayān*, *yamān*, *patañgān*, *samānān*, *arcān*, *yajñān* remains unchanged.

All these are words occurring in the passages respecting which the comprehensive prescription of rule 20 was made: needing, therefore, to be specifically exempted from its action. The commentator quotes the phrases in which they occur, as follows: *purutrā ca raçmīn anu* (iv.1.2<sup>3</sup>), *aditiḥ çrapayān iti* (iv.1.5<sup>4</sup>), *su-yamān ātaye* (iv.7.15<sup>4,5</sup>), *patañgān asaṁditaḥ* (i.2.14<sup>1</sup>), *samānān uçann agne* (iv.3.13<sup>3</sup>: only G. M. have the first word), *arcān indra grāvānah* (i.6.12<sup>6</sup>: G. M. have dropped out all but *arcā*), and *yajñān upasthe mātuh* (i.3.14<sup>1</sup>: O. omits the last word). The first two are from *ukhya* passages, the third from a *prsthya*, the rest from *yājñyā*—as is noted also by the commentator (but G. M. omit these notices, save the first). Under the second, he further suggests the objection that, as the word following *çrapayān* is *iti*, the case might seem not to fall under the rule (since this expressly says "except before *iti*"); but he urges in reply that the word *ārshe* in rule 21 (that is to say, of course, according to his

23. <sup>1</sup>----- *eteshu* <sup>2</sup>*grahaneshu nakārah svaraparo* <sup>3</sup>*pi na kha-*  
*lu repam yakāram* <sup>4</sup>*vā bhajate. yathā:* *puru*-----: *adi*-----:  
*ukhyatvād anayoh prāptih*. *nanv adi*----- *asye* <sup>5</sup>*'tiparatvād*  
*eva nishedhe sati grahanam anartham:* *iti cet:* *ārsha itiparatvād*  
*punaḥ prāptih:* *tan mā bhād iti brāmah. su-y*-----: *'prsththyatvād*  
*prāptih:* <sup>6</sup>*patañ*-----: *'yājñyāt* <sup>7</sup>*prāptih:* <sup>8</sup>*sama*-----: *ar-*  
*cān*-----: *yaji*-----: <sup>9</sup>*'eshām api sāt* <sup>10</sup>*'va prāptih.*<sup>11</sup>

(<sup>1</sup>) G. M. *raçmīn ity dīshu*; O. *eshu* for *eteshu*. (<sup>2</sup>) G. M. *vā yakāram*. (<sup>3</sup>) B. *tathā*; the rest om. (<sup>4</sup>) G. M. *ptinishedhah*. (<sup>5</sup>) G. M. *atra*. (<sup>6</sup>) G. M. O. *thakam*. (<sup>7</sup>) O. om. (<sup>8</sup>) G. M. om. (<sup>9</sup>) G. M. om. (<sup>10</sup>) O. ins. *asya*. (<sup>11</sup>) G. M. om.

"crow's eye" interpretation) gives the former precept authority over it, which requires to be annulled.

### उदयापरश्चोदयापरश्च ॥ २४ ॥

24. Nor a *n* followed by *ut* or *athā*.

The phrases to which this rule relates are, as quoted by the commentator, *amitrān un nayāmi* (iv.1.10<sup>3</sup>), and *vidvān athā bhava* (iii.2.11<sup>2-3</sup>; our *samhitā*-text has *atha*, because the word stands *viḥāge*, at the end of a division of the section: see rule iii.10 and note): I have noted no other cases. The commentator gives a counter-example to the former, showing why *ut* could not have been extended to *uta*, but needed to 'stop at the consonant (*hal*): it is *trīṇr uta dyān* (ii.1.11<sup>5</sup>). Such a counter-example is quite out of the usual course, and very superfluous; the example itself would be counter-example enough: the substitution of *uta* for *ut* would have excluded the very passage aimed at. Of the two phrases, the one comes from an *ukhya*-passage, the other from a *yājñā*: the commentator might better have spent his spare energy in telling us this.

What remains of the comment to this rule is not altogether free from difficulties. First the statement is made that the word *athā* in it implies also *atha*, with short *a*; in illustration, W. repeats, without change, *vidvān athā bhava*; B. gives the same twice over; only O. has, in *krama*-text, *vidvān atha: athā bhava*—which is doubtless correct, and shows the *krama*-reading (along, we may suppose, with the *jaṭā*) to be the matter aimed at. That the now accepted *samhitā*-reading—*vidvān atha: 2: bhava*—is contemplated, is not at all to be assumed. Both the statement and its illustration are wanting in G. M.: and this, although those manuscripts contain, under viii.34, the reference to it in advance there made. In regard to what follows, also, the recensions are considerably at variance. The *jaṭā*-text is again under

24. *ut: athā: ity evamparo nakāro yathāvihitam 'rephaṁ yakāraṁ vā' nā 'padyate. ' yathā: amit-----: halmātreṇa' kim: trīṇr-----: vidv-----: 'dirgho 'tra hrasvopalakṣaṇam api: yathā: vidv-----.' ' yathāsamhitāsthām' 'eva nimittam' svakāryam karoti' 'nishedharūpam' ' yathā: amit-----: vidhir apy' 'evam yathāsamhitāsthanimitta evam sarvatra bhavaty' ato' 'vocāma'': ' so-----: asm-----: evamādī veditavyam.*

iti tribhāshyaratne prātiçākhyavivarāṇe  
navamo 'dhyāyāḥ.

(1) W. B. O. *atha*. (2) G. M. O. put after *āpadyate*; G. M. *rephaṁ va yāvam vā*.  
3 G. M. ins. *cakāro nishedhakarṣaḥ*. 4 G. M. O. om. 5 G. M. O. *ud itī*. (6) G. M.  
om.; B. om. *yathā*; O. om. *api: yathā*. 7 G. M. ins. *ity atra*; O. ins. *atra*.  
8 G. M. O. *-sthu*. (9) G. M. *nimittāir eva sambhavatī*; O. *nimittāir eva sarvatra*  
*bhavatī*. 10 W. B. *-tte*. (11) G. M. om. 12 O. ins. *vidhirūpam vā*. 13 W. *itī*. (14) O.  
only *yathā*. 15 W. *athā*. 16 G. M. ins. *yathā*.

treatment; and it appears to be laid down that any word has in that text the same form as under analogous circumstances in *samhitā*, whether it fall under an exception or under a rule. Then, as example of an exceptional word, is given, as established by the present precept, *amitrān ud ud amitrān amitrān ut* (iv.1.10<sup>3</sup>), *amitrān* retaining its *n* throughout; and again, as examples falling under the more general rule, *so asmāñ asmānt sa so asmān: asmāñ avahāyā 'vahāyā 'smāñ asmāñ avahāya* (v.7.9<sup>1</sup>: under rule 21).

So far, now, as I have been able to discover, the teachings of the *Prātiśākhya* in rules 20–24 of this chapter precisely correspond with the conditions of the known *Tāittirīya* text: I have not found in the latter a single case of final *āñ*, *iñr*, *āñr* which they do not duly notice, nor an exception to the more general rules which is not provided for. Of course, my observation is more to be trusted upon the former point than upon the latter.

The *sandhi* here treated of is comparatively unusual in our *Sanhitā*, as it is in those of the other Vedas. According to my count, there are (including repetitions) 115 cases of *āñ* (including also one at iv.6.6<sup>7</sup>, omitted above), 5 of *iñr*, and 4 of *āñr*—in all, 124; while, of final *ān* remaining unchanged before a vowel, I have noted down over 450 instances (and probably not without overlooking a score or two), of *ān*, about 150, of *in*, 16, and of *īn*, 4—in all, about 620, or not less than five times as many. The numerical relation in the *Atharva-Veda* is probably nearly the same. See the end of the note to *Ath. Pr.* ii.27.

## CHAPTER X.

CONTENTS: 1–9, combination of final and initial similar vowels, and of final *a* or *d* with initial vowels and diphthongs; 10–12, resulting accentuation and nasalization; 13, special cases of uncombinable final *d*; 14, of elision of final *a*, *d* before initial *e* and *o*; 15–17, combination of final *i* and *u* vowels, and resulting accentuation; 18, special cases of uncombinable final *i*; 19–23, elision of final *y* and *v*; 24–25, uncombinable final vowels.

अथैकमुभे ॥ १ ॥

1. Now for the coalescence of two vowels into one.

An introductory heading to the whole chapter. The commentator paraphrases: “both syllables become one form, of the same kind.”

1. *athe 'ty ayam adhikārah: ubhe akshare ekam rūpam sajā-  
tīyam' āpadyete' ity etad adhikṛtam veditavyam ita uttaram yad  
vakehyāmah.*

<sup>1</sup> O. puts before *rūpam*. <sup>2</sup> MSS. *-yata*.

## दीर्घः समानाक्षरे सवर्णपरि ॥ २ ॥

2. In the case of a simple vowel, followed by a similar vowel, the product is long.

For the terms *samānākshara* and *savarna*, see rules i.2,3, where they are defined. The grammatical construction of the rule is not simple, or easily made homogeneous with that of its predecessor. The commentator brings it out thus: "there being a simple vowel, followed by one that is of like nature with itself, these two, being put in the relation of predecessor and successor, become a single long vowel." His examples are *tvacāṁ grhṇīṣhvā 'ntaritaṅ rak-shaḥ* (i.1.8: only O. has the first word; only G. M. the last), *rāśnā 'śi 'ndrānyādi* (i.1.2<sup>2</sup>), and *sūpasthā devo vanaśpatiḥ* (i.2.2<sup>3</sup>: only G. M. have the last word).

## अथावर्णपूर्वे ॥ ३ ॥

3. Now for cases in which an *a*-vowel stands first.

A new sub-heading, having force as far as rule 9, inclusive. The word *avarṇapūrve* is explained by the commentator after the manner of a *karmadhāraya* compound, as meaning 'that which is both an *a*-vowel and first,' but I do not see how such a construction can be defended: we have, rather, to understand *akshare*, and make the meaning analogous with that of rule 2: "when there is a syllable that has an *a*-vowel before it."

## इवर्णपरि एकारम् ॥ ४ ॥

4. When an *i*-vowel follows, the product is *e*.

The commentator explains *ivarnapare* in the same manner as *avarṇapūrve* in rule 3. The interpretations might hold good, if *pūrva* and *para* were taken substantively; but they are not so used anywhere in the treatise. His chosen example is *ne 'śtīr bhava-*

<sup>2</sup> *2. samānākshara ātmanāḥ savarnapare sati pūrvāparibhāte 'ete ubhe 'dīrgham ekam' āpnutaḥ'. yathā': tvac-----rāś-----sūp----- savarnam param yasmāt tat' savarnaparam: tasmin'.*

<sup>1</sup> G. M. *pūrvāḥ parāḥ it.* <sup>2</sup> W. O. *ina. saty.* <sup>3</sup> G. M. *ina. akshare.* <sup>4</sup> W. om.; G. M. *adhikam.* <sup>5</sup> B. *āpnoti.* <sup>6</sup> G. M. O. om. <sup>7</sup> W. om.; O. *tatrat.* <sup>8</sup> W. B. O. om.

<sup>3</sup> *'athe 'ty ayam adhikārah: 'avarṇapūrve' sati 'ty' etad adhi-kṛtam veditavyam ita uttaram yad vakshyāmaḥ. 'idam adhikā-rāntaram' upasargapūrva āram (x.9) iti paryantam. avarṇaḥ cā 'śhu pūrvāḥ cā 'varṇapūrvāḥ: tasmin'.*

<sup>(1)</sup> O. om. <sup>2</sup> O. *-vato.* <sup>3</sup> W. om. *ity.* <sup>(4)</sup> G. M. *ayam adhikāra.* <sup>5</sup> O. adds *avar-napūrve.*

ti (ii.5.5<sup>3</sup>: W. reads *neshtu*); and O. alone adds *mahendrāya* (v.5.21; p. *mahā-indrāya*).

### उवर्णपर ओकारम् ॥ ५ ॥

5. When an *u*-vowel follows, the product is *o*.

The commentator's single illustrative example is *ishe tvo "rje tvā* (i.1.1).

### एकारिकारपर ऐकारम् ॥ ६ ॥

6. When *e* or *ai* follows, the product is *ai*.

The examples are *sam brahmaṇā prcyasvāi 'katāya svāhā* (i.1.8: O. omits the last word), and *somāindrā babhrulālāmāh* (v.6.15; p. *soma-dindrah*).

The commentator again very elaborately explains *ekārāikārapare* as a *karmadhāraya* compound, formed upon *ekārāikāra* as a *dvandva*; and remarks that the same explanation applies also in the following rule.

### ओकारौकारपर औकारम् ॥ ७ ॥

7. When *o* or *au* follows, the product is *au*.

The examples are *brahmāudanam pacati* (not found in the Tāit-

4. *avarṇapūrva ivarṇapare ca sati 'te' ubhe akshare ekāram āpnutaḥ. ne 'sh-....: mah. ivarṇaṣ cā 'sāu 'paraṣ ce 'varṇa-parah': tasmīn.*

<sup>1</sup> G. M. ins. *ubhe akshare.* <sup>2</sup> O. om. <sup>3</sup> B. *pūrvaṣ ca avarṇapūrvaḥ.*

5. *avarṇapūrva uvarṇapare ca sati te' ubhe akshare' okāram āpnutaḥ. ishe-....*

<sup>1</sup> G. M. O. om. <sup>2</sup> O. om.

6. *avarṇapūrva ekārāikārapare ca sati te' ubhe akshare' pūrva-paribhāte' āikāram āpnutaḥ. sam-....: som-.... ekāraṣ cāi 'kāraṣ cāi 'kārāikārāu: tayoh samāhāra ekārāikāram: 'samāhāre dvandvaḥ.' tac ca tatparam cāi 'kārāikāraparam karmadhārayaḥ: tasmīn ekārāikārapare'. evam 'uparitanē 'pi sūtre' samāsaḥ.*

<sup>1</sup> G. M. om. <sup>2</sup> O. om. <sup>3</sup> G. M. *pūrvāpare*, and put before *akshare.* <sup>4</sup> G. M. om. <sup>5</sup> O. om. <sup>6</sup> O. *-tanasūtre 'pi.*

7. *avarṇapūrva okārāukārapare ca sati te' ubhe akshare' āukāram āpnutaḥ. brah-....: dām-....'*

<sup>1</sup> G. M. O. om. <sup>2</sup> G. M. O. om. <sup>3</sup> G. M. add *uktas samāsaḥ.*



tīrtiya Sanhitā, although it is read at Tāittīrtiya Brāhmaṇa i.1.9<sup>3</sup>: we have *brahmādanam pacet* at v.7.3<sup>4</sup>, and *brahmādanam apacat* at vi.5.6<sup>1</sup>: O. omits *pacati*, leaving the citation such as might have come from either passage), and *dāmnā 'pāu 'mbhan* (ii.4.13).

## अरमृकारपर ॥ ८ ॥

8. When *r* follows, the product is *ar*.

The examples are *ardharca ekām* (i.6.10<sup>5</sup>), and *āgneyya rod 'gnīdhram* (iii.1.6<sup>1</sup>; p. *āgneyyā: rod*).

I have not noticed a single example in the Tāittīrtiya Sanhitā of that retention of *r* unchanged after *a* and *ā*, only with correction of the latter, which is the rule in the Rik and Vājasaneyi Sanhitās, and which appears also in the Atharva-Veda, though against the authority of its Prātiśākhya (see Ath. Pr. iii.46 note).

## उपसर्गपूर्व आरम् ॥ ९ ॥

9. If a preposition precedes, the product is *ār*.

The commentator points out that, as the implication "when an *a*-vowel stands first" is still in force from rule 3, this virtually means "if a preposition ending in *a* or *ā* precedes;" *r*, of course, is inferred from the preceding rule. According to the list of prepositions given at i.15, then, *ā*, *pra*, *ava*, and *upa* would be the only words authorized to form with initial *r* the *vrddhi* vowel instead of the *guna*, *parā* and *apa* being excluded. The commentator brings up but one example from the text, namely *upā rechati* (i.5.9<sup>6</sup>: G. M. read *upā rechaty askandāya*, which I do not find anywhere: we have *askandāya* after other words at i.5.8<sup>6</sup>: ii.5.8<sup>6</sup>: vi.3.8<sup>1,3</sup>, the last time following *upā 'syati*; possibly this text was in the mind of the scribe who added *askandāya* in the comment on the present rule); he gives another from the *jaṭā*-text, *ṛtavyd upo 'pā ṛtavyd ṛtavyd upa* (v.3.1<sup>1</sup>; 4.2<sup>1</sup>), and, further, as counter-example, showing that only a preposition ending in *a* or *ā* produces the prescribed effect, *vyrddham vā etat* (v.1.2<sup>1</sup> et al.: O. omits the last word). Additional cases of the same combination, with *ā* and *ava*, are quoted under rule 10 (at the end); if the text affords yet others, I have failed to note them. Nor have I observed any cases of the different treatment of *parā* and *apa* before *r*; so that here also I do not discover any reason for the strange restriction of the class of prepositions made at i.15.

8. *avarṇapārva ṛkārapare ca sati te' ubhe akshare' aram iti vikāram āpnutaḥ ardh-----: āgn-----*

<sup>1</sup> O. om. <sup>2</sup> G. M. O. om.

9. *avarṇapārva ity anuvartate': tasmād upasargapārva ity avipeṣhavarṇāntoktā' avarṇānto 'yam' upasargas tasyāi 'va grahanam: ṛkāruḥ sāmīdhyāi labhyate. upasargapārva ṛkārapare*

## उदात्तमुदात्तवति ॥ १० ॥

10. When an acute enters into the combination, the result is acute.

That is to say, as the commentator points out, when the first constituent, or the second constituent, or both constituents, have the *udatta* accent, their combination is *udatta*. He gives a long list of examples in illustration of the working of the rule, promising that they shall exhibit the whole series of vowel-combinations just prescribed, from the second rule to the ninth, with all possible conditions of accentual combination. Thus, *saṁitā' prā' rpayatu* (i.1.1; p. *prā: arp-*: W. reads *-yati*), *brāhma yachā' pā' gne* (i.1.7<sup>1</sup>; p. *yachā: āpa*), *yājyā' i' vā' i' nam* (ii.3.5<sup>2</sup>; p. *yājyā: ā: evā: enam*: the *pāda*-manuscripts have *ē'ti* for *ā'*; and so with the other prepositions, *pāshā' i' dhātā* (i.5.1<sup>3</sup>; p. *pāshā: ā: adhatta*: W. B. read *-tte*), *divi' va cākshuh* (i.3.6<sup>2</sup> and iv.2.9<sup>4</sup>; p. *divi: i' va*: for this accent, which is opposed to the teachings of all the other Prātiśākhya, see under rule 17 of the present chapter), *adyā vāsu vasatī' i' i' ndro hi devā' nām* (ii.5.3<sup>7</sup>; p. *vasatī: i' i' ndrah*: O. reads at the end *'ndram eva*, which I do not find anywhere in the *Sanhitā*), *māitrāvaruṇi' ty āha* (ii.6.7<sup>4</sup>; p. *-ti: i' i'*). The question is then raised, whether the word *sūnnīyam* (vi.2.4<sup>1</sup>) does not fall under this rule, since it exhibits a coalescence into one syllable of two vowels, whereof one is acute; but the reply is made, that a special rule in a later part of the chapter (r.17) prescribes for it the circumflex. The examples are continued: *rēto dadhātā' i' sakthyāh* (vii.4.19<sup>1</sup>; p. *dadhātā: ut*), *vānaspātayā' nā' t tishthanti tā' n* (vii.4.8<sup>2</sup>; p. *ānu: ut*: only G. M. have *tān*), and *tā' dīkshā' pā' dadhata* (v.5.5<sup>4</sup>; p. *dīkshā: āpa*: G. M. omit *tā*). So many are examples of the combination of two similar simple vowels into a long vowel: the rest illustrate the cases of coalescence in which *a* or *ā* precedes. They are *sē' mām no havyāddā-*

*oa sati te' ubhe akshare' āram iti vikāram āpnutāḥ upā-----*  
*ṛt----- avarṇāntopasargaviśeṣaṇena' kim: vyṛ----- upasar-*  
*gaṣ cā' sāu pūrvaṣ co' pasargapūrvaḥ: tasminn' upasargapūrve'.*

<sup>1</sup> G. M. O. om. *anu*. <sup>2</sup> W. *viśeṣāvar-*; B. *viśeṣhoktā yathā*; G. M. *aviśeṣhoktā* 'pt; O. *aviśeṣhoktā apī*. <sup>3</sup> O. om. *ayam*. <sup>4</sup> G. M. om. <sup>5</sup> B. G. M. O. om. <sup>6</sup> G. M. O. *upas-*; G. M. B. *-shona*. <sup>7</sup> B. om. <sup>8</sup> G. M. om.

10. *udāttadharmaviśiṣṭe varṇe pūrvataḥ parata ubhayato vā*  
*sthite sati te ubhe apy ekādēcam āpanne' udāttadharmakam' āp-*  
*nutāḥ. udātto 'syā' eti' ty udāttavān: tasminn udāttavati. sa-*  
*mānāksharam ārabhyu sarvasmādd' ekibhāve 'yathākramam udāt-*  
*tānudāttasvaritaparva ubhayor udātte vo' dāharanāmi darçayī-*  
*shyāmāḥ. saṁ----- brāh----- yāj----- pāsh----- di-*  
*----- adya----- māit----- namu sūnnīyam ity atro' dātte-*  
*nāi' kādēce sati kim na syād ayam vidhiḥ: udāttapārvādhikāre*

*tim* (iv.6.6<sup>6</sup>; p. *sāh*: *imd'm*: compare rule v.17), *tām ghē 'd agnir vrdhā'* (ii.6.11<sup>3</sup>; p. *gha*: *ūt*: only G. M. have the last word), *savanamukhēsavanamukhe kāryē 'ti* (vii.5.5<sup>1</sup>; p. *kāryā*: *iti*: B. omits the first *savanamukhe*), *sē 'd u hōtā* (i.1.14<sup>4</sup>; p. *sāh*: *ūt*: compare rule v.17: W. B. omit the last word): so many are examples under rule 4. Now follow those under rule 5: *prōkshitam gopāyata* (vii.1.12; p. *prā-ukshitam*: G. M. omit this example), *ūrja sthō 'rjam vo bhakshīya* (i.5.6<sup>1</sup>; p. *stha*: *ūrjam*: O. omits the last word), *svāyūshō 'd śshadhīndm* (i.2.8<sup>1</sup>; p. *su-āyūshā*: *ūt*: G. M. omit this example also), and *imē evō 'pa dhatte* (v.2.7<sup>2</sup>; 5.3<sup>2</sup>; p. *evā*: *ūpa*). The examples under rule 6 are *nā 'i 'nam pratyōshatī* (i.5.9<sup>7</sup>; p. *nā*: *enam*), *ēka evā yajetā 'i 'kah* (vii.2.10<sup>3</sup>; p. *yajeta*: *ēkah*), *āthā 'i 'kam utthānam* (vii.2.1<sup>4</sup>; p. *ātha*: *ēkam*), *yān nā 'i 'kān raganā'm* (vi.6.4<sup>3</sup>; p. *nā*: *ēkām*), *indriyam evā 'i 'ndrēna* (vi.6.5<sup>2</sup>; p. *evā*: *āindrēna*), *vī hī tād avā 'iryatē 'ti* (vii.1.5<sup>4</sup>; p. *ava-ā 'iryata*), and finally, from the *jatā*-text, *devēbhya d'indhā 'i 'ndha devēbhya devēbhya d'indha* (ii.5.9<sup>1</sup>: but G. M. give only the *saṁhitā*-reading, *devebhya āindha*). To illustrate rule 7, we have *kshatrāsya cā'u 'jase juhomi* (iii.3.1<sup>1,2</sup>; p. *ca*: *ōjase*: B. O. omit the last word), *svā'hā'u 'shadhībhyah* (i.8.13<sup>3</sup>; p. *svā'hā*: *ōsh-*), *sā'u 'shadhīr ānu rudhyase* (iv.2.3<sup>3,11</sup>; p. *sāh*: *ōshadhīh*: another case under rule v.17: G. M. omit the last word), *prā'u 'kshih kēnā 'pā iti* (ii.6.5<sup>1</sup>; p. *prā*: *dukshih*: G. M. omit the last word), and *arunō ha sūd 'hā'u 'pavecīh* (vi.1.9<sup>2</sup>; p. *āha*: *d'upa-vegīh*). Under rule 8, again, fall *āgneyyā rcā' 'gnīdhram* (iii.1.6<sup>1</sup>; p. *āgneyyā*: *rcā'*), *sā 'i 'vā 'syā rddhīh* (vi.6.10<sup>2</sup>; p. *asya*: *r'd-dhīh*), *d'indhā rshishūtutah* (ii.5.9<sup>1</sup>; p. *d'indha*: *r'shi-stutah*), and *evā rshir asvadayat* (v.1.10<sup>1</sup>; p. *evā*: *r'shih*). Under rule 9, finally, we have *ārtim ā 'rchatī* (i.5.2<sup>5</sup> et al.; p. *d*: *rchatī*), and *avārchaty evām āvārum* (ii.6.3<sup>4</sup>; p. *ava-r'chatī*).

## अनुनासिके ऽनुनासिकम् ॥ ११ ॥

11. When a nasal, the result is nasal.

The commentator quotes rule xv.6, which declares it to be the

*saty 'ābhāve ṣa (x.17) iti' sūtreṇa svaritasya viśeshavidhāndā'*  
*iti brāmah. reto..... van..... tā..... evam samānākshara-*  
*saṁhitāyām ekibhāvo' 'nyatrā' 'pi drashtavyah<sup>10</sup>. evam avarṇa-*  
*pūrvatve<sup>11</sup> 'pi vakshyate<sup>12</sup>: se..... tam..... sav..... se 'd.....*  
*pro..... ūrja..... svā..... ime..... nāi..... eka.....*  
*athāi..... yan..... indr..... vi..... deve..... ksha.....*  
*svā..... sāu..... prāu..... aru..... āgn..... sāi.....*  
*āindha..... eva..... ārt..... avā..... evamādi<sup>13</sup>.*

<sup>1</sup> W. *prāp*. <sup>2</sup> B. G. M. *-rmam*. <sup>3</sup> O. *-smīn*; G. M. *upasargāntam*. <sup>4</sup> G. M. *uddātinudāttasvarīdndm pūrvatve ca paratve ca uddāttayor uddāttatve ca yathākramam*. <sup>5</sup> O. *prad*. <sup>6</sup> G. M. *ubhāv eva satī*. <sup>7</sup> G. M. *-vidhīnd*. <sup>8</sup> W. B. *-ve*. <sup>9</sup> G. M. *'trā*. <sup>10</sup> W. *-vyāh*. <sup>11</sup> G. M. *varp*. <sup>12</sup> G. M. *-h*. <sup>13</sup> G. M. *-dayah*.

opinion of some authorities that final simple vowels, not *pragrahas*, are nasal; and he states that the present precept has reference to them: if such a nasal vowel, being acute, enters into a combination of the kind above described, the resulting single syllable is nasal. Examples, he says, are those already given. And he adds that the rule is not approved.

I cannot at all believe this to be the true interpretation. The rule seems, on the other hand, to belong to and represent the same view of the nature of a syllable ordinarily regarded as containing *anusvāra*, which appears so unequivocally at xv.1; and to mean that when such a syllable, being looked upon as one containing a nasal vowel, instead of a vowel with succeeding *anusvāra*, enters into combination with another vowel (of course, a preceding one), the result is also nasal. Thus, for example, *yah* with *añcum* would make *yo 'ñcum*; *svāhā* and *añsābhyām* (vii.3.16<sup>1-2</sup>), *svāhā 'ñsābhyām*.

## स्वरितानुदात्तसंनिपाते स्वरितम् ॥ १२ ॥

12. When circumflex and grave are combined, the result is circumflex.

The examples of this accentual result of combination, as given by the commentator, are as follows: *kanyē 'va tunnā'* (iii.1.11<sup>8</sup>; p. *kanyā*: *iva*), *chavī'in chavyō 'pā'kr̥tāya svā'hā* (v.7.20; p. *chavyā*: *upa-a'kr̥tāya*: G. M. O. omit *svāhā*), *yājyā'i 'shā' vā'i sap-tāpādā śakvari* (ii.8.2<sup>6</sup>; p. *yājyā*: *eshā'*: G. M. O. end with *'shā'*), and *ātha kvā 'syā havanī'ya iti* (v.7.4<sup>2</sup>; p. *kvā*: *asyāh*: O. omits the last two words). He then goes on to point out that the word *svarita*, 'circumflex,' being used in the rule without any distinctive sign, we are to understand the "constant" (*nitya*) or "independent" circumflex (see rule xx.2) to be intended. For this alone arises at the time of production of letters and syllables, elements of words; but the other kinds of circumflex arise after the time of origin of words, in connection with the euphonic combination of

11. *apragrahāḥ samānākṣharāṇy anundāsikāṇy' eke-śhām'* (xv.6) *ity ekeśhām' matam: tān uddiṣyā 'yam vidhiḥ. tas-minn' uddittavaty anundāsike pārvataḥ parata ubhayato vā sthite saty' ubhe' akṣhare anundāsikadharmam ekam āpnutaḥ. uktāny evo 'dāharanāni.*

'*etad anisṭam.*'

<sup>1</sup> O. om. <sup>2</sup> B. G. M. O. om. <sup>3</sup> G. M. O. *yeshān*; B. *eshān*. <sup>4</sup> W. *tasmād*. <sup>5</sup> G. M. O. ins. *te*. <sup>6</sup> B. O. ins. *apy*. <sup>7</sup> G. M. om.; O. ne 'dāni sūtram isṭam.

12. *svaritānuddāttayoh samnīpāta ekādeṣe saty ubhāv api tāu svaritam āpadyete. yathā: kan-----: chav-----: yāj-----: atha----- iha svaritasyā' 'viśeṣeṇa' grahane nityasvarita eva' gr̥hyate: tasya svaritasya' vyañjanānām akṣharānām ca' padā-*

syllables and words, by the requirement of such rules as xiv.29 and xii.9; and therefore primary quality belongs only to the "constant" circumflex: whence, by the rule "when a general statement is made, that which is primary should be regarded as intended," it is proper that the constant circumflex should be here understood. In such cases, then, as *āthā 'bravīt* (iii.2.11<sup>3</sup>), where the long *ā* resulting from the combination of the final *a* of *ātha*, which has the enclitic circumflex (by xiv.29), with the initial *a* of *abravīt*, which is grave, has itself the enclitic circumflex, this is not in virtue of the present rule, but falls under the same general rule (xiv.29) that prescribes the enclitic circumflex.

To this effect the commentator: and, whatever we may think of the argument by which he attempts to prove that *svarita* in the rule means only *nitya svarita*, we shall not question the soundness of his conclusions.

## न धामापासिपरोबुध्रियाज्यापूषामिनन्तार्षे ॥ १३ ॥

13. Exceptions are *dhā*, *mā*, and *pā*, when followed by *asi*; also *budhnyā*, *jyā*, *ā pūshā*, and *aminanta*—before a vowel belonging to the text.

That is to say, these words constitute exceptions, not to the last rules respecting accentuation, but to those which prescribe the combination of a final *a* or *ā* with the following initial vowel. The commentator cites the passages in which the first three occur before *asi*, as follows: *svadhā asy urōt* (i.1.9<sup>3</sup>), *sahasrasya pramā asi* (iv.4.11<sup>3</sup>: O. omits the first word), and *dhanvann iva prapā asi* (ii.5.12<sup>4</sup>: O. omits the first two words). I have also noted, for *dhā*, *varcodhā asi* (i.2.1<sup>1</sup>), *dhā asi svadhā asi* (ii.6.4<sup>4</sup>), and *abhidhā asi* (vii.1.11<sup>1</sup>); for *mā*, *pratimā asi*, *vimā asi*, and *umā asi*, all in the same section and division (iv.4.11<sup>3</sup>) with *pramā*, as quoted: and, for *pā*, *vratapā asi* (i.1.14<sup>4</sup>; 2.3<sup>1</sup>; vi.1.4<sup>6</sup>) and *akshushpā asi* (i.2.1<sup>2</sup>). To explain the added specification "when followed by *asi*," the *pada*-readings are quoted for us, namely *svadhe*

*vayavānām utpattikāla eva sambhavāt: anyeshām tu padotpat-  
tikāldā ūrdhvam aksharānām padānām ca*" *samhitāyām udāt-  
tāt paro 'nudāttaḥ* (xiv.29) *iti vidhānt tasmīn anudāt-  
te pūrva 'udāttaḥ svaritam*" (xii.9) *ity ādī" ca: tasmān  
nityasyādi 'va mukhyatvam: sāmānyoktāu ca*" *satyām mukhye  
sampratyaya iti tasyādi 'va svikāro yuktaḥ: athā.... ity ādāv  
ekādēśasyo 'dātānantarabdhivādā*" *udātāt paro 'nudāttaḥ  
svaritam* (xiv.29) *ity anendī 'va svaritatvam vijñeyam.*

<sup>1</sup> G. M. *ekam dṛṣṭaḥ*. <sup>2</sup> G. M. om. <sup>3</sup> W. O. *-sya*. <sup>4</sup> B. *-shapa*; G. M. *-sha-  
pam eva*. <sup>5</sup> O. om. <sup>6</sup> B. *-ta*; G. M. *sa*; O. *sarva*. <sup>7</sup> W. om. <sup>8</sup> G. M. *ca*. <sup>9</sup> G.  
M. *paro*; O. *aparo*. <sup>10</sup> W. om.; G. M. O. *vd*. <sup>(11)</sup> G. M. *udditam*. <sup>12</sup> O. om.  
<sup>13</sup> W. om. <sup>14</sup> G. M. O. *-ndat*.

'*ti sva-dhā* (only W. has *sva-dhā* in the repetition), *prame 'ti pra-mā*, *prape 'ti pra-pā* (O. omits the readings of *pramā* and *prapā*). Further, to explain the final specification *ārshe*, 'before a vowel belonging to the text,' W. gives next the *jaṭā*-readings of *svadhā asi* and *prapā asi*, namely *svadhā asy asi svadhā svadhā asi*, and *prapā asy asi prapā prapā asi*; O. has only the former, and substitutes for the latter *dhruvā 'si dharuṇā* (iv.2.9<sup>1</sup>; 3.7<sup>2</sup>), which would be in place as a counter-example showing that other words than those specified in the rule are not treated as it prescribes before *asi*, but is not introduced as such, and does not make its appearance at all in the other versions; B. also has only the former (reading at the end *svadhā 'si*), and adds *evam ādi*, 'and so on.' G. M. give no *jaṭā*-readings at all here, but pass directly from the *pada*-readings to the quotations illustrating the remaining words of the rule, namely: *pra budhniyā irate* (iv.3.13<sup>6</sup>: G. M. omit *pra*); *dhanvaṇ jyā iyam* (iv.6.6<sup>1-2</sup>: only G. M. have the first word); *ā pūshā etv ā vasu* (ii.4.5<sup>1</sup>), with a counter-example, *tam pūshā 'dhatta* (i.5.1<sup>2</sup>), to show that *pūshā* after any other word than *ā* is not uncombinable; and *ā te suparṇā aminanta evāiḥ* (iii.1.11<sup>8</sup>: G. M. omit the first two words, O. the first three). Now the question is asked again, "why is it said, 'when a vowel from the text follows?'" and W. B. O., having settled the point already so far as *dhā*, *mā*, and *pā* were concerned, reply by quoting the *jaṭā*-readings of the other four words, each with its successor, thus: *budhniyā iratu irate budhniyā budhniyā irate* (but B. reads *budhniye "rate*, and O. *budhnye "rate*, the last time), *jyā iyam iyam jyā jyā iyam* (B. O. again have *jye 'yam* at the end), *pūshā etv etu pūshā pūshā etu* (B. O. again *pūshāi 'tu* in the third repetition), and *aminanta evāir evāir aminantā 'minanta evāiḥ* (B. O. once more *aminantāi 'vāiḥ* to close with). G. M., however, who have the application of *ārshe* in the first part of the rule still to illustrate, give us here a most liberal series of extracts from the *jaṭā*-text: first, for *asi svadhā* (i.1.9<sup>3</sup> or ii.6.4<sup>4</sup>), namely *asi svadhā svadhā asy asi svadhā*; then for *svadhā asi*, as set down above (with *svadhā 'si* at the end, like B.; but it seems a merely accidental coincidence, for in all the other cases the third pair of words reads like the first, with the hiatus); for *iva prapā*, *iva prapā prape 've 'va prapā*; for *prapā asi*, as above reported from W.; for *pra budhniyā*; for *budhniyā irate*, as in W.; for *dhanvaṇ jyā*; for *jyā iyam*, as in W.; for *ā pūshā*, *ā pūshā pūshā " " pūshā*; for *pūshā etu*, as in W.; for *suparṇā aminanta*, *suparṇā aminantā 'minanta suparṇās suparṇā aminanta*; and for *aminanta evāiḥ*, as in W. From all this illustration, we seem authorized to draw the inference that the words mentioned in the rule as having

13. *dhā*: *mā*: *pā*: ' *eteshv' antyasvara ārshe' pāthe' 'siparah*: *budhniyā*: *jyā*: *ā pūshā*: *aminanta*: *eteshv' antyasvara ārshe' svaraparah pūroavidhiṁ na prāpnōti. yathā*: *sva*-----: *sah*-----: *dhan*-----: *asipara iti kim*: *sva*-----: *'pra*-----: *pra*-----

endings exceptionally uncombinable in *samhitā* nevertheless combine with *iti* in *pada*-text, and also exhibit their uncombinable quality in *jaṭā* only before the words whose sequence calls out that quality in *samhitā*—*pāshā*, for example, uniting with its predecessor *ā* into *pāshā*, and *aminanta* with itself into *aminantā* 'minanta (only, if we may trust the example given, *svadhā* being held apart from its predecessor *asi*, because this happens to be the same word with its successor: and it is by no means impossible that the manuscripts are in the wrong upon this point). But this would be quite sufficiently intimated by the single restriction *ārṣhe*, without adding *asi* also; and that the latter is specifically intended to apply to the *pada*-readings, and the former to the *jaṭā*, is not easily to be believed. The *asi* would have best reason to be introduced because the words mentioned occur also before other vowels, with which they enter into combination—only, to be sure, I have not noted any cases in which they do so.

## एष्टरेतेमन्नोन्नतोष्ठेवःपरो लुप्यते ॥ १४ ॥

14. When followed by *eshṭah*, *etana*, *eman*, *odman*, *oshṭha*, or *evah*, an *a*-vowel is elided.

That the elision mentioned in the rule is of an *a*-vowel is a consequence of the continued implication of the introductory rule x.3, above—although, as the commentator fails to point out, that implication was interrupted by rules 10–12, and was expressly stated at the outset to remain in force through rule 9. The passages contemplated are quoted by the commentator, as follows: *aśiy' eshṭā rāyah* (i.2.11<sup>1</sup>), *gamitāra upetana* (iii.1.4<sup>2</sup>, 5<sup>2</sup>), *apām tv' emant sādāyāmi* (iv.3.1), *apām tv' odmant sādāyāmi* (iv.3.1: G. M. O. omit *sādāyāmi* in both these citations), *svāh' oshṭābhyām* (vii.3.16<sup>1</sup>), *upayāmam adharen' oshṭhena* (v.7.12: O. omits the first word), and *nir amimat' evaṣ chandah* (v.3.5<sup>4</sup>: O. omits the last word). These are, so far as I have discovered, all the cases of application of the rule that the text contains. The commentator notes that rule i.22, which allows a theme ending in *a*, quoted in a rule, to stand for its various derivative forms, is the warrant for regarding *oshṭābhyām* and *oshṭhena* as involved in *oshṭha*. The

-----: "ārsha iti kim: *sva*-----: "pra-----: "dhan-----: *ā pu*  
-----: "ākārah kimarthaḥ: "tam-----: *ā te*-----: *ārshasvarapa*  
*ra*" iti kim: "budh-----: *jyā*-----: *pā*-----: *am*-----".

<sup>1</sup> O. ins. *ity*. <sup>2</sup> B. G. M. *eshv*. <sup>3</sup> B. G. M. *-sha*. <sup>4</sup> B. *pāṭhakāle*. <sup>5</sup> B. G. M. O. *eshv*. <sup>6</sup> G. M. *-shapāṭhe*. <sup>7</sup> B. G. M. O. om. <sup>8</sup> O. om. <sup>9</sup> G. M. om. <sup>10</sup> B. *evam dāi*; O. *dāru*-----; G. M. om. <sup>11</sup> G. M. *ākāreṇa kim*. <sup>12</sup> O. om. *para*. <sup>13</sup> See the note, above.

14. ----- *ity evamparo 'varno' lupyate: athā 'vārṇapārvo*  
(x.3) *ity anuvartanād' avarna' iti labhyate. aṣṭi*-----: *gamit*-----:  
*apām*-----: *apām*-----: *svāh*-----: *oshṭhaṣabdasya sarvāvastha*

same two cases were given by him in illustration of the previous rule (see note to i.22). As general counter-examples, to prove the implication of "an *a*-vowel," we have *ṣityoshṭhaḥ ṣitibhrūḥ* (v.6.14), and *ṣityoshṭhāya svāhā* (vii.3.17).

## इवर्णिकारौ यवकारौ ॥ १५ ॥

. 15. An *i*-vowel and *u* become respectively *y* and *v*.

Here, the commentator tells us, the implication "preceded by an *a*-vowel" ceases, but the implication "followed by a vowel" has force—which implication comes all the way from rule 10 of the preceding chapter. The rule says *ukāra*, 'short *u*,' instead of *uvarṇa*, 'an *u*-vowel,' because long *ū* has already (by iv.5) been declared *pragraha*, and protracted *ūs* is made uncombinable below (by x.24). The examples are *abhy asthāt* (iv.2.8<sup>1</sup>), *ūty aṣyāma* (i.3.14<sup>2</sup>), and *ā pūshā etv ā vasu* (ii.4.5<sup>1</sup>).

## उदात्तोश्च परो ऽनुदात्तः स्वरितम् ॥ १६ ॥

16. And, when they are acute, a following grave becomes circumflex.

The word "and" (*ca*), we are told, brings down from the preceding rule the "*i*-vowel and *u*," there described as suffering a certain effect. The examples given of the production of this kind of circumflex accent, later (xx.1) described as the *kshāipra*, are *vy èvā'i 'nena pāri dhatte* (v.3.11<sup>3</sup>: only G. M. have the last two words), and *apsv āgne* (iv.2.11<sup>3</sup>). As counter-examples, we have first *nīcā' tām dhakshy atasām* (i.2.14<sup>2</sup>) and *mādhv agnā'u juhōti* (ii.3.2<sup>9</sup>), to show that unless the converted vowels are acute, no circumflex appears; and then, to prove that the following vowel must also be grave, *tād yād rey ādhy akshārāni* (ii.4.11<sup>1</sup>: G. M. omit the first word), *sā tv 'ā'i yajeta* (ii.6.6<sup>3</sup> et al.: G. M. omit this whole example), and *in nv 'ā' ūpastirṇam ichānti* (i.6.7<sup>3</sup>):

*sya grahaṇam bhavati grahaṇasya ca* (i.22) *iti vacanāt: upay-  
-----: nir----- 'avarṇo lupyata' iti kim: ṣity-----: ṣity-----*

<sup>1</sup> G. M. -*ṇapūrvo*. <sup>2</sup> W. -*tanāninād*; G. M. -*tanānah*. <sup>3</sup> G. M. *avarṇapūrva*.  
(<sup>9</sup>) B. -*ṇapūrvo* l.; O. -*ṇalopa*; G. M. -*ṇapūrva*.

15. *avarṇapūrvādhikāro nivṛttaḥ: svaraparādhikāras tu var-  
tate: atha svaraparo yakāram* (ix.10) *iti pūrvādhyaḍye pra-  
krāntaḥ. ivarṇokārāu padāntāu' svaraparāu yathāsamkhyena'  
yavakārāv āpadyete. abhy-----: ūty-----: ā pū----- dirgha-  
sya pragrahaividhānāt phutasya saṁdhinishedhād ukārasya kārot-  
taratvam' kṛtam: ivarṇokārāu yavakārāv iti.*

<sup>1</sup> W. puts after the next word. <sup>2</sup> G. M. -*khyam*. <sup>3</sup> G. M. *vakār*.



compare, for the peculiar *sandhi* in these last two examples, rule v.13.

उभावे च ॥१७॥

17. Also when *ū* is the product of the combination.

The "also" (*ca*) of this rule is interpreted as implying that, as in the case of the combination last considered, the first element going to form the *ū* must be acute, and the second grave. As examples of the combination and its accentual result are given *sū-nīyam iva* (vi.2.4<sup>1</sup>; p. *sū-unnīyam*), *sū'dgātā* (vii.1.8<sup>1</sup>; p. *sū-ud-gātā*), and *māsū 'tūshthan* (vii.5.2<sup>2</sup>; p. *māsū: ut*); to which G. M. add *dikshū 'padādhāti* (v.5.5<sup>4</sup>; p. *dikshū: upa-dā*). The only other case of the kind which I have noted in the Sanhitā is *sū'pa-sadanah* (vii.5.20; p. *sū-upasadanah*). The commentator adds a couple of counter-examples: the first, *sūpasthā' devāh* (i.2.2<sup>3</sup>; p. *sū-upasthā'h*), shows that the former *u* must be acute; the other, *tā' dikshū 'pā 'dadhata* (v.5.5<sup>4</sup>), that the latter *u* must be grave.

A later rule (xx.5) gives this particular variety of the circumflex accent the name *praglishta*.

None of the other Vedic texts has an accentual usage corresponding with this. Indeed, there is not in the Atharvan a single case of a combination of two *u*'s such as is here contemplated, nor has any from the other Vedas come to my notice; if such there be, they are left to follow the general analogy of combinations of acute and grave into one homogeneous vowel (as illustrated under rule 10, above), the acute element raising the other to its own pitch and making the result acute. On the other hand, an exception to this general analogy is made in the other Sanhitās (and duly explained in their Prātiśākhya: see Rik Pr. iii.7, Vāj. Pr. iv.132, Ath. Pr. iii.56), in favor of the coalescence of two short *i*'s into a long *i*; if the former be acute and the latter grave, they produce together a circumflex. Of such a combination, I have

16. *cakārah pūrvasūtroktanimitināu' i'varṇokārāv anvādiṣati: udāttayor' i'varṇokārayoh paro 'nudāttaḥ ca' svaritam āpadyate. vy..... apsv..... udāttayor iti kim: niṣā..... madhv..... paro 'nudātta iti kim: tā d..... sa..... in.....*

<sup>1</sup> G. M. *ūno 'pi*. <sup>2</sup> G. M. om. <sup>3</sup> O. om.

17. *cakārah pūrvodāttatvānvākarshakah': 'parasyā 'nudāttatvam anvādiṣati ca'. pūrvēno 'dāttēna parasyā 'nudāttasyo 'bhāve kriyamāne' svaritam jāniyāt. yathā: sūn..... sūd..... mā..... 'dik.....' pūrvēno 'dāttēna kim: sūp..... parasyā 'nudāttasye 'ti kim: tā.....*

<sup>1</sup> B. O. *pūrvasyo 'd*; O. *-tvānuk*; G. M. *pūrvodāttam paratvānudāttam ca 'kar-shati*. <sup>2</sup> G. M. om.; O. om. *ca*. <sup>3</sup> G. M. om. <sup>4</sup> W. B. O. om.

noted about thirty cases in the Tāittirīya text (examples, one in each book, are i.3.6<sup>2</sup>: ii.1.3<sup>1</sup>: iii.5.5<sup>2</sup>: iv.1.6<sup>2</sup>: v.1.7<sup>2</sup>: vi.1.1<sup>3</sup>: vii.5.7<sup>4</sup>); the accentuation is throughout acute, as we should expect.

न श्येती मिथुनी ॥ १८ ॥

18. Exceptions are *śyeti* and *mithunī*.

That is to say, these words are exceptions to rule 15—and, being thus exempt from the conversion there prescribed, and there being no other rule requiring their alteration, they remain unchanged, as if they were *pragrahas*. Their examples are *śyāitena śyeti akuruta* (v.5.8<sup>1</sup>: O. omits the first word; *śyeti* occurs also in the next division of the same section, though not before a vowel), and *na mithunī abhavan* (v.3.6<sup>2</sup>: B. omits *na*). The latter word is found in two other places—at iii.4.9<sup>1</sup> and vi.5.8<sup>3</sup>—exhibiting the same uncombinable quality; and in the latter place it has been made (at iv.53) the subject of special exception as not a *pragraha*. The *pada*-text, in fact, writes both words as if no peculiar character belonged to them.

लुप्येते त्वर्णपूर्वौ यवकारौ ॥ १९ ॥

19. But *y* and *v* are elided, when preceded by an *a*-vowel.

The word “but” (*tu*) in this rule, the commentator says, annuls the application of the rule to any other *y* and *v* than such as are the products of prescribed euphonic processes, and makes these alone the subjects of its action. As a *y* or *v* can never occur as final except by euphonic conversion, the particle has no very useful office to fill, according to the interpretation. Evidently enough, it is used here, as elsewhere in the treatise where a specific force is sought for it by the comment, simply as indicative of a sudden change of subject.

Vastly the largest class of cases falling under the rule is that in which, by ix.10, a *visarjanīya* has been converted into *y* after *a*, *ā*, *as* before another vowel than *a*. In illustration of this class, the commentator quotes *āpa undantu* (i.2.1<sup>1</sup>), *dhruvā asmin gopatā* (i.1.1: G. M. O. omit the last word), and *na vicityās iti* (vi.1.9<sup>1</sup>). The next class consists of cases of final *e* and *ai*, converted into *ay* and *ai* by ix.11,14: the examples are *ima evā 'māi* (ii.4.10<sup>3</sup>), and *āśmāhā eve 'mādu* (vii.5.2<sup>1</sup>). Yet another class embraces the endings in *ān* of which the *n* was turned to *y* (with nasalization of the *ā*, or with *anusvāra* added, by xv.1-3) according to the rules at the end of the last chapter (ix.20-24): the selected example is *martyāñ dviveṣa* (v.7.9<sup>1</sup>). But the rule teaches also the

18. *śyeti*: *mithunī*: *ity etayor antyasvaro yathāvihitam<sup>1</sup> yathān nā<sup>2</sup> padayate. yathā<sup>2</sup>: śyāi-----: na-----*

<sup>1</sup> O. om. <sup>2</sup> W. G. M. O. om.

elision of final *v*; and O. boldly gives examples for this, as well: namely, *vāyav ishtāye* (ii.2.12<sup>8</sup>: W. adds *durone*), and *ahāv ana-data* (v.6.1<sup>2</sup>), although the text, by a usage which the comment ratifies under the next rule but one (x.21), retains the *v* in such cases, and it is retained by O. in these very phrases given to illustrate its omission. W. has only the former of the two, foolishly prefixing to it *avarṇapūrva iti kim*, 'why is it said, "when an *a*-vowel precedes?"' The other manuscripts pass the point without notice here, leaving it to be settled under rule 21. The true counter-examples for this precept, showing that the elision takes place only after an *a*-vowel, are given by all alike: they are *abhy asthāt* (iv.2.8<sup>1</sup>), and *hṛtvasaḥ* (iv.2.11<sup>3</sup>).

## नोव्यस्य ॥ २० ॥

20. Not so, according to Ukhya.

Ukhya denies that *y* and *v* are omitted in any case; and would therefore read *āpay undantu, imay eva, martyāṇy ā*, and so on.

## वकारस्तु सांकृत्यस्य ॥ २१ ॥

21. Not *v*, according to Sāmkrtya.

The connection of this rule is somewhat anomalous, but its meaning is sufficiently evident. Sāmkrtya dissents from the principle laid down in rule 19, like Ukhya; "but" (*tu*) his dissent does not go the whole length of the latter's; according to him, only *v* is "not" elided. As the commentator has it, the fact that this rule teaches an exception is inferred, "by vicinage," from its predecessor: its *tu* is intended as an annulment of the opinion of former teachers. And he declares that it alone is approved, while the two that precede (the former of them, of course, only so far as it is inconsistent with this) and the two that follow (B. O. omit this) are rejected. The examples are those already given by a part of the MSS. under rule 19, namely *vāyav ishtāye durone* (ii.2.12<sup>8</sup>:

19. *avarṇapūrvāu svarapardū yakāravakārāu<sup>1</sup> lupyete. ya-  
thā: āpa-----: dhru-----: na-----: ima-----: āśa-----: 'vāy-  
-----: 'ahāv-----: mart-----: evampūrvāv<sup>2</sup> iti kim: abhy  
-----: hṛt-----: tuṣabda itarāu yavakārāu nivartayann ādeṣa-  
prāptayor evā<sup>3</sup> 'nayor lopaviśhayatvam dyotayati. avarṇaḥ pūrvo  
yābhyān tāv avarṇapūrvāu.*

<sup>1</sup> G. M. *yavak*. <sup>2</sup> W. ins. *avarṇapūrva iti kim*. <sup>3</sup> Only in O. <sup>4</sup> G. M. *avar-  
ṇap*.

20. *ukhyasya 'cākhinaḥ pakṣhe' 'varṇapūrvāu' yavakārāu na<sup>1</sup>  
lupyete. uktāny eva 'dāharaṇāni.*

<sup>1</sup> G. M. ins. *mata*. <sup>2</sup> G. M. *mata*. <sup>3</sup> O. *'pūrvāu*. <sup>4</sup> B. om. G. M. have mixed together to some extent this and the following comment.

W. B. omit this example; O. puts it after the other one, and leaves off *durone*), and *ahāv anadātā hate* (v.6.1<sup>2</sup>: O. omits *hate*).

This is rather the most striking example afforded us of the overriding by the commentary of the obvious intent of the *Prāṭicākhya* itself. The usage of the existing *Tāittirīya* text is on the side of the comment: we have a similar resolution of the final *a* of vocatives into *av*, with retention of the *v*, at i.2.13<sup>2</sup> twice; 4.39; 6.12<sup>3</sup>: ii.2.12<sup>4,8</sup>; 4.12<sup>3</sup>; 6.11<sup>1</sup>: iii.2.10<sup>1</sup>: vi.4.3<sup>3</sup>. Of *āv* as result of final *du* before a vowel, I have failed to collect the examples; but had there been any cases of the omission of the *v*, I think I should not have omitted to observe and note them.

## उकारौकारपरौ लुण्ते माचाकीयस्य ॥ २२ ॥

22. According to *Mācākiya*, both are omitted when followed by *u* or *o*.

Instead of *Mācākiya*, the southern manuscripts have, both in the rule and in the commentary, *Māyikāya*.

All the manuscripts of the commentary declare that "respectively" (*yathāsamkhyam*) is to be understood in the rule—that is to say, that it directs us to drop *y* before *u*, and *v* before *o*; but their examples do not support this interpretation, and it is palpably a false one. It is difficult to believe that the rule itself is not corrupted, and that it ought not to read *ukārāukāraparo lupyate*, '*v* is dropped before *u* or *o*' (it does not occur in the text before *u*); for, while we can discover no phonetic reason for the omission of *y* before a labial vowel, there is a very obvious difficulty in the utterance of *v* (*w*) before *u* (no real Sanskrit word begins with *vu*, nor can I recall it in the interior of a word except as the rare result of *sandhi*); and, as thus amended, *Mācākiya*'s view would accord with the accepted doctrine of the *Rik Prāt.* (ii.9–11), and with one mentioned, though not adopted, by the *Vāj. Pr.* (iv.125).

The illustrative examples given are in part those which have appeared already, even more than once, under the preceding rules:

21. *sāmnidhyān nishedho labhyate. sāmkr̥tyasya mate* 'varṇa-pārvo vakāro na lupyate: yakāras tu lupyata eve 'ty arthaḥ. 'vāy-.....' *ahāv*..... *pūrvācāryamatānīvartakas tuṣabdhāḥ. sūtram idam eve* 'shtam: *na tu pūrvadvayam* 'paradvayam' ca.

(<sup>1</sup>) W. B. om.; O. puts after the other example. (<sup>2</sup>) O. *pūrvasūtrad*-. (<sup>3</sup>) B. O. om.

22. *yakāravakārāv avarṇapūrvāv ukārāukāraparādu lupyete yathāsamkhyam* 'mācākiyasyā' 'cāryasya mate'. *āpa*.....: *yā*..... *evamparāv iti kim*: *ta*.....: *vāy*..... *lupyete iti* 'ha *punarārambhaḥ pūrvasūtradvayasthītanañāḥ* 'sambandhagañkā-nirākaraṇārthaḥ'.

(<sup>1</sup>) O. om.; G. M. after *mate*. (<sup>2</sup>) G. M. *māyikīyasyā*, as in the rule itself. (<sup>3</sup>) B. G. *M. matena*. (<sup>4</sup>) W. -*tajanana*; B. -*tajana*; O. -*tanana*ba. (<sup>5</sup>) O. om. *gañkā*; W. -*tham*.

*āpa undantu* (i.2.1<sup>1</sup>), and *yā ośadhayaḥ* (iv.2.6<sup>4-5</sup>: so W. B.; but G. M. O. give instead *yā jāta ośadhayaḥ*, iv.2.6<sup>1</sup>); to which O. adds an example for *v*, namely *ṣatakrataḥ ut* (i.6.12<sup>3</sup>: it ought, in illustration of the rule, to read *ṣatakrata ut*), putting it between the other two. Counter-examples are *tu enam bhishajyanti* (ii.3.11<sup>4</sup>: we are to understand, apparently, that Mācākṛtya would read *tay enam*), and *vāyav ishtaye* (ii.2.12<sup>5</sup>).

The commentator remarks in conclusion that the repetition of *hūpyets* in the present rule (it was read above, in rule 19) is intended to remove all suspicion of the continued implication of the negative which forms a part of the two preceding rules.

### लेशो वात्सप्रस्येतयोः ॥ २३ ॥

23. According to Vātsapra, they are imperceptibly uttered.

It might admit of question whether the "they" here spoken of are final *y* and *v* in general, or only *y* and *v* followed by *u* and *o*, as specified in the last rule. As things stand, the use of the demonstrative *etayor* rather favors, though not unequivocally, the latter interpretation, and it is the one adopted by the commentator. But if the preceding rule be restored to what we have suggested above as its more probable original form, then the *etayor* will be very well in place here as referring to *y* and *v* in general; and this interpretation is supported by the fact that the Ath. Pr. (ii.24) and Pāṇini (viii.3.18) ascribe a like opinion to another grammarian, Çakāṭiṃyana, whose peculiar views upon the subject are likewise hinted at by the Vaj. Pr. (iv.126). As the meaning of *leṣa* is defined to be *hūptavad uccāraṇam*, 'utterance as if omitted,' there is not much for the two opposing parties to contend about.

### न प्लुतप्रग्रहौ ॥ २४ ॥

24. Exceptions are protracted and *pragraha* vowels.

Such, namely, are exempt from the rules of combination—and not merely those given in this chapter, but also such as are found elsewhere: for example, at ix.11,12. There is nothing about the

23. 'vātsaprasya mata etayor' yakāravakārayor' avarnāpār-vayor leṣaḥ syāt'. leṣo nāma hūptavad uccāraṇam. etayor ity ukārāukārāparāu nirdiṣati. uktāny evo 'dāharanāni.

(1) B. om., along with the rule. 2 Only in W. 3 G. M. O. yavak. 4 B. -tam.

24. 'na khahu plutaḥ pragrahaḥ ca' saṁdhividhim bhajete'. yathā: astu.....: te..... ityādividhāu nishididhe 'nyasmiṁś ca 'nārabhyamāne' praktivad bhavati.

(1) G. M. plutaḥ ca pragrahaḥ ca etau na khahu. 2 W. B. O. fate. 3 G. M. "rabh-. 4 O. -fyā.

rule pointing out that it has a bearing so extensive. Only one example is given for each class: *astu kīṣ ity abratām* (vii.1.6<sup>1</sup>), and *te enam abhi* (ii.5.6<sup>2</sup>).

The commentator points out, as he did not take the trouble to do under rule 18 of this chapter, that, the rules of combination being thus suspended with reference to these two classes, and no other rule being given about them, they remain in their natural condition.

All the Prāticākhyas have rules equivalent to this (Rik Pr. ii.27; Vāj. Pr. iv.84; Ath. Pr. iii.33: in the note to Ath. Pr. i.73 I overlooked the present precept of the Tāittirīya-Prāticākhya); none assumes that the pronouncing a vowel to be *pragraha* exempts it, *eo ipso*, from phonetic combination.

परश्च परश्च ॥ २५ ॥

25. Also the remaining vowel.

That is to say, the vowel remaining after the omission of the final *y* or *v* is, like those mentioned in the preceding rule, exempt from farther combination. According to the commentator, the "also" (*ca*) of the rule brings forward "*y* and *v*," the fact of their constituting an exception is inferred from the neighborhood of the preceding rule, and *paraḥ* means 'another,' and qualifies *samdhīḥ* understood: "no further combination takes place." This seems to me inadmissible, as there has been no suggestion of any such word as *samdhī*. Perhaps *para* may be better understood of the vowel "following" the *y* and *v* of which the chapter has been treating. It needs, at any rate, some violence to bring in the rule with the meaning which it is evidently intended to bear: no one would have any right to guess, from its form and position alone, at what it is aimed.

The commentator's examples are *āpa undantu* (i.2.1<sup>1</sup>) and *agra imam* (i.1.5<sup>1</sup>). In reply to the objection that it would be enough to state the implication of the rule as "where an omission has taken place" instead of "an omission of *y* or *v*," he brings up *se 'd u hotā* (i.1.14<sup>4</sup>), *sāi 'nā 'nikena* (iv.3.13<sup>2</sup> et al.), and *sāu 'sha-dhīḥ* (iv.2.3<sup>3</sup>), as examples of an elision of a final which does not prevent the further combination of its predecessor and its successor under the rules of this chapter.

25. *cakārākṛṣṭayor yavakārayor lope sati paraḥ 'samdhir na bhavati.* yathā: *āpa.....: agra..... samnidhyān nishedho labhyate. nanu lope sati 'ty' etāvatāi 'vā 'lam: yavakārayor iti kim. se 'd.....: 'sāi.....: sāu.....: ity ādi.*

iti tribhāshyaratne prāticākhyavivarane<sup>1</sup>  
daṣamo 'dhyāyah.

<sup>1</sup> G. M. *sandhividhīn na bhajate.* <sup>2</sup> G. M. om. <sup>3</sup> W. om. *itī.* <sup>4</sup> O. om. <sup>5</sup> O. adds *prathamopraṇe.*

## CHAPTER XI.

CONTENTS: 1, initial *a* elided after *e* or *o*; 2-18, exceptions, cases of retention of initial *a* after *e* or *o*; 19, dissident view as to the nature of the elision.

## लुप्यते त्वकार एकारैकारपूर्वः ॥ १ ॥

1. But *a* is elided when preceded by *e* or *o*.

The subject of the omission or retention of initial *a* after final *e* or *o*, and of the accent thence arising, occupies the whole of this chapter and of the one next following, the cases of retention being mostly rehearsed in this. No attempt is made, here any more than in the treatment of other similar matters in the work, to effect a real classification—much less, an explanation—of the facts dealt with. Nor have I, on the other hand, drawn up such a classification, as I did for the Atharva-Veda (see Atharva-Prātiçākhyā, under rule iii.54). Doubtless, if drawn up, it would show nearly the same state of things to prevail in the Tāittiriya as in the Atharvan text: namely, that the elision is the greatly prevailing, almost exclusive, usage in the prose passages; while, in the metrical passages, the *a* is more usually retained where the metre requires its retention, and omitted where the metre requires its omission—although with numerous exceptions, of which the most regular is that the *a* is dropped in writing at the beginning of a *pāda*, where, of course, it was always retained in metrical utterance. The general subject of the relation of the written and spoken texts to one another in regard to this special point is well worth an elaborate investigation, founded on all the Vedic texts.

For the word “but” (*tu*) in the rule is given an alternative explanation. Some, the commentator says, regard it as suspending the force of the exceptional rule x.24; others, as marking the discontinuance of the general direction “followed by a vowel,” which has been in action since ix.10. As in other like cases heretofore, we have no good reason for applying it to any particular rule or phrase; it merely marks an abrupt transition to a new subject, somewhat exceptional in its relations to the principles already laid down. The subject was, however, anticipated and provided for in rule ix.13.

1. *ekārapūrva okārapūrvo vā 'kāro' lupyate. yathā: te..... 'so.....' tuçabdo na plutapragrahāv (x.24) iti nishedhasambandhavidhiṁ nivartayati 'ti kecit: svaraparādhikāraṁ nivartayati' 'ty apare saṁgirante. 'ekāraç cāu 'kāraç cāi 'kārdūkārāu: 'ekārāukārāu pūrvaū' yasmāt sa tathoktaḥ.*

<sup>1</sup> all the MSS. *akāro*. <sup>2</sup> G. M. om. <sup>3</sup> B. om. <sup>4</sup> G. M. *-bandhi*; O. *-bandham*.  
<sup>5</sup> G. M. *nivartayati*. <sup>6</sup> in W. only. <sup>7</sup> B. om. <sup>8</sup> G. M. *yasya*.

To illustrate the rule, only two phrases, both of frequent occurrence, are quoted: namely *te 'bruvan* (ii.5.1<sup>3</sup> et al.) and *so 'bravīt* (ii.1.2<sup>1</sup> et al.).

In the other *Prāṭikhya*s, the apparent loss of initial *a* after *e* or *o* is treated as an absorption of it into its predecessor, or a unification of the two. See *Ath. Pr.* iii.53 and note, and rule 19 of this chapter, where a somewhat similar view seems suggested.

All the MSS. excepting B. read in the rule *ekāraokārapārvaḥ*; and, where the rule is quoted (i.61 and ix.13), we have six cases of this reading against three of *ekārāuk-*. But the former is simply an instance of the usage, so common in the commentary (see above, p. 4), of separating, for the sake of clearness, the elements of compound words, or otherwise disregarding the rules of *sandhi*.

अथातोपः ॥ २ ॥

2. Now follow cases of non-elision.

The rest of this chapter is occupied with an enumeration of the cases in which initial *a* is retained. First, in rule 3, a number of passages are specified in which non-elision is the rule, and elision (as determined by the rules of the next chapter) is exceptional; then, in the following rules, more isolated cases are disposed of.

धातारातिरुपवाजपेयनुष्टप्पेनायोऽप्युवन्नितिरियमेव-  
सायामिर्मूर्धरुद्रप्रथमोपोत्तमविकर्षविकृत्यहिरण्यवर्णी-  
ययाज्यामहापृष्टे ॥ ३ ॥

3. The *a* is not elided in the following sections: those beginning with *dhātā rātiḥ* and *upa*; those styled *vājapeya*; those beginning with *jush'a* and *cyenāya*; those styled *ukhya*; those beginning with *dhruvakshitiḥ*, *iyam eva sâ yâ*, and *agnir mûrdhâ*; the first and the next to the last of the *rudra* chapter; and those styled *vikarsha*, *vihavya*, *hiranyavarṇīya*, *yājyâ*, and *mahāpr-shthya*.

Here are pointed out not less than seventy-three sections or *anuvākas*, in which *a* is not elided (except in the cases specified in the rules of the next chapter). Those designated by the annotation of their first words are i.4.44; 5.5: iii.1.10; 2.8: iv.3.4, 11; 4.4. The *vājapeya* sections are six, namely i.7.7-12. The *ukhya* sections (as pointed out above, under ix.20) are twenty, namely iv.1.1-10; 2.1-10. The *rudra* chapter is iv.5, containing eleven sections;

2. 'athe 'ty ayam adhikārah.'<sup>1</sup> *alopa ucyata ity etad adhikrtam veditavyam ita uttarani yad vakshyāmah.* 'na lopo 'lopah:'<sup>2</sup> *lopābhāva ity arthaḥ.*

<sup>(1)</sup> G. M. om. <sup>(2)</sup> all MSS. na lopah alopah.



those here referred to, then, are iv.5.1,10. The name *vikarsha* belongs to five sections, namely iv.6.1-5. Three sections, iv.7.12-14, are styled *vihavya*. The *hiranyavarṇīya* section (as shown under ix.20) is v.6.1. The *yājyās* have been repeatedly the subjects of prescription in earlier chapters (iii.9,11; ix.30); they are twenty-three sections, namely i.1.14; 2.14; 3.14; 4.46; 5.11; 6.12; 7.13; 8.22; ii.1.11; 2.12; 3.14; 4.14; 5.12; 6.11,12; iii.1.11; 2.11; 3.11; 4.11; 5.11; iv.1.11; 2.11; 3.13. The *mahāprsthya* sections, finally, are the first six of those which (as seen under ix.20) bear the name *prsthya*; they are iv.4.12; 6.6-9; 7.15.

Section i.4.44 is quoted by its two first words, instead of by *dhātā* only, according to the commentator, because of the occurrence in another *śākhā* of a section beginning *dhātā devebhyo 'surān* (G. M. omit *asurān*). Again, iv.3.4 is quoted by *dhruva-kshitih*, instead of by *dhruva* (the first *padu* of *dhruva-kshitih*, i.48), because *dhruva* (by i.22) would include *dhruvaḥ*, and there is another section beginning with this word, and containing cases of elision, *dhruvo 'si dhruvo 'hañ sajāteshu bhāyāsam* (ii.3.9: only G. M. have the last two words), which would otherwise be violations of the rule. Yet again, to quote iv.3.11 by *iyam* simply would not answer, because i.2.4 begins with *iyam te śukra tanūr*, and contains a case of elision, *sagarbhyo 'nu sakhā sayāthyah* (i.2.4: only O. has the last word; G. M. omit the example). But why quote by so long a phrase as *iyam eva sá yā*, of which the last two words are unnecessary? To this objection there is an alternative answer: some say that it is for the benefit of the dull-minded; others, that it is intended to include a verse which, though occurring in another place (at i.4.33), is a remainder to this, and which contains the case of non-elision *o te yanti ye aparīshu paçyān* (i.4.33: G. M. O. omit *paçyān*). Now it is true that the single verse constituting i.4.33 is of kindred subject with iv.3.11, and in the Rig-Veda forms part of the same hymn (i.113) with parts of the latter; and it is also true that the combination *ye aparīshu* is not otherwise authorized by the Prātiśākhya; but it is, of course, little less than absurd to assert that an excessive

3. 'dhātārātir ity' ādishv anuvākeshv ekārapūrva okārapūrvo vā 'kāro na lupyate. 'dhātā rātir (i.4.44) ity atra yathā: nīdh-....: rātir iti kim: dhātā devebhyo 'surān iti śākhāntare. 'upaprayanto adhvaram (i.5.5) ity atra yathā: āre-....: deva savitāḥ pra suva (i.7.7) ity 'ādi shodanuvākānām' vājapeyasamjñā: 'atra yathā: te no-....: te agre-....: jushṭo vāca (iii.1.10) 'ity atra yathā: yas-....: 'yo-....: 'cyenāya 'patvane (iii.2.8) ity atra yathā: namah-....: viçve-....: ukhye yathā: ṣṇv-....: namo-....: dhruvakshitir (iv.3.4) 'ity atra yathā: viçve-....: ūrmir-....: 'kshitir iti kim: dhruve 'ty 'akārāntasya yadi' grahaṇām syāt': dhruvo-....: ity atra bhaved' iti. 'iyam eva sá yā (iv.3.11) 'ity atra':

quotation of the beginning of the one *anuvāka* has any right, or can have been intended, to include the other. The right of i.4.33, it may be remarked, to stand in the text to which our *Prāticākhya* applies, is assured by the contemplation of others of its phonetic phenomena by rules found elsewhere (most unequivocally by vi.5); its case of non-elision would seem to have been overlooked by the makers of the treatise, but discovered by the commentators, some of whom have tried to force it violently within the ken of their rules. It is necessary to quote iv.4.4 by two words, because i.6.3 also begins with *agnih*, and in it we find *yo me 'nti dāre 'rātīyati* (i.6.3<sup>1</sup>: the example is wanting in G. M.). Finally, instead of *prsthya* passages, the *mahāprsthya* are specified, because of such cases as *prthivī te 'ntariksheṇa* (v.2.12<sup>2</sup>: the *anuvāka* is *prsthya*, but not *mahāprsthya*).

The commentator cites one or more examples from each of the sections or sets of sections which the rule specifies, as follows. From the section beginning *dhātā rātīh* is taken *nidhipatir no agnih* (i.4.44<sup>1</sup>); it contains three more cases, and one exception. From that beginning with *upa* comes *āre asme ca* (i.5.5<sup>1</sup>); it contains six other cases, and one exception. From the *vājapeya* sections, *te no arvantuḥ* (i.7.8<sup>2</sup>) and *te agre aśvam ā 'yurjan* (i.7.7<sup>2</sup>); they contain eleven examples, and eleven exceptions. The section beginning with *jushta* yields *yas te aṅṣuḥ* (iii.1.10<sup>1</sup>), and O. alone adds *yo drapso aṅṣuḥ* (iii.1.10<sup>1</sup>); there are two other cases, and no exception. From the *gyenāya* section, *namaḥ pitrbhyo abhi* (iii.2.8<sup>3</sup>) and *viṣve arapā edhute* (iii.2.8<sup>4</sup>); there are four other cases, and two exceptions. From the *ukhya* sections, *ṣṇvanti viṣve amrtasya putrāḥ* (iv.1.1<sup>2</sup>: only W. has *putrāḥ*) and *namo astu sarpebhyah* (iv.2.8<sup>3</sup>); they yield seventy-five cases, and forty-five exceptions. From the section *dhruvakṣitīh* are cited the only two examples, *viṣve abhi ṣṇvantu* (iv.3.4<sup>2</sup>) and *ūrmir drapso apām asi* (iv.3.4<sup>3</sup>: only G. M. have *asi*); there are no exceptions. From the section beginning *iyam* etc. are taken *ketum kṛvāne ajare* (iv.3.11<sup>1</sup>: G. M. omit *ketum*) and *trayo gharmāso anu* (iv.3.11<sup>1</sup>); there are three other cases, and one exception. The

*ketum*.....: *trayo*.....: *iyam ity* "etāvatāi 'vā 'lam:" *iyam*  
*te śukra tanūr* (i.2.4) *ity* "atra sag"..... *ity atra mā bhād iti*:  
*sā ye 'ti padadvayam*" *mandadhiyām pratipattiyartham iti kecit*:  
*anye tv anyuthā kathayanti*: *asyā 'nuvākasya śeshabhūtā* "ya  
*rg*" *anyatra sthitā sā 'pi* "svikartavye 'ti": *o te*..... *agnir*  
*mārdhā* "dīva (iv.4.4) *ity atra yathā*" : *sa*.....: *enā*.....:  
*mārdhe 'ti kim*: *agnir mā durishṭād* (i.6.3) *ity atra* "yo me  
 ...." *rudrapraṇasasya prathamopottamānuvākayor yathā*" :  
*namo*.....: *drāpe*.....: *uta*.....: *uttamasya pārvataḥ*" *saṁni-*  
*kṛṣṭa upottamaḥ. aśmann ārjam* (iv.6.1) "ity atrā 'nuvāka-  
*pañcasya*" *vikarshasamjñā*: *tatrā*" *'nyam*.....: *pāvako*.....  
*vājjo naḥ sapta pradiṣa*" (iv.7.12) *ity atrā*" "dyanuuvākātra-

first example here is not well chosen, since the *e* of *kṛnvāne* is *pragraha*, and *pragrahas* are not contemplated in the general rules for elision: see xii.8 and note. From the *agnir mārḍhā* section, *sa yojate arushah* (iv.4.4<sup>4</sup>) and *enā vo agnīm namasā* (iv.4.4<sup>4</sup>: O. omits *namasā*); there are three other cases, and one exception. From the specified sections of the *rudra* chapter are taken *namo astu nilagrīvāya* (iv.5.1<sup>3</sup>), *drāpe andhasas pate* (iv.5.10<sup>1</sup>), and *utā mā no arbhakam* (iv.5.10<sup>2</sup>); they afford fourteen cases, and five exceptions. From the *vikarsha* sections, *anyān te asmat tapantu* (iv.6.1<sup>3,5</sup>: only W. has *tapantu*) and *pāvako asmabhyam* (iv.6.1<sup>1</sup> etc.); there are thirty-three cases, and ten exceptions. From the *vihavya* sections, *viṣve adya marutah* (iv.7.12<sup>1</sup>: O. omits *marutah*) and *viṣve devāso adhi vocatā me* (iv.7.14<sup>2</sup>: only O. has *viṣve*); ten cases and five exceptions. The *hiranyavarṇi* section affords three cases only, of which one is cited, *eko devo apy atishṭhat* (v.6.1<sup>3</sup>). The *yājyā* sections afford a hundred and twenty-nine cases, with thirty-eight exceptions; the selected examples are *supathā rāye asmān* (i.1.14<sup>3</sup>; repeated at i.4.43<sup>1</sup>) and *kāmena kṛto abhy ānat* (i.1.14<sup>2</sup>: W. B. O. end with *abhi*). From the *mahāprsthīyas*, finally, come *vivasvad vāte abhi nah* (iv.4.12<sup>4</sup>) and *somo adhi bravitu* (iv.6.6<sup>4</sup>: O. adds *no diṁ*, doubtless for *no ditiḥ*, which follows in the text); they contain thirty-eight cases and nine exceptions.

This rule, accordingly, disposes at one stroke of three hundred and fifty-one cases of the retention of *a*; but it is at the cost of creating a formidable body of exceptions, a hundred and thirty-one in number, which have to be provided for by the counter-rules of the next chapter—while, once more, a considerable number of the cases falling under the rule have to be individually specified, partly in that chapter and partly in the two following rules of this, as exceptions under the counter rules. It is a complicated process, but it successfully attains at last its purpose.

*yasya vihavayasamjñā: tatra*<sup>18</sup> *viṣve*..... *viṣve*..... *hiranyavarṇiye*<sup>19</sup> *yathā*<sup>20</sup>: *eko*..... *yājyāsu yathā*<sup>21</sup>: *supathā*..... *kāmena*..... *samid diṣṭm* (iv.4.12) *jīmātasya* (iv.6.6) *yad akrando* (iv.6.7) *mā no mitro* (iv.6.8) *ye vājīnam* (iv.6.9) *agner manve* (iv.7.15) *iti*<sup>22</sup> *shannām eshām*<sup>23</sup> *anuvā-kānām mahāprsthīyasamjñā: tatra*<sup>24</sup> *vivasvad*.....: *somo*.....: *mahe 'ti kim: prthivī*.....

(<sup>1</sup>) W. B. -*rāti 'ty*. (<sup>2</sup>) G. M. *krameno 'dāharanāni*. (<sup>3</sup>) G. M. *upa* only. (<sup>4</sup>) G. M. *adindni shannām an-*. (<sup>5</sup>) G. M. *tatra*. (<sup>6</sup>) G. M. om. (<sup>7</sup>) in O. only. (<sup>8</sup>) G. M. om.; W. omit *yathā*. (<sup>9</sup>) G. M. om. (<sup>10</sup>) G. M. om. (<sup>11</sup>) G. M. *kshītigrahanam*; O. adds *tadā* after *syāt*. (<sup>12</sup>) O. *etāvanmātrasya*. (<sup>13</sup>) G. M. *mā bhūd*; O. *api bhavet*. (<sup>14</sup>) O. om. (<sup>15</sup>) G. M. om.; O. adds *yathā*. (<sup>16</sup>) G. M. *ukte*; B. adds *kim anyāh*; O. *etāvatā 'lani kim ebhi*. (<sup>17</sup>) G. M. *atrā 'pi 'ty adhikopādānam*. (<sup>18</sup>) W. O. *yā rg*; G. M. *yā rk*; B. *yām rg*. (<sup>19</sup>) W. B. *svikaroti*; O. adds *yathā*. (<sup>20</sup>) G. M. om. (<sup>21</sup>) G. M. *mā bhūd iti*. (<sup>22</sup>) G. M. om. (<sup>23</sup>) W. *pūrvah*. (<sup>24</sup>) G. M. *iti prapnasya āditah pañcānuvākanām*; O. *ādī for atra*. (<sup>25</sup>) O. *tatra yathā*. (<sup>26</sup>) G. M. om. (<sup>27</sup>) G. M. O. om. *atra*. (<sup>28</sup>) G. M. om.; O. *yathā*. (<sup>29</sup>) G. M. -*ṛnāh*. (<sup>30</sup>) G. M. om. (<sup>31</sup>) G. M. om. (<sup>32</sup>) B. om. (<sup>33</sup>) G. M. put before *shannām*. (<sup>34</sup>) O. ins. *yathā*.

## अ॒श्नु॒सोऽ॒हृति॒रनि॒ष्टतो॒ऽव॒त्त्व॒स्मान॒वद्या॒द॒हृनि च ॥४॥

4. Also in *añhasaḥ*, *añhatih*, *anishṭṛtaḥ*, *avantv asmān*, *avadyāt*, and *ahani*.

The cases of non-elision referred to are as follows: for *añhasaḥ*, *pramuñcanto no añhasaḥ* (iv.3.13<sup>5</sup>); for *añhatih*, *pari dveshaso añhatih* (ii.6.11<sup>2</sup>); for *anishṭṛtaḥ*, *vardhatām te anishṭṛtaḥ* (iv.1.7<sup>2</sup>); for *avantv asmān*, *te avantv asmān* (ii.6.12<sup>3</sup>), with a counter-example, *te no 'vantu pitaro haveshu* (ii.6.12<sup>4</sup>: only G. M. have *haveshu*), to prove the necessity of giving *asmān* along with *avantv* in the rule; for *avadyāt*, *mitramaho avadyāt* (i.2.14<sup>6</sup>); and for *ahani*, *gucih çukre ahany ojasīnā* (iv.4.12<sup>1</sup>: G. M. O. stop at *ahani*). All of them occur in passages which are the subject of the preceding rule, and the commentator points out that the "also" (*ca*) of the rule brings forward the implication of those passages, and that to any of the words specified, if occurring elsewhere in the text, the rule does not apply; citing as example *sa evāi 'nam pāpmano 'ñhaso muñcati* (ii.2.7<sup>4</sup>: all but G. M. stop at *añhasaḥ*). At first sight, then, the rule appears to be a superfluous repetition of part of the cases involved in the preceding one; in fact, however, its value is that of a rehearsal of exceptions under rule xii.4, which teaches that even in the sections above specified, an *a* before a *y*, *v*, *n*, or *h*, if those letters be followed by a vowel, is elided. The only thing calling for explanation about the matter is the connection in which the counter-exceptions are given, which is, to say the least, quite peculiar.

## अ॒नु घ॒र्मास॒त्रापोम॒र्तीर॒थस्वो॒दत्ते॒वातः॒पूर्वः ॥५॥

5. Also in *anu*, when preceded by *gharmāsaḥ*, *āpaḥ*, *marthaḥ*, *rathaḥ*, *tvah*, *datte*, and *vātaḥ*.

This rule belongs, in part, in the same category with the preceding, as pointing out cases in which the *a* of *anu* is retained according to rule 3 of this chapter, notwithstanding the prohibition of rule xii.4; but in part it is of a more general character, since the last two cases lie outside the sections specified in rule 3.

4. ' *cakāro dhātārātir* (xi.3) *ityādivishayānvādeṣakah<sup>1</sup>*: *añhasaḥ*..... *ity eteshu grahaṇeshu dhātārātirityādisthalesho<sup>2</sup>* *ekārapūrvo vāu<sup>3</sup> 'kārapūrvo vā<sup>4</sup> 'kāro na hupyate. yathā<sup>5</sup>*: *pram*.....: *pari*.....: *vardh*.....: *te*.....: *asmān iti kim*: *te no*.....: *mitr*.....: *gucih*..... *yavanahaparavād<sup>6</sup>* (xii.4) *eshu prāpyamāṇalopeshv<sup>7</sup> alopo 'yam<sup>8</sup> vihitah. anvādeṣah kimarthah<sup>9</sup>: sa*.....

<sup>1</sup> G. M. ins. *eteshu grahaṇeshu*. <sup>2</sup> G. M. -*disthalavish*-. <sup>3</sup> B. adds *antarvartishu*; G. M. -*āpattishu*; O. -*lavartishu* *satsu*. <sup>4</sup> G. M. O. om. *vā*. <sup>5</sup> O. om. <sup>6</sup> G. M. O. om. <sup>7</sup> W. -*ratv*; G. M. -*hasvarapar*-. <sup>8</sup> G. M. ins. *satsu*. <sup>9</sup> W. om.; B. na.

The commentator explains the phraseology used as signifying that the words rehearsed, having their final *visarga* [with the preceding *a*] converted to *o* [of course, excepting *datte*], have the office of preceding causes—that is, of producing an effect upon the word that follows them; but he gives no hint of the partial suspension of the implication made in the preceding rule; intimating rather, that the cases rehearsed are all of them exceptions under rule xii.4. He quotes the passages, as follows: *trayo gharmāso anu* (iv.3.11<sup>1</sup>), *tasmād āpo anu sthanu* (v.6.1<sup>2</sup>), *yadā te marto anu* (iv.6.7<sup>3</sup>), *anu tvā ratho anu* (iv.6.7<sup>3</sup>), *piyati tvo anu tvah* (iv.2.3<sup>4</sup>: only G. M. have the last word), *ṣukram ā datte anuhāya jāryāi* (iii.2.2<sup>2</sup>: G. M. O. omit *jāryāi*), and *dhanus tad vāto anu vātu te* (v.5.7<sup>3,4</sup>: O. ends with *anu*). To show that other words than *anu* are not relieved from the action of xii.4, he gives us *amushmīṇ loka vāto 'bhi pavate* (v.4.9<sup>4</sup>: all but G. M. begin at *vāto*); and further, to show that *anu* retains its *a* only after these words, *anu gāvo 'nu bhayaḥ kaninām* (iv.6.7<sup>3</sup>: only G. M. O. have the last word).

I have noted ten cases in which the *a* of *anu* is elided under the operation of rule xii.4.

### अभिवातपश्च ॥ ६ ॥

6. Also (after *vātaḥ*) in *abhi vātu* and *apah*.

The *ca*, 'also,' here brings down as *pārvanimitta* simply *vātaḥ*, the word last specified in the preceding rule. The cases have nothing to do with xi.3: they are *mayobhār vāto abhi vātā 'srāḥ* (vii.4.17<sup>1</sup>: G. M. omit the first word, and they alone have the last), and *yad vāto apo agamat* (vii.4.20: O. omits *agamat*); and, as counter-examples, the commentator quotes *vāto 'bhi* (v.4.9<sup>4</sup>) to show the necessity of giving *vātu* after *abhi* in the rule, and *ava rundhe 'po 'gre 'bhīryāharati* (vi.4.3<sup>2</sup>: G. M. omit the last two words) to attest the implication conveyed by the *ca*.

### अन्वगमश्च ॥ ७ ॥

5. *atra visargāntānām oṭvam āpannānām pārvanimittatvam<sup>1</sup> iti<sup>2</sup> vijñeyam: gharmāsoḥ..... ity evampūrva anv ity atrā 'kāro na lupyate. yathā: trayo<sup>3</sup>..... tasmād..... yadā..... anu..... piyati..... ṣukram..... dhanus<sup>4</sup>..... anv iti kim: amushmīṇ..... evampūrva iti kim: anu..... yavanahaparatvanishedhārtho<sup>4</sup> 'yam ārambhah.*

<sup>1</sup> W. G. M. -mittam. <sup>2</sup> O. om. <sup>3</sup> a lacuna in B. <sup>4</sup> G. M. yavanahasvarapa-; O. -shedhanisheṣārtho.

6. *cakāro vāta ity anvādicati: abhi vātu: apah: ity etayor akāro vātahpārvo na<sup>1</sup> lupyate. muyo..... vātu iti kim: vāto ..... 'yad.....<sup>2</sup> anvādeṣena kim: ava.....*

<sup>1</sup> G. M. ins. *khalu*. <sup>2</sup> G. M. put before *vātu* etc.

7. Also (after *apah*) in *anu* and *agamat*.

Here, again, the *ca*, 'also,' brings forward only the last word in the preceding rule, namely *apah*—and what is more, gives that word a new character, changing it from *nimittin* to *nimitta* or affecting cause. Of this the commentator takes no notice, and we are doubtless to regard it as quite in order, and as merely adding another to the formidable list of uncertainties involved in the curious system of *anuvṛtti* or continued implication. The passages had in view are *apo anv acāriṣham* (i.4.45<sup>3</sup>, 46<sup>2</sup>; B. reads *āpo adyā 'nv*, which is the version of the Rig-Veda, i.23.23) and *apo agamad indrasya* (vii.4.20); as counter-example, is given *paçavo 'nū 'd āyan* (ii.1.5<sup>1</sup>), to prove the implication of *apah*.

## आपःपूर्वा ऽद्विरपानपादस्मान् ॥ ८ ॥

8. Also in *adbhiḥ*, *apām napāt*, and *asmān*, when preceded by *apah*.

The passages are *sam āpo adbhir agmata* (i.1.8), *devir āpo apām napāt* (i.2.3<sup>3</sup>; vi.1.4<sup>9</sup>; 4.3<sup>3</sup>), and *āpo asmān mātaraḥ cundhantu* (i.2.1<sup>1</sup>; O. omits *cundhantu*). The necessity of specifying *napāt* after *apām* is shown by *vārunir āpo 'pām ca* (ii.1.9<sup>2</sup>), and the restriction to preceding *apah* by *so 'smān pātu* (v.5.5<sup>1</sup>).

## रायेसन्द्रःपूर्वश्चाकारपरे ॥ ९ ॥

9. In *asmān*, also, if followed by *a*, when *rāye*, *sah*, and *indruḥ* precede.

The *ca*, 'also,' again brings down the word last mentioned in the preceding rule. The passages for *sah* and *indruḥ* are *mā so asmān avahāya* (v.7.9<sup>1</sup>) and *indro asmān asmin dvitiye* (iii.1.9<sup>2</sup>; O. omits *dvitiye*); and other cases of *asmān* after *sah* are to be found at i.6.6<sup>4</sup> and iii.2.7<sup>2</sup>. As counter-examples, are given *so 'smān pātu* (v.5.5<sup>1</sup>), to show that the *asmān* must be followed by *a*; and *sno 'smān amutra* (vi.6.1<sup>4</sup>; all the MSS. of the commentary have the false reading *so 'smān*; such a phrase would be precisely out of place here as illustration), to show that it is only

7. *apa iti cakāro 'nvādicati: anu: agamat: ity etayor akāro 'na khalv' apahpārvo lupyate. apo anv-----: apo ag----- evampārva iti kim: paçavo-----.*

(1) G. M. O. om. *khalu*, and put *na* next before *lupyate*.

8. *adbhiḥ----- eteshv' akāra apahpārvo na lupyate. sam-----: devir-----: napād iti kim: vārunir-----: āpo----- evampārva iti kim: so-----.*

<sup>1</sup> G. M. *eshv*; O. *eshu grahaṇeshv*.

after the words specified that *asmán*, even before *a*, remains unmutilated.

The other case, that of preceding *rāye*, makes more difficulty, since the *saṁhitā* contains no passage in which *asmán*, when itself followed by *a*, has *rāye* before it. The commentator first declares the passage had in view to belong to another text (*śākhā*); but adds, as an alternative explanation, that the precept relates to the *jaṭā*-text, where we read *rāye asmán asmán rāye rāye asmán* (i.1.14<sup>3</sup>; 4.43<sup>1</sup>). He proceeds further to say that, in case any one objects that in the *saṁhitā* form of the passage the example does not hold good, since *asmán* is not there followed by *a* (it reads *rāye asmán vīcāni*), he shall reply that the case is one falling under i.61. It is there taught, namely, that a passage of three words or more, if repeated in the text, reads as it read on its first occurrence: now the one in question first appears in i.1.14, which is a *yājyā* section, and hence the *a* of *asmán* is retained by xi.3; at i.4.43, then, its retention is assured. But then there ought to be no necessity for specially establishing its retention in *jaṭā*, any more than in any other case where an *a* is retained in *saṁhitā*. This difficulty the commentator evidently perceives, although he does not state it; for otherwise the *jaṭā* explanation would have satisfied him, and he would never have thought of suggesting another *śākhā*. The difficulty really remains unsolved, and a serious one: either there was a blunder on the part of the makers of the treatise, or a passage not contained in the present *Sanhitā* was contemplated by them: I incline to think the former more likely.

## तेपूर्वी ञ्चान्धोऽञ्चुरमे ॥ १० ॥

10. Also in *adya*, *andhaḥ*, *añcuḥ*, and *agne*, when *te* precedes.

The commentator quotes the passages, as follows: *paçum paçupate te adya* (iii.1.4<sup>1</sup>: W. O. omit *paçum*), *upo te andhaḥ* (i.4.4 and iii.4.2<sup>1</sup>), *añcund te añcuḥ* (i.2.6: B. omits the example), and *yat te agne tejas tena* (iii.5.3<sup>2</sup>: only B. has *tena*). Counter-examples are, first, to show that only these words keep their *a* after *te*, *te gnaye pravate* (ii.4.1<sup>2</sup>: B. has a corrupted reading, *te enam*, and W. a *lacuna* to the end of the comment, putting in place of it an example from under the next rule, *tena tvā "dadhe gne añgirah*),

9. *cukārākṛṣṭe 'smāngrahane 'kārāpare sati' vartamāno' 'kairo rāye sa indra ity' evampūrvo na lopyate. rāyepūrvasyo 'dāharaṇam śākhāntare: 'athu vā' jātūyām bhavati: rāye..... yathā-saṁhitāyām 'no 'dāharaṇam akārāparatvābhāvāt' tarhi' katham alopa' iti keci': tripaduprabhṛtipunaruktutvād iti brāmaḥ. mā..... indro..... akārāpara iti kim: so..... evampūrva iti kim: smo..... akārāḥ paro yasmat' "tad akārāparam": tasmin.*

<sup>1</sup> in W. only. <sup>2</sup> G. M. put before 'kārāpare. <sup>3</sup> G. M. O. om. <sup>4</sup> O. om. <sup>5</sup> G. M. O. ins. tu. <sup>6</sup> W. O. -*patvābh*; G. M. -*parābh*. <sup>7</sup> O. *tathā*; G. M. add *tadd*. <sup>8</sup> G. M. *lopa*. <sup>9</sup> G. M. O. *cet*. <sup>10</sup> W. *tad akām*; G. M. *akārāparaḥ*.

and second, to show that these words do so only after *te*, *prathamo* 'ñcu skandati (iii. .8<sup>3</sup>: only B. has *skandati*).

Of *agne* after *te*, the text presents eighteen other cases; namely i.2.11<sup>2</sup> twice; 4.43<sup>2</sup>; 5.2<sup>4</sup>, 3<sup>2</sup>, 4<sup>3</sup>; 6.6<sup>2</sup>; 7.6<sup>4</sup>: iii.4.10<sup>5</sup>; 5.3<sup>2</sup> (a second case): v.4.7<sup>5</sup>; 7.4<sup>1</sup>, 6<sup>3</sup>, 8<sup>1</sup> three times: vi.2.2<sup>7</sup>; 6.1<sup>2</sup>.

मेपूर्वश्च ॥ ११ ॥

11. In *agne*, also, when preceded by *me*.

Only *agne*, the last word of rule 10, is brought down into this. The commentator quotes *yan me agne asya* (i.6.2<sup>1</sup>, 10<sup>2</sup>: W. B. omit *asya*) and *imā me agna ishṭakāḥ* (iv.4.11<sup>3,4</sup> and v.4.2<sup>4</sup>); and there is another case in iv.4.11<sup>4</sup>. He adds, as usual, a number of counter-examples, of obvious intent: they are *tena tvā* "dadhe 'gne aṅgīrah" (i.2.12<sup>1</sup>: O. omits *aṅgīrah*), *prānaḥ ca me 'pānaḥ* (iv.7.1<sup>1</sup>), and *tad aṣakam tan me 'rādhi* (i.6.6<sup>3</sup>).

अस्याश्चिनापरा च ॥ १२ ॥

12. As also, in *asya*, *aṣvīnā*, and *aparā*.

That is to say, when these words follow *me*. The passages are *viyantu devā havisho me asya* (i.5.10<sup>3</sup>: O. begins at *devā*), *punar me aṣvīnā yuvam cakshuh* (iii.2.5<sup>4</sup>: W. B. omit the last word, O. the last two), and *yad vā me aparāgatam* (vi.6.7<sup>2</sup>).

नःपूर्वे ऽसदग्निरघान्तमोऽभ्यस्मिन्नद्यपथि ॥ १३ ॥

13. Also in *asat*, *agnih*, *agha*, *antamaḥ*, *abhi*, *asmin*, and *adya pathi*, when preceded by *naḥ*.

The examples are *supārā no asat vāce* (i.2.3<sup>1</sup> and vi.1.4<sup>4</sup>), *ayam no agnir varivah* (i.3.4<sup>1</sup> and i.4.46<sup>3</sup>; there is another case of *no agnih* at v.7.9<sup>1</sup>), *rakshā mākir no aghaṣaṇsu īṣata* (i.4.24 and

10. *adya*..... *eteshv*<sup>1</sup> *akāras ta ity evampārvo na lupyate. yathā*<sup>2</sup>: *paçum*.....: *upo*.....: *'aṅṣunā*.....<sup>3</sup> *yat*..... *eteshv iti kim*: *'te*.....: *tepārva iti kim*: *prathamo*.....<sup>4</sup>

<sup>1</sup> O. *eshu*. <sup>2</sup> in W. only. <sup>3</sup> B. om. <sup>4</sup> W. om., and ins *tena tvā* etc.

11. *'cakāro 'gna ity anvādiçati*: *mepārvo 'gna ity atrā 'kāro*<sup>1</sup> *na lupyate. yathā*<sup>2</sup>: *yan*.....: *imā*..... *mepārva iti kim*: *tena*.....: *anvādeçena*<sup>3</sup> *kim*: *'prānaç*.....<sup>4</sup> *tad*.....

<sup>1</sup> B. *cakārāçhte saty agna ity asminn akāro na ity evampārvo*; G. M. the same, omitting *sati*; O. the same, omitting *sati* and the second *iti*. <sup>2</sup> in W. only. <sup>3</sup> O. *-ra iti*. <sup>4</sup> O. om.

12. *mepārva iti cakāro 'nvādiçati*: *asya*.....<sup>1</sup> *eteshv*<sup>2</sup> *akāro mepārvo na lupyate. vi*.....: *punar*.....: *yad*.....

<sup>1</sup> G. M. ins. *iti*. <sup>2</sup> O. *eshv*.



iv.6.6<sup>4</sup>: G. M. O. omit *īcata*), *agne tvam no antamaḥ* (i.5.6<sup>3</sup> and iv.4.4<sup>8</sup>), *svishṭīm no abhi vasiyāḥ* (iii.1.9<sup>2</sup>: G. M. O. omit *vasiyāḥ*), *śikṣā no asmin* (vii.5.7<sup>4</sup>), and *tebhir no adya pathibhiḥ sugebhiḥ rakṣā ca naḥ* (vii.5.24: all but W. end with *pathibhiḥ*). The necessity of including *pathi* in the rule is shown by *no 'dya vasu vasati 'ti* (ii.5.3<sup>6-7</sup>). Other counter-examples, of obvious intent, are *tasmād aśvād gardabho 'sattaraḥ* (v.1.2<sup>1</sup>: G. M. omit the first two words), *so 'gnir jātāḥ* (v.1.4<sup>1</sup>), *uttarato 'ghāyur abhidīśati* (v.7.3<sup>1</sup>: B. O. omit the last word), *te 'sminn āchanta* (vii.2.10<sup>1</sup>), *namo 'gnaye 'pratividdhāya* (i.5.10<sup>1</sup>: the example is found only in G. M.), and *te naḥ pāntu te no 'vantu* (i.2.3<sup>1</sup>; 8.7<sup>1</sup>: iv.3.3<sup>2</sup>).

नमःपूर्वा अग्नेऽग्नेभ्योऽग्नियाय ॥ १४ ॥

14. Also in *agre*, *aṣvebhyāḥ*, and *agniyāya*, when preceded by *namaḥ*.

The passages are *namo agrevadhāya ca* (iv.5.8<sup>1</sup>), *namo aṣvebhyo 'ṣvapathibhyāḥ* (iv.5.3<sup>2</sup>: B. omits the last word; the whole example is wanting in W.), and *namo agniyāya ca* (iv.5.5<sup>2</sup>). Counter-examples are *apo 'gre 'bhivyāharati* (vi.4.3<sup>2</sup>) and *namo 'gnaye 'pratividdhāya* (i.5.10<sup>1</sup>).

आविन्नःसोमःपूर्वा अग्निपरः ॥ १५ ॥

15. Also when *āvinnaḥ* or *somaḥ* precedes and *agni* follows.

It may be made a question whether the rule should not read *gniparah* (without sign of omission), and mean 'also an *a* preceded by *āvinnaḥ* or *somaḥ* and followed by *gni*.' But the authority of the comment (see below) is decidedly, though not unequivocally, in favor of what I have given, and the construction, though a peculiar one, has its analogies elsewhere in the treatise (compare x.4 etc.). The further difficulty remains, however, that the only passages in the text to which the rule can apply read *agnih*, in the nominative singular, after the two words specified, so that there appears to be no reason why we should not have simply '*gnih*', instead of '*gniparah*'. This the commentator does not fail to perceive,

13. *asat..... eteshv akāro na ity evampūrvo na lupyate. yathā': supārā.....: ayam.....: rakṣā.....: agne.....: svi-  
shṭīm.....: śikṣā.....: tebhir..... pathi 'ti kim: no.....  
naḥpūrva iti kim: tasmād.....: so.....: uttarato.....: te.....  
eteshv iti kim: 'namo.....: te.....*

<sup>1</sup> in W. only. <sup>(2)</sup> in G. M. only.

14. '*agre.....' eteshv akāro namaḥpūrvo na lupyate. namo  
.....: 'namo aṣv.....: namo agni..... namaḥpūrva iti  
kim: apo.....: eteshv iti kim: namo 'gn.....*

(1) O. om. (2) W. om.

and accordingly—resorting, as we cannot well help saying, to one of his usual subterfuges—he declares *agni* (or, according to W. B. O., *gni*) “a part of a word, intended to include a number of cases occurring in another *śākhā*,” not going so far, however, as to quote any of these cases. I suspect *gniparah* to be either a corruption of *gniḥ*, or originally intended as equivalent with it.

The passages are *āvinno agnir grhapatiḥ* (i.8.12<sup>2</sup>) and *somo agnir upa devāḥ* (iii.2.4<sup>1</sup>); and the commentator adds counter-examples, so *gnir jātaḥ* (v.1.4<sup>1</sup>) and *āvinno yam astu* (i.8.12<sup>2</sup>).

धीरासोऽदब्धसाएकादशासम्प्रणीणांपुत्रः शार्यतेष्वाढः पि-  
नारः पृथिवीयज्ञासतेयेगृह्णाम्येवाश्शषज्ञेसस्फानोयु-  
वयोर्गः पृष्ठेपतिर्वोगोशुष्मः पुवः समिद्धस्रषभः पाथोवचोव-  
र्षिष्ठेनुषाणोयोरुद्रोवृष्णाः पूर्वः ॥ १६ ॥

16. Also *a* is retained when preceded by *dhīrāsah*, *adabdhāsah*, *ekādaśasah*, *rshinām putrah*, *śāryāte*, *ashādah*, *pitarah*, *prthivī yajñe*, *āsate ye*, *grhṇāmy agre*, *vāñ esah*, *yajñe*, *sañsphānah*, *yuvayor yah*, *prsthīe*, *patir vah*, *go*, *śushmah*, *puvah*, *samidhdah*, *rshabhah*, *pāthah*, *vucah*, *varshishthe*, *jushāno*, *yo rudrah*, or *vrshnah*.

The passages had in view are quoted as follows: *tām dhīrāso anudrçya yajante* (i.1.9<sup>3</sup>: G. M. O. omit the last word); *adabdhāso adābhyam* (i.1.10<sup>2</sup> and iii.5.6<sup>1</sup>); *ekādaśāso apśushadah* (i.4.11); *rshinām putro adhirāja esah* (i.3.7<sup>2</sup>: G. M. O. omit the last word), with a counter-example, *yasya putro jātaḥ* (i.5.8<sup>3</sup>; 7.6<sup>5</sup>), to show the need of including *rshinām* in the *nimitta*; *yathā śāryāte apibah* (i.4.18: G. M. omit *yathā*); *ashādho agniḥ* (i.5.10<sup>1-2</sup>); *vatpitaro agne devāḥ* (i.5.10<sup>2</sup>: G. M. O. omit *devāḥ*); *prthivī yajñe asmin* (i.6.5<sup>1</sup>), with a counter-example, *te mā smin yajñe* (iii.2.4<sup>1</sup>), where, as only W. B. point out, the *jātā*-text shows the mutilation of *asmin* after *yajñe* not preceded by *prthivī* (thus, *asmin yajñe yajñe sminn asmin yajñe*); *adhyāsate ye antarikshe* (iii.5.4<sup>3</sup>), with *ye prthivyān ye ntarikshe* (iv.5.11<sup>2</sup>: only O. has the first *ye*) as counter-example; *mayi grhṇāmy agre agnim* (v.7.9<sup>1-2</sup>), with *ashtāu kṛvo gre bhi śhunoti* (vi.4.5<sup>1</sup>: O. omits *śhunoti*) as counter-example; *idāvāñ esho asura* (i.6.6<sup>4</sup> and iii.1.11<sup>1</sup>), with *śukra esho 'nto 'ntam manushyah* (vii.2.7<sup>2</sup>: O. stops at

15. *āvinnaḥ somah*: <sup>1</sup> *evampārvo akāro 'gniparo na lupyate agni' 'ti paddārikadeśaḥ śākhāntare bahūpādānārthaḥ. āvinno ..... somo ..... evampārva iti kin*: so-.....: *evampara iti kin*: *āvinno*.....

<sup>1</sup> G. M. in *ity*. <sup>2</sup> G. M. *agni ity evamparah akāro*; B. *akarah agniparo*. <sup>3</sup> W. B. O. *gni*.

'ntam) to show the need of *vān*; *itah prathamam jajñe agnih* (ii.2.4<sup>2</sup>: only G. M. have *itah*; without it, also i.3.14<sup>3</sup>): see what is said of this passage, and of the rule as fixing its reading, under i.61; *sañsphāno abhi rakshatu* (iii.3.8<sup>2</sup>), as counter-example to which, to show that *sphānah* in the rule would not have been enough, is given *gayasphāno 'gnishu* "from another *śākhā*," but the genuineness of the reason is open to doubt; *yuvayor yo asti* (iii.5.4<sup>1</sup>) with *yo 'psu bhasma praveṣayati* (v.2.2<sup>5</sup>: only O. has the last word) to prove the need of *yuvayoh*; *nākasya prsthē adhi rocane divah* (iii.5.5<sup>3</sup>: G. M. O. omit *divah*; another nearly identical case at iii.5.4<sup>1</sup>); *yujñapatir vo atra* (v.7.7<sup>1</sup>), with *na vo 'bhāgāni havyam* (v.1.1<sup>1</sup>: O. omits *havyam*) as counter-example; *goargham eva somam karoti* (vi.1.10<sup>1</sup>: O. omits *-mam karoti*; *goargham* occurs twice more in this section, and at v.2.9<sup>4</sup> we have *goarṣva* twice), to which, by rule i.52, *agoargham* (vi.1.10<sup>1</sup> three times) is to be added as further example; *uchushmo agne yajamānāyai 'dhi* (i.6.2<sup>2</sup>: only G. M. have *edhi*, and O. omits also the preceding word; there is a second case, of *nigushmaḥ*, in the same division); *agrepuvo agreguvah* (i.1.5<sup>1</sup>); *samiddho añjan* (v.1.11<sup>14</sup> and we have *samiddho agne* at i.6.6<sup>2</sup>; 7.6<sup>4</sup>: ii.5.8<sup>6</sup>), without any counter-example to show that *iddhah* would not have been enough to answer the needs of the rule; *dyām rshabho antariksham* (i.2.8<sup>1</sup>: O omits *dyām*, and G. M. have, like the Calcutta edition, the false reading *yām*); *priyam pātho apī 'hi* (iii.3.3<sup>3</sup> three times); *ugraṁ vaco apā 'vadhīm* (i.2.11<sup>2</sup>: another nearly identical case in the same division); *varshishthe adhi nāke* (i.1.8 and i.4.43<sup>2</sup>); *jushāno upthur ājyasya vetu* (i.3.4<sup>1</sup> and vi.3.2<sup>2</sup>: G. M. omit *vetu*); *yo rudro agnāu yah* (v.5.9<sup>3</sup>: G. M. O. omit the last word), and, as counter-example, *yad upatrñhyād rudro 'sya* (vi.3.9<sup>3</sup>: but O. reads *aṣṇīyād* for *upa-trñhyād*, which makes the reference to i.6.7<sup>4</sup>); and, finally, *vṛshno aṣvasya sanidānam asi* (ii.4.7<sup>2</sup>, 9<sup>4</sup>: O. stops at *aṣvasya*, which would make the reference include also vii.4.18<sup>2</sup> twice; and there are further cases of retention after *vṛshnah* at i.4.2 and vi.4.5<sup>3</sup>).

16. *dhīrāsah*..... *evampūro na' khalv' akāro lupyate. yathā'*: *tām*.....: *adab*.....: *ekād*.....: *rshinām*.....: *rshinām iti kim*: *yasya*.....: *yathā*.....: *ash*.....: *tvat*.....: *prthivī*.....: *prthivī 'ti kim*: *te*.....: *'ity atra jātāyām'*: *adhy*.....: *āsata iti kim*: *ye*.....: *mayi*.....: *grhnamī 'ti kim*: *asht*.....: *idāvāñ*.....: *vān iti kim*: *gukra*.....: *itah*.....: *sañs*.....: *san iti kim*: *gayasphāno 'gnishv iti śākhāntare*: *yuvayor*.....: *yuvayor iti kim*: *yo*.....: *nākasya*.....: *yajña*.....: *patir iti kim*: *na*.....: *go*.....: *apy akārādi* (i.52) *vacumād' agoargham 'iti co 'dāharanam'*: *uchushmo*.....: *agrepuvo*.....: *samiddho*.....: *dyām*.....: *priyam*.....: *ugraṁ*.....: *varsh*.....: *jushāno*.....: *yo*.....: *ya iti kim*: *yad*.....: *vṛshno*.....

<sup>1</sup> O. puts next before *lupyate*. <sup>2</sup> O. om. <sup>3</sup> G. M. O. om. <sup>4</sup> G. M. O. om. <sup>5</sup> O. *iti prāptūh*. <sup>6</sup> O. om.

अरतिमस्य यज्ञस्यातिद्रुतोऽतियन्त्यनृणोऽविष्यन्ननमीवो-  
 ज्ञेधर्चिरजीतानज्यानिमद्वियाअम्बाल्यर्वत्तमस्वकृणोद-  
 द्धिरोऽप्सु योअस्कभायदच्युतोऽश्वसनिस्थभिरशिश्नेदङ्गे-  
 ऽग्निय ॥ १७ ॥

17. Also in *aratim*, *asya yajñasya*, *atidrutaḥ*, *ati yanti*, *anṛṇaḥ*, *aviṣhyan*, *anamīvaḥ*, *anneshu*, *arcih*, *ajātān*, *ajyānim*, *ahnīyāḥ*, *ambāli*, *arvantam*, *astu*, *akṛnot*, *aṅgiraḥ*, *apsu yaḥ*, *askabhāyat*, *acputaḥ*, *aṇṇasaniḥ*, *asthabhiḥ*, *aṇṇet*, *aṅge*, and *aghniya*.

The passages had in view are quoted by the commentator as follows, with such counter-examples as are needed to justify the inclusion of more than one *pada* in any case: *mūrdhānān divo aratim prthivyāḥ* (i.4.13 and vi.5.2<sup>1</sup>: O. begins at *divaḥ*, and it alone has *prthivyāḥ*); *yan me agne asya yajñasya* (i.6.2<sup>1</sup>, 10<sup>2</sup>), with the counter-example *ete 'syā 'mushmīn* (vi.1.10<sup>3</sup>); *pratyañk somo atidrutaḥ* (i.8.21: all the MSS. here insert the *k* before *somo*, as required by v.32, and G. M. even convert it to *kh*, according to xiv.12); *paçyanto ati yanti* (iii.2.2<sup>1</sup>), and, as counter-example to both these last examples, *nai 'nañ somo 'ti pavate* (vi.5.11<sup>4</sup>: O. begins at *somo*); *tad agne anṛṇo bhavāmi* (iii.3.8<sup>2</sup>: O. omits *bhavāmi*); *na yavase aviṣhyan* (iv.4.3<sup>3</sup>); *svāvego anamīvo bhavā naḥ* (iii.4.10<sup>1</sup>: B. O. omit *bhavā naḥ*); *ye anneshu vividhyanti* (iv.5.11<sup>1</sup>: O. omits the last word); *jātavedo yo arcih* (v.7.8<sup>1</sup>); *çarado ajātān* (v.7.2<sup>3</sup>); *teshām yo ajyānim* (v.7.2<sup>3</sup>); *tiroahnīyā mā suhutāḥ* (vii.3.13: O. omits *suhutāḥ*); *ambe ambāli* (vii.4.19<sup>1,2</sup> twice, <sup>3</sup> twice); *yo arvantam jighāṁsati* (vii.4.15: O. omits the last word); *bahis te astu bāl iti* (iii.3.10<sup>2</sup>: O. stops at *astu*; the text furnishes eleven other cases of *astu* with *a* retained, at i.2.3<sup>3</sup>; 4.45<sup>1</sup>; 8.14<sup>2</sup>; iii.1.14<sup>4</sup>; 2.5<sup>7</sup>, 8<sup>2</sup>; v.5.9<sup>3</sup> twice; 7.2<sup>4</sup>, 4<sup>3,4</sup>); *ita indro*

17. *aratim*.....<sup>1</sup> *eteshv akāro 'na khalv' ekārapārva okāra-pārvo vā lupyate. yathā'*: *mūrdh*.....: *yan*.....: *yajñasye 'ti kim: ete*.....: *pratyañ*.....: *paçy*.....: *drutoyanti 'ty ābhyām'* *kim: nai*.....: *tad*.....: *na*.....: *svāv*.....: *ye*.....: *jāta-vedo*.....: *çarado*.....: *teshām*.....: *tiro*.....: *ambe*.....: *yo*.....: *bahis*.....: *ita*.....: *agne*.....: *yo*.....: *ya iti kim: aṇṇo*.....: *yo*.....: *madāya*.....: *yo*.....: *sanir iti kim: aṇṇebhyo*.....: *indro*.....: *bhir' iti kim: 'çam*.....: *ity atra' jaṭāyām'*: *asthabhyo*.....: *varuṇo*.....: *aṅge*.....: *aghniye 'ty akāragrhitāḥ padāikadeṣo bahūpādānārthaḥ: etāni*.....: *yad*.....: *payo*......

<sup>1</sup> G. M. om. the enumeration, and ins. *iti*. <sup>2</sup> G. M. om. *khalv*, and put *na* next before *lupyate*. <sup>3</sup> G. M. O. om. <sup>4</sup> B. *tābhyām*; G. M. *etābhyām*. <sup>5</sup> B. G. M. *astha-bhir*. <sup>6</sup> O. om. <sup>7</sup> B. om.

*akṛnot* (i.1.12); *agne aṅgiro yo 'syām* (i.2.12<sup>1</sup>: there is another case in the same division, and one at vi.2.7<sup>2</sup>); *yo apsu ya osha-dhishu* (v.5.9<sup>3</sup>), with the counter-example *acvo 'psujo vetasah* (v.3.12<sup>2</sup>: but O. gives instead *yo 'psu bhasmu*, v.2.2<sup>5</sup>); *yo askabhāyad uttarām* (i.2.13<sup>3</sup>: G. M. O. omit *uttarām*); *maddāya raso acyutah* (i.2.6); *yo bhaksho aśvasanīh* (iii.2.5<sup>7</sup>), and, as counter-example, *aśrebhya 'śvapatiḥyaś ca* (iv.5.3<sup>2</sup>: only O. has *ca*); *indro dadhico asthabhir iti* (v.6.6<sup>3</sup>: O. omits *iti*), and a counter-example from the *jatā*-text of the passage *śam asthabhya majjabhya 'sthabhya 'sthabhya majjabhya* (G. M. give simply *majjabhya 'sthabhya*); *varuṇo aśīret* (i.8.10<sup>2</sup>); *aṅge-aṅge nī dedhyat* (i.3.10<sup>1</sup> and vi.8.11<sup>2</sup>: it would have been better to include in the example the preceding word *prāṇo*, to show that the first *aṅge*, as well as the second, furnishes an example under the rule; there is another like pair of cases, after *apāṇo*, in i.3.10<sup>1</sup>); and finally, it is explained that the quotation of *aghniya* with final *a* makes it (by i.22) a part of a word, intended to include a variety of cases, and three such cases (being all that the text contains) are quoted: namely *etdni te aghniye nāmāni* (vii.1.6<sup>8</sup>), *yad āpo aghniyā varuṇe 'ti śapīmahe* (i.3.11: B. omits the last word; G. M. O. the last three), and *payo aghniyāsu hr̥tsu* (i.2.8<sup>1</sup>: O. omits *hr̥tsu*, which would make the citation include also vi.1.11<sup>3</sup>). This exposition seems to prove that the proper reading at the end of the rule is *aghniya*, and I have ventured to adopt it, though all the MSS. (except T., which is ambiguous, running rules 17 and 18 together in *sandhi*) give *aghniyā*. *Aghniyā* would answer as including *aghniyāsu*, but it would not include also *aghniye*.

## अध्वर स्वरपर ॥ १८ ॥

18. Also in *adhvara*, when a vowel follows [the *r*].

The examples given in illustration of the rule are *satyadhar-māno adhvarē* (i.2.1<sup>2</sup>), *haviśmān devo adhvarah* (i.3.12), and *upaprayanto adhvarām ity āha* (i.5.7<sup>1</sup>). In regard to the last of them, it is remarked that rule i.61 is not of force for it, since the conditions imposed by that rule do not arise in it. The rule, namely, directs that a passage of three words or more, being repeated in the text, is to be read as where it first occurred; now *upaprayanto adhvarām* was found at i.5.5<sup>1</sup>, where the retention of the *a* comes under rule 3 of this chapter; but here only two

18. *adhvara ity asmin' grahaṇe svarapare 'vartamāno 'kāro 'na khalo' ekārāukārāpārvo' lopyate. satya-....: haviśmān ----: upa-....: atra' tripadaprabhṛti (i.61) nyāye na pra-sarati': tallakṣhaṇḍasambhavāt. svarapara iti kim: śug-....: andho-....*

<sup>1</sup> G. M. *etamin*. <sup>2</sup> O. ins. *satī*. <sup>3</sup> G. M. om. <sup>4</sup> G. M. O. *ekārāpūrva okārāpūrvo* vā; G. M. adds *na*; B. adds *vā*. <sup>5</sup> M. *tatra*. <sup>6</sup> B. *sarati*.

words, instead of three, are cited in the repetition. As counter-examples, showing the value of the restriction "when a vowel follows," are given *ṣug vā agnih so 'dhvaryum* (v.6.2<sup>4</sup>) and *andho 'dhvaryuh syāt* (v.1.3<sup>1</sup> and vi.1.8<sup>2</sup>: O. alone has *syāt*, and, without that addition, the phrase is found also at v.1.3<sup>2</sup>). This proves that what is to be "followed by a vowel" is the *r* of *adhvara*; but how that meaning is conveyed by the terms of the rule is not easy to discover. The MSS. are at variance as to the reading of the first word of the rule, T. W. B. O. giving *adhvara*, and G. M. *adhvare*, between which I am at a loss to decide confidently, because neither of them appears to be what is wanted. But I prefer *adhvara*, both because it is better supported, and because it is not the usage of the treatise to put in a case-form the words or themes which it cites from the text.

An additional case falling under the rule is *ardhvo adhvarah* (i.1.12); and yet others (as i.5.5<sup>1</sup> twice, and, doubtless, i.4.46<sup>2-3</sup>), to which it would else apply, are disposed of under the general rule xi.3.

## स पूर्वस्यार्धसदृशमेकेषामर्धसदृशमेकेषाम् ॥ १९ ॥

19. In the opinion of some, it becomes half-similar with its predecessor.

This is a very blind precept, and we are permitted to doubt whether its purport is interpreted aright by the commentary; in which, moreover, there are peculiar and unintelligent variations of reading. What letter is the subject of the rule—the elided *a*, or the non-elided? The comment says the latter (although the majority of MSS. blunderingly say the "non-protracted" instead), and states that it acquires a quantity similar to half a *mora*, or becomes one and a half *moras* long. It is added, that no special examples are given, because such would not bring to light any difference (? only O. has the reading that means this: W. B. omit the "not;" G. M. are unintelligible). This appears to me quite unsatisfactory. The distinct demonstrative *sa* in the rule ought to point back to something distinctly stated above, and that is the

19. *yo 'yam akāro 'luptah' sa pūrvasyāi 'kārasya' vā 'rdhamātrasadr̥ṣaṇi' kalam bhajata' ity ekeshām r̥shīṇām' matam*<sup>6</sup>: *'adhyardhamātraḥ syād' ity arthaḥ. uktāny evo 'dḍha-raṇāni viṣeṣhādar̥ṣanāt'. ardhena sadr̥ṣo 'rdhasadr̥ṣaḥ': tam ardhasadr̥ṣam*<sup>10</sup>.

*iti tribhāṣhyaratne prātiśākhyavivarāṇa* <sup>11</sup>  
*ekādaśo 'dhyāyaḥ.* <sup>12</sup>

<sup>1</sup> W. B. O. *aplutah*. <sup>2</sup> G. M. *ekāraakārapūrvasya*. <sup>3</sup> W. *-traṇi sad-*; G. M. *-trāsad-*. <sup>4</sup> G. M. *labhata*. <sup>5</sup> O. *ācāryāṇām*. <sup>6</sup> O. om. <sup>7</sup> W. O. *-trasyām*; B. G. M. *-tra syād*. <sup>8</sup> W. B. *-shadar-*; G. M. *dar̥ṣanāt*. <sup>9</sup> G. M. *yah*. <sup>10</sup> O. om. <sup>11</sup> O. *ins. prathamapragne*. <sup>12</sup> G. M. add *ṣikṣhāya namaḥ*.

*akāra* which in rule 1 is said to be dropped after certain "predecessors." We have had no *akāra alupta* spoken of, but only cases of *alopa* of *akāra*. And it seems to be taught here, in accordance with the doctrines of all the other *Prātiçākhyas* (see note to Ath. Pr. iii.53), that some regard the *a* as (not elided, but) so absorbed into the preceding diphthong as to become assimilated to, or identified with, the latter half of that diphthong. We may with plausibility conjecture the rule to be a later addition to the original substance of the chapter.

## CHAPTER XII.

CONTENTS: 1-8, elision and non-elision of initial *a* after final *e* or *o* in exceptional and special cases; 9-11, resulting accent.

### अथ लोपः ॥ १ ॥

#### 1. Now for cases of elision.

This is a general heading to the chapter (that is to say, to its first eight rules); which, as the commentator points out, has for its sphere of action the passages specified in rule 3 of the preceding chapter. This is a matter of course: the general rule (by xi.1) being elision, there can be need of an additional authority for elision only where that rule is contravened by another of opposing character, and of wider application than to specific cases only.

### असि ॥ २ ॥

#### 2. The *a* of *asi* is elided.

The examples given are *suparno* '*si garutmān* (iv.1.10<sup>5</sup>; 6.5<sup>3</sup>: v.1.10<sup>5</sup>: O. omits the last word) and *pratho* '*si prthivy asi* (iv.2.9<sup>1</sup>: O. stops at '*si*'). The elision is not infrequent in this word, usually occurring in the little prose phrases which are inserted among the verses in the sections concerned; I have noted eighteen other cases: but they are hardly worth detailed reference.

### न गर्भःसंनद्धोयमोभद्रःपूर्वः ॥ ३ ॥

1. *athe* '*ty ayanam adhikārah*: *akārasya lopa ucyata ity etad adhikṛtaṁ veditavyam ita uttarāṁ yad vakshyāmaḥ. dhātārātir* (xi.3) *ityādīnīshayo* '*yam adhyāyārambhah*'.

<sup>1</sup> G. M. *etadadh*.

2. *asi* '*ty asminn akāro lopyata ekārāukārapūrvah*'. *yathā*: *suparno*-----: *pratho*-----.

<sup>1</sup> G. M. *-ro* *vd.* <sup>2</sup> in B. only.

3. But not when *garbhah*, *saṁnaddhah*, *yamah*, or *bhadrah* precedes.

The examples quoted by the commentator are *garbho asy osha-dhīnām* (iv.2.3<sup>3</sup>), *saṁnaddho asi vīdayasva* (iv.6.6<sup>5</sup>), *asi yamo asy ādityah* (iv.6.7<sup>1</sup>: G. M. O. omit the last word), and *tvam bhadro asi kratuh* (iv.3.13<sup>1</sup>). There is another case of *asi* after *garbhah* at iv.1.4<sup>2</sup>, which is then repeated at v.1.5<sup>3</sup>, the *a* standing this time unelided by rule i.61.

As usual, the commentator thinks it necessary to account for the inclusion of the double *pada sam-naddhah*, instead of simply *naddhah*, in the rule. Some, he says, quote as counter-example *upanaddho 'surah* (iv.4.9); but its propriety is questionable, since the passage does not fall under xi.3, and moreover, there is no *asi* in it (O. has the good sense to pass without notice this most absurd suggestion); and the valid counter-example is to be sought in another *śākhā*. We have here an unusually clear example of the arbitrary way in which the plea *śākhāntare* is resorted to, in order to avoid the attribution of a slight inconsistency to the treatise-makers.

### यवनक्षरः स्वरपरेषु ॥ ४ ॥

4. *A* is elided before *y*, *v*, *n*, and *h*, when these are followed by a vowel.

The examples given are *hiranyaśrīṅgo 'yo asya pādāh* (iv.6.7<sup>4</sup>: O. omits *pādāh*), *vanaspate 'va śrjā varānah* (iv.1.8<sup>3</sup>: O. omits *varānah*), *varenyo 'nu prayānam* (iv.1.10<sup>4</sup>), and *jambhayanto 'him vrkam* (i.7.8<sup>2</sup>: O. omits *vrkam*). These are but specimens selected from among a considerable number of cases: namely, before *y*, two; before *v*, nineteen; before *o*, fourteen (all but three of them, cases of *anu*, the counter-exceptions to which form in part the subject of xi.5); before *h* (which, as the counter-exceptions noted in xi.4 show, includes also *ñh*), five; in all, forty. To show the necessity of the restriction "when these are followed by a vowel," are cited *śukram te anyat* (iv.1.11<sup>2</sup>) and *agre ahnān hitah* (iv.1.3<sup>4</sup>: O. omits *hitah*).

There is a well-established difference of reading here in the rule itself: T. B. G. M. have *yavanaha svarapareshu*, only W. and O. adding *para* (which I have amended to *parah*) after *ha*. So also,

3. *garbhah*.....<sup>1</sup> *evampūrvah sāmīdhyāl labdhe 'si' 'ty as-min grahaṇe' 'kāro 'na' lupyate. garbho*.....: *saṁnaddho*.....: *'sam iti kim: upan*..... *iti kecid udāharanti: tac cintyam: dhātārātir* (xi.3) *ityādyantaḥpātītvaḥbāhvād asicabdā-darṣānāc 'ca: mukhyaṁ tu' śākhāntare vijñeyam pratyudāharaṇam'. asi*.....: *tvam*.....

<sup>1</sup> G. M. ins. *ity*. <sup>2</sup> W. *tasminn asi*. <sup>3</sup> B. O. om. <sup>4</sup> G. M. ins. *ekārapūrva okārapūro vd*. <sup>5</sup> B. om. <sup>6</sup> O. simply *udāharāṇām śākhāntare*. <sup>7</sup> W. *ca 'mukhyaṁ kimtu*.



where the rule is quoted under i.21, W. alone (there is no O. for that part of the work) introduces *para*; under xi.4 and 5, W. and B. alike have *yavanahaparātva* etc., but the testimony as to the rule is equivocal, since *para* might well have been added there by way of exposition instead of quotation. I have, as usual, followed W., although not without suspicion that the *para* is a gloss, introduced to help the otherwise blind and inaccurate phraseology of the rule—which latter, however, is not altogether discordant with the usage of the treatise elsewhere.

The exceptions under this rule, instead of being rehearsed after it, as is the general habit of the *Prātiśākhya*, are given in rules 4 and 5 of the preceding chapter, and, in the latter rule, mingled with instances of a wholly different character. Here, then, a particular specification of cases already included under a general rule is regarded as insuring against inclusion in a more general statement of exceptions under that rule. I believe that the treatise offers no other example of this canon of interpretation.

### नकारमपर उदात्तः ॥ ५ ॥

5. Before *j* and *gn*, *a* is elided if acute.

The examples are *ojo 'jāyathāḥ* (i.6.12<sup>4</sup>) and *guciḥ pāvaka vandyo 'gne* (i.3.14<sup>5</sup>); and the counter-examples, of *a* unaccented remaining unelided, are *nā tatṛshānō ajārah* (iv.6.12) and *nidhi-pātir no agnīḥ* (i.4.44<sup>1</sup>). There is, as the examples show, a real reason in the accent: *ājāyathāḥ* and *agne* are both words that are accented only at the beginning of a *pāda*, where (as remarked under xi.1) the elision of *a* is an almost universal rule. All the other cases of elision before *gn* (nine in number) are of the same kind; not, however, those before *j* (only two).

### मोवचोदधानस्येपूर्वश्च ॥ ६ ॥

6. Before *gn*, also when preceded by *maḥ*, *vacah*, *dadhānaḥ*, and *sthe*.

The *ca*, 'also,' of this rule, brings down simply *gn* from its predecessor, the intent being to point out the cases where the *a* of *agni* is elided even when unaccented. *Maḥ*, it is stated, is a part

4. <sup>1</sup> *yakāravakāranakārahakāraparo 'kāro' lupyate teshu yakā-rādishu svarapareshu satsu. hiraṇ-----: vanas-----: vareṇyo-----: jambh----- svarapareshv' iti kim: sukraṇ-----: agre-----*

<sup>1</sup> G. M. ins. *ekāraokārapūrva akārah*. <sup>2</sup> G. M. om. <sup>3</sup> O. *-para*. <sup>4</sup> G. M. add *evam ādi*.

5. *yakāraparo' gnaparāḥ cā 'kāra' udātto lupyate. ojo-----: guciḥ----- udātta iti kim: na-----: nidhi-----*

<sup>1</sup> G. M. *yakārah ca*. <sup>2</sup> O. puts after *udātto*.

of a word, so given for the sake of conciseness, and including the two cases *aṅgirasvad ache 'mo 'gnim* and *aṅgirasvad bharishyāmo 'gnim* (both iv.1.2<sup>2</sup>: O. omits *aṅgirasvad* in each). The other passages had in view by the rule are *vaco 'gnaye bharatā brhat* (iii.2.11<sup>1</sup>: O. omits the last two words), *dadhāno 'gnir hotā* (iv.1.3<sup>4</sup>), and *sadhasthe 'gnim purishyam* (iv.1.3<sup>1</sup>: O. omits *purishyam*). To prove the implication of *gn* only, is given *sadhasthe adhy uttarasmin* (iv.6.5<sup>3</sup>; 7.13<sup>4</sup>: v.7.7<sup>2</sup>: O. omits).

By xi.16, *vacaḥ* does not as a general thing elide the following *a*; but there is no clashing between the two rules, as they have reference to different parts of the text.

अभ्यावर्तिन्नपूपमपिदधाम्यद्यान्वदितिःशर्मग्निर्निह्वामग्र-  
यःपप्रयोऽस्माकमस्मेधत्ताश्माश्चाश्रुतिरश्यामामार्यमन्नस्म-  
त्याशानस्मिन्यज्ञेऽस्ताव्यथमानाभिद्रोहमधायदोऽथोऽदु-  
ग्धाअरिष्टाअरथाअर्चन्त्यन्तरस्यामत्रस्थान्नायाङ्गिरस्वदकरम्

॥ ७ ॥

7. The *a* is elided in *abhyāvartin*, *apūpam*, *api dadhāmi*, *adyā 'nu*, *aditih çarma*, *agner jīhvām*, *agnayah paprayah*, *asmākam*, *asne dhatta*, *açmā*, *açvā* wherever found, *açyāma*, *amā*, *aryaman*, *asmatpāçān*, *asmin yajñe*, *astā*, *avyathamānā*, *abhidroham*, *adhāyi*, *adāh*, *atho*, *adugdhāh*, *arishṭāh*, *arathāh*, *aranti*, *antar asyām*, *atra stha*, *annāya*, *aṅgirasvat*, and *akaram*.

The commentator gives an example for each specification of the rule, with counter-examples for every case in which more than one *pada* is taken, as follows: *agne 'bhyāvartin* (iv.2.1<sup>2</sup>), and, as counter-example, *kāmena krto abhy ānad arkam* (i.1.14<sup>2</sup>: G. M. omit the last word, O. the last two); *bhadraçoce 'pūpam deva* (iv.2.2<sup>3</sup>: only W. has *deva*); *agne 'pi dadhāmy āsye* (iv.1.10<sup>2</sup>), and, as counter-example, *baddho apikaksha āsani* (i.7.8<sup>3</sup>: O. omits the last word); *anu no 'dyā 'numatih* (iii.3.11<sup>3</sup>: iv.4.12<sup>5</sup>; 7.15<sup>5</sup>), and, as counter-example, *pra tat te adya çipivishṭa nāma* (ii.2.12<sup>5</sup>: O. ends with *adya*, and G. M. substitute another passage,

8. *gnapara iti cakāro jñāpayati: mah----- ity evampūro gnaparo 'nudātto 'py' 'akāralopo bhavati.' yathā: aṅgi----- ma ity 'atra padāikadeçagrahanam' saṁkshepārtham: aṅgir-----: vaco-----: dadhāno-----: sadhasthe----- 'anvādeçah kimarthah:.' sadh----- gnaparasyā 'kārasyā' 'nudāttārtho 'yam dambhah.*

(<sup>1</sup>) in W. only. (<sup>2</sup>) G. M. O. *akāro lopyate*. (<sup>3</sup>) in W. only. (<sup>4</sup>) G. M. *apadagrahanam*. (<sup>5</sup>) G. M. *anvādeçena kim*; O. om., along with the following example. (<sup>6</sup>) in W. only.

namely *viçve adya marutah*, iv.7.12<sup>1</sup>); *adhi bravûtu no 'ditiḥ çarma yachatu* (iv.6.6<sup>4</sup>: G. M. O. omit the first two words), and, as counter-example, *yathâ no aditih karati* (iii.4.11<sup>2</sup>: only O. has *karati* [reading it *karat*]; G. M. substitute a *jaṭā* reading, *aditir no no aditir aditir nah*, without anything to show whether it is put forward as the *jaṭā*-text of this passage, or of another, occurring at iv.6.9<sup>4</sup>, where the *samhitā* likewise reads *no aditih*); *adhvarām no 'gner jihvām abhi grnūtam* (iv.1.8<sup>2</sup>: B. omits the last word, O. the last two, G. M. the last and first), and, as counter-example, *vratā dadante agneh* (iv.1.8<sup>2</sup>); *te no 'gnayah paprayah* (i.7.7<sup>2</sup>), and, as counter-example, *purishyāso agnayih prāvanebhih* (iv.2.4<sup>3</sup>: G. M. omit the last word); *naro 'smākam indra* (iv.6.6<sup>7</sup>; there are two other cases, at iii.2.8<sup>6</sup> and iv.6.4<sup>3</sup>); *viçve 'sme dhatta* (i.4.44<sup>2</sup>), with the counter-example *dravinām vājo asme : vājusya mā* (iv.7.12<sup>1</sup>: only B. has *mā*, and G. M. O. end at *asme*); *pari vrūḍhi no 'çmā bhavatu nas tanūh* (iv.6.6<sup>4</sup>: G. M. end with '*çmā*, and only O. has the last two words); for the phonetic complex *açvā*, however followed, *vrshapānayo 'çvā rathebbhih* (iv.6.6<sup>3</sup>: O. omits after '*çvā*), *pracetaso 'çvān* (iv.6.6<sup>5</sup>), and *bharanto 'çvāye 'vu* (iv.1.10<sup>1</sup>: O. omits this example), with two counter-examples, *cashālam ye açvayūpāya takshati* (iv.6.8<sup>2</sup>: O. alone has the last word, and it omits the first) and *kshatram no açvo vanatām* (iv.6.9<sup>4</sup>: O. omits *vanatām*), to show that *açva* would not have answered the purpose instead of *açvā*; *vājayanto 'çyāma dyumnā* (i.3.14<sup>3</sup>: G. M. omit *dyumnā*); *pūnas te 'māi 'shām* (iv.7.14<sup>3</sup>); *ye te 'ryaman* (ii.3.14<sup>4</sup>); *te 'smatpāçān* (iv.3.13<sup>4</sup>), with the counter-example *anyām te asmat tapantu* (iv.6.13<sup>5</sup>: v.44<sup>5</sup>: only O. has *tapantu*); *yah pītā te 'smīn yajñe* (ii.6.12<sup>6</sup>), with the counter-example *te asmiñ javam ā 'dadhuḥ* (i.7.7<sup>2</sup>); *prasitiṁ drūpāno 'stā*

7. *abhyāvartin*..... *eteshv akāro lupyate ekārāukārapūrvah*<sup>1</sup>.  
*yathā*<sup>2</sup>: *agne*.....: *āvartin*<sup>3</sup> *iti kim: kāmēna*.....: *bhadra*  
*çoce*.....: *agne*.....: *dadhāmī*<sup>4</sup> *'ti kim: baddho*.....: *anu*.....:  
*anv* *iti kim: pra*.....: *adhi*.....: *çarme* *'ti kim: yathā*.....:  
*adhv*.....: *jihvām* *iti kim: vratā*.....: *te*.....: *paprāya* *iti*  
*kim: purish*.....: *naro*.....: *viçve*.....: *dhatte*<sup>5</sup> *'ti kim: drav*  
.....: *pari*.....: *' açve* *'ty asya*<sup>6</sup> *yatrāyatra çrutis*<sup>7</sup> *tutratatra*  
*lopaḥ: vrsha*.....: *çrutir* *iti kim: prace*.....: *bhar*.....: *dir*  
*ghagrahaṇena* *' kim: cashālam*.....: *kshatram*.....: *vājay*  
.....: *pūnas*.....: *ye*.....: *te*.....: *pāçān* *iti kim: anyām*.....:  
*yah*.....: *yajña* *iti kim: te*.....: *prasitiṁ*.....: *mā*.....: *jane*  
.....: *droham* *iti kim: brhas*.....: *upa*.....: *ye*.....: *ma*  
*hyam*.....: *çūra*.....: *pūrve*.....: *ye*.....: *gāya*.....: *abhi*  
.....: *asyām* *iti kim: rukmo*.....: *ye*.....: *sthe* *'ti kim: tva*  
*shṭā*.....: *rāyas*.....: *prthivyāḥ*.....: *aham*.....

<sup>1</sup> G. M. put before *lupyate*, and add *vā*. <sup>2</sup> G. M. O. om. <sup>3</sup> W. *abhyāv*. <sup>4</sup> O. ins. *açvā çrutih*. <sup>5</sup> G. M. O. om. <sup>6</sup> G. M. *çrūyate*. <sup>7</sup> G. M. ins. *iti*.

'*si* (i.2.14<sup>1</sup>: O. omits *prasitim*); *mā suparno* 'vyathamānā (iv.2.9<sup>1</sup>); *jane* 'bhidroham manushyāh (iii.4.11<sup>6</sup>: O. omits *manushyāh*), with a counter-example, *brhaspate abhiṣaster amuñcah* (iv.1.7<sup>4</sup>: only W. has *amuñcah*); *upa prā* 'gāt sumanme 'dhāyi manma (iv.6.8<sup>3</sup>: all but O. begin at *sum-*, and G. M. end with 'dhāyi); *ye* 'do rocane divah (iv.2.8<sup>3</sup>: O. omits *divah*); *mahyam agne* 'tho sīda (iv.1.9<sup>3</sup>; 2.1<sup>5</sup>); *cāra nonumo* 'dugdhāh (ii.4.14<sup>2</sup>); *pārve* 'rishtāh syāma (iv.7.14<sup>2</sup>: all the MSS. read *-shṭā*); *ye pavayo* 'rathāh (i.6.12<sup>6</sup>: only G. M. have *ye*); *gāyatrino* 'rcanty arkam (i.6.12<sup>2-3</sup>: only G. M. have *arkam*); *abhi cūcuco* 'ntar asyām (iv.1.9<sup>3</sup>; another case at iv.2.3<sup>3</sup>), with the counter-example *rukmo antar vi bhāti* (iv.1.10<sup>4-5</sup> et al.); *ye* 'tra stha purānāh (iv.2.4<sup>1</sup>), with the counter-example *tvashṭā no atra varivah* (i.4.44<sup>1</sup>); *rāyas posho* 'nnāya tvā (i.7.9<sup>2</sup>: O. omits *tvā*); *prthivyāh sadhasthe* 'ngirasvat (iv.1.6<sup>1,2</sup> four times; other cases at iv.1.1<sup>3,4</sup> three times); and *aham tebhyo* 'karam namah (iv.5.1<sup>3</sup>).

## गाहमानोजायमानोदितयोमन्यमानोवनस्पतिभ्यःपते- स्त्रिहस्तपसःस्वधावोभामितोऽग्नयत्रायोऽध्वर्योऽक्रतोपूर्वः

॥ ८ ॥

8. An *a* is elided when preceded by *gāhamānah*, *jāyamānah*, *hetayah*, *manyamānah*, *vanaspatibhyaḥ*, *pate*, *sridhah*, *tapasah*, *svadhāvah*, *bhāmīuh*, *agnayah*, *āyo*, *adhvaryo*, and *krato*.

The quoted passages are *gāhamāno* 'dāyah (iv.6.4<sup>2</sup>); *jāyamāno* 'hndm ketuh (ii.4.14<sup>1</sup>); *hetayo* 'nyum asmat (iv.5.10<sup>5</sup>); *manyamāno* 'martyam (i.4.46<sup>1</sup>); *vanaspatibhyo* 'dhi sambhrtām (iv.6.1<sup>1</sup>: O. omits the last word), with the counter-example *namah pitrbhyo abhi* (iii.2.8<sup>3</sup>); *annapate* 'nnasya (iv.2.3<sup>1</sup> and [by i.61] v.2.2<sup>1</sup>); *niho ati sridho* 'ty acittim (iv.1.7<sup>3</sup>: O. omits the first two words); *tapaso* 'dhi jātah (iv.2.10<sup>4</sup>); *deva svadhāvo* 'mrtasya dhāma (iii.1.11<sup>6</sup>: O. omits the first word and the last), with the counter-example *anyā vo anyām avatu* (iv.2.6<sup>3</sup>: O. omits the last word); *bhāmīto* 'mītrasyā 'bhidāsatah (i.6.12<sup>5</sup>: O. omits the last word); *yān agnayo* 'nvatapyanta (iii.2.8<sup>3</sup>: O. omits *yān*); *agne* 'dabdhāyo 'cītatano (i.1.13<sup>3</sup>: O. omits *agne*); *adhvaryo* 'ver apāśh (vi.4.3<sup>4</sup>: O. ends at 'veh); and *catakrato* 'nu te dāyi (ii.5.12<sup>5</sup>).

A special explanation is required for the passage in which *agnayah* occurs, since the following *pada* is *anu*, which might seem to

8. *gāhamānah*..... *ity evampūrvo* 'kāro lupyate. *yathā*':  
*gāh*.....: *jāy*.....: *hetayo*.....: *many*.....: *vanas*.....:  
*vanaspati* 'ti kim: *namah* : *anna*.....: *niho*.....: *tapaso*  
.....: *deva*.....: *svadhe* 'ti kim: *anyā*.....: *bhāmīto*.....:  
*yān*... : *ukārasya vakāravikriyāyām vyañjanaparo nakāra* 'iti  
*yavanaha* (xii.4) *nishedhābhāvdā alope prāpte tadapavādo*

fall under xii.4. Its inclusion here is necessary, because in *samhitā* the word becomes *anv*, so that its *n* is no longer “followed by a vowel,” as required by that rule. The question might arise, whether rule i.51 would not, at any rate, cause *anv* to be implied along with *anu*; but the commentator does not raise it, and the course taken by the treatise is evidently the more reasonable and safer one.

The last three cases which the rule deals with are of a peculiar character, and quite different from all the rest falling under this chapter, being those in which a final *pragraha* or uncombinable vowel elides an initial *a*, either in the passages specified in xi.3 (like the last of the three) or elsewhere (like the other two). This the commentator points out, and declares that in every other instance the *a* remains after a *pragraha*. I have already noticed (under iv.6,7) what the usage of the text is after *pragrahas* in *o*: that, against the two cases here mentioned of *a* elided after a vocative in *o*, there are but two in which the *a* remains; but that after a final *o* containing the particle *u* we have twenty-one cases of *a* retained, and no case of its elision. The passages where *a* is retained after an *e* that is *pragraha*, I have omitted to note: but there is a considerable number of them, including many (e. g. i.4.30: ii.5.6<sup>5</sup>: vi.3.5<sup>3</sup>: vii.5.3<sup>2</sup>: the commentator cites a single one, *ime acvinda samvatsarah*, v.6.4<sup>1</sup>) where the retention is not otherwise authorized: so that inability to cause elision is unquestionably involved in the very character of a *pragraha* vowel, according to the view of the treatise, and needs not to be expressly stated. At this we have a right to be surprised, especially for two reasons: first, that it is thought necessary to teach (see x.24) that *pragrahas* are not liable in general to combination with the initial vowels that follow them; and secondly, that according to this treatise there is no combination of the initial *a* with the preceding *e* or *o*, but an actual loss of it, leaving the *e* or *o* unaffected (except sometimes as to accent). But the essential character of the *pragraha* vowels, the reason of their peculiar treatment, and the proper significance of the term by which they are called, are obscure points as yet in Hindu phonetics and nomenclature.

It remains to inquire how complete and accurate is the enumeration by the *Prātiśākhya* of the cases of elision or non-elision of *a* occurring in the *Tāittirīya Sanhitā*. I have, in looking through the *Sanhitā*, carefully considered every case with reference to the rules of the treatise, and the result is that, apart from *ye aparishu*

*'yam. agne....: adhvaryo....: śatakrato....: atra yavanaha* (xii.4) *ityādindī 'va lope siddhe punar asya grahaṇam niyamārtham: dyo 'dhvaryo' krato ity etatpadatrayapūrvasyāi 'vā' 'kārasya' lopo na tv itarapragrahapūrvasye' 'ti: yathā: ime....*

<sup>1</sup> G. M. -vas tv. <sup>2</sup> G. M. O. om. <sup>3</sup> B. -rapara. <sup>4</sup> O. ādh-. <sup>5</sup> B. om. <sup>6</sup> O. kāra.  
<sup>7</sup> B. itaratra pr.

(i.4.33) already treated of under xi.3 (p. 244), I have found only two cases of *a* retained which are not accounted for: namely *urāhvo asthāt* (v.2.1<sup>b</sup>; R-V. x.1.1) and *so agnih* (v.2.3<sup>3</sup>; R-V. vii. 1.16); and both these I suspect to fall under i.61, I having failed to note the previous occurrence of the passages. Of cases explained by i.61 there is a considerable number; only, as was remarked under that rule (see p. 47), there are three among them to which, if the commentator's forced interpretation of its terms be admitted, it cannot be made to apply. Of cases of elision of *a* unaccounted for, I have found none. Of course, my examination of the *Sanhitā*, having been made by the help of a single *saṃhitā* manuscript, is not to be credited as absolutely accurate: yet I have a good deal of faith in the trustworthiness of its result.

तस्मिन्ननुदात्ते पूर्व उदात्तः स्वरितम् ॥ १ ॥

9. When the elided *a* is grave, the preceding diphthong, if acute, becomes circumflex.

All the *Prātiśākhyas*, and the usage of the known Vedic texts, are in accord upon this point (see note to Ath. Pr. iii.55). To the particular circumflex hence resulting, the treatise gives later (xx.4) the name *abhinihata*; the others call it *abhinihita*. The examples given are *tē 'bruvan* (ii.5.1<sup>3</sup> et al.) and *sō 'bravūt* (ii.1.2<sup>1</sup> et al.).

The representation of the tone of the elided *a* in the resulting accent of the eliding diphthong, of course, favors the view that regards it as absorbed into the latter, rather than elided.

उदात्ते चानुदात्त उदात्तम् ॥ १० ॥

10. When it is acute, the preceding diphthong, if grave, becomes acute.

This, also, is a universal usage. The commentator quotes two examples: *āva rundhatē 'satraṃ vā'i* (vii.3.8<sup>1</sup>: O. omits *ava*) and *ānnapatē 'nnasya* (iv.2.3<sup>1</sup> and v.2.2<sup>1</sup>).

स्वरितश्च सर्वत्र स्वरितश्च सर्वत्र ॥ ११ ॥

11. As also, in every case, if circumflex.

The commentator explains *ca*, 'also,' as bringing down *udātte*,

9. *yam' adhikṛtyā 'yam prabandha uktas tasminn' akāre 'nu-dātte lupte sati pūrva ekāra okāro vo 'dāttaḥ' svaritam āpadyate. yathā': tē-----: sō-----.*

<sup>1</sup> G. M. *ayam*. <sup>2</sup> G. M. *asm*-. <sup>3</sup> G. M. put next after *pūrva*. <sup>4</sup> in B. only.

10. *tasminn' evā 'kāra udātte' lupte sati' pūrva ekāra okāro vā 'nudātta udāttam āpadyate. yathā': āva-----: anna-----.*

<sup>1</sup> O. *asm*-. <sup>2</sup> O. puts next after *eva*. <sup>3</sup> O. om. <sup>4</sup> in O. only.

'when the elided *a* is acute,' from the preceding rule, and *sarvatra*, 'in every case,' as signifying 'whether the circumflex be independent or enclitic.' His examples are *bheshajām gāvē 'śvāya* (i.8.6<sup>1</sup>) and *ōjō 'jāyathāh* (i.6.12<sup>4</sup>), where the final syllables of *gāve* and *ōjah* have the enclitic circumflex by xiv.29, and *ātho 'kthyō 'thā 'tirātrāh* (vii.1.5<sup>4</sup>: G. M. O. omit the first word), where the final syllable of *ukthyāh* has the independent circumflex before the elision.

We might perhaps also fairly conclude that *sarvatra* implies an inclusion of the case treated of in rule 9, and virtually teaches that a final circumflex, eliding an initial grave, is still circumflex.

With this chapter ends the first *praçna*, or section, of the treatise. The division into *praçnas* is a purely external and formal one, and (as I gave notice would be the case, in the Introductory Note to the Atharva Prātiçākhyā) is made no account of in this edition. References made to the succeeding chapters by section and chapter will easily be found by adding twelve to the number of the chapter as given.

## CHAPTER XIII.

CONTENTS: 1-3, loss of *m*, before semivowels and spirants; 4, its retention before *rājan* etc.; 5-15, details of the occurrence of *ṇ*, otherwise than as the result of *sandhi*; 16, interchange of *ḍ* and *ḷ*.

### अथ मकारलोपः ॥ १ ॥

1. Now for the omission of *m*.

11. *udātta iti caçabdo jñāpayati: tasminn' akāra udātte 'sati sarva' ekāra okāro vā svarita udāttam āpadyate. bheshajām ----: ojo ---- sarvatre 'ti vacanān nityasvarito' 'pi tathāi 'va tad vidhānam syāt: atho ----.*

*iti tribhāshyaratne prātiçākhyavivarane  
dvādaśo 'dhyāyāh.*

*'iti prathamah praçnah.'*

<sup>1</sup> O. *asm.*. <sup>2</sup> G. M. *ins. lupte*; O. *ins. ca lupte*. <sup>3</sup> O. *sarvatra*; G. M. *sarvatra-sthita*. <sup>4</sup> O. *-ritasyā*. <sup>(5)</sup> O. *om.*; G. M. *prathamapraçnas samāptah. hariḥ om: çubham astu om*; W. adds *1 hari hi om*, and, as prelude to the next section, *çriçāya namah. hariḥ om*; B. adds *hariḥ om*.

1. *athe 'ty ayam adhikārah: makāralopa' ucyata ity etad adhi-kṛtam veditavyam 'ita uttaram yad vakshyāmah'. makārasya lopo makāralopah'.*

<sup>1</sup> O. *-rasya l.*. <sup>(2)</sup> W. B. *om.*. <sup>3</sup> B. *om.*

A general heading, of which, however, the force extends but a very little way (through rule 4). The subject is a supplement to that treated at v.27-31, where we are told what is done with *m* before a mute, or before any other semivowel than *r*.

रेफोष्मपरः ॥ ३ ॥

2. A *m* is omitted, when followed by *r* or a spirant.

This omission of *m* is accompanied, according to xv.1-3, by the nasalization of the preceding vowel, or else the insertion of *anusvāra* after it. Respecting the relation of these alternative views to one another, see the note to ii.30. The definition of the *m* as lost or omitted accords best with the former view: it is sufficiently logical and consistent to say that the consonant is lost and the vowel nasalized; if, however, an *anusvāra*, as a separate vocal element, is to take the place of *m* after the vowel, the only acceptable form of statement must be that the *m* is directly converted into *anusvāra*. This form of statement is in fact adopted by the Rik (iv.5) and Vāj. (iv.1) Prātiśākhya, which acknowledge an *anusvāra*, while the other is rightly preferred by the Ath. Prāt. (ii.32, i.67), which holds the theory of the nasalized vowel: our own treatise, as was pointed out above (p. 68), trims between the two views.

The commentator's examples are *pratyushtaṇ rakshaḥ* (i.1.2<sup>1</sup> et al.), *sañgitam me brahma* (iv.1.10<sup>2</sup>: v.1.10<sup>2</sup>), *taṇ shad ahāni* (v.5.2<sup>3</sup>), *sañsam id yuvase vrshan* (ii.6.11<sup>4</sup>: iv.4.4<sup>4</sup>: only G. M. have *vrshan*), and *tvañ ha yad yavishtya* (ii.6.11<sup>1</sup>). Counter-examples are given: to show that *m* before other letters is not dropped, *idaṁ vām dāye* (iii.3.11<sup>1</sup>); to show that the dropped *m* must be a final, *tasmāt tāmra āpah* (vi.4.2<sup>4</sup>). The commentator, namely, has quietly introduced the limitation *padāntaḥ*, 'when final,' into his explanation of the rule, without pointing out whence he derives it: it comes, in fact, only from the general scope of the treatise, which thus far, having the relation of *pada* and *samhitā* texts under treatment, has dealt almost exclusively with final and initial letters.

यवकारपरश्चैषामाचार्याणाम् ॥ ३ ॥

3. As also, according to some teachers, when followed by *y* or *v*.

2. *rephaḥ* co<sup>1</sup> "shmaḥ" *ca padānto*<sup>2</sup> *makāro lupyate. yathā*: *praty*-----: *sañ*-----: *tañ*-----: *sañ*-----: *tvañ*-----  
'*evampara iti kim*: *idaṁ*-----: *padānta iti kim*: *tasmāt*-----'  
*rephaḥ* co "shmaḥ" *ca* 'rephoshmānaḥ: *te pare*<sup>3</sup> *yasmāt sa tathoktaḥ*.

<sup>1</sup> W. *rephaḥ*. <sup>2</sup> O. om. *ca*. <sup>3</sup> B. -*nte*. <sup>4</sup> G. M. om. <sup>(5)</sup> O. om. <sup>6</sup> G. M. O. -*md*.  
© B. G. M. O. *rephoshmānda tau parāu*.



The authorities here quoted are, as the commentator does not fail to point out, the same with those referred to above, in v.30, where we were taught that some teachers hold *m* not to be assimilated to a following *y* or *v*, any more than to *r*. The accepted teaching of the treatise, however, is (v.28-9) that *m* before *y*, *l*, and *v* becomes a nasal counterpart to those letters respectively: whence the present rule is pronounced unapproved. For the bearings of the discordant doctrine, see note to v.30.

The examples are *tvañ yajñeshv idyah* (i.1.14<sup>4</sup>; 2.3<sup>1.2</sup>: O. omits *idyah*) and *tañ vā etañ yajamānaḥ* (v.6.9<sup>3</sup>: O. omits the last word): the ordinary and approved reading would be *tvañ*, *tañ*, and *etañ*—as all the MSS. in fact read, neglecting the illustration of the opinion set forth in the rule. A counter-example is given, *yam kāmāyeta* (i.6.10<sup>4</sup> et al.).

## न सस्सामिति रापरः ॥ ४ ॥

4. But not the *m* of *sam* and *sām*, when followed by *rā*.

This is a precept applying only to the two words *samrāj* and *sāmrajya*, and in the other Prāticākhya (see note to Ath. Pr. ii.36) these words or the root *rāj* are particularly specified; since, however, the syllable *rā* does not chance to occur in the Tāittirīya Sanhitā except in these words after *sam* or *sām*, there is no inaccuracy in the more general statement as here made. The examples of the occurrence of the words in question selected by the commentator as illustrations are *pra samrājum* (i.6.12<sup>3</sup>) and *sāmrajyāya sukratuh* (i.8.16<sup>1</sup>: O. omits *suokratuh*). As counter-examples, we have *ṣaṇ rājann oshadhībhyah* (iii.2.3<sup>1</sup>) to show that no other words

3. *yakārapuro* <sup>1</sup> *vakāraparo vā makāro lupyata ity ekeshām <sup>2</sup> *matam: ya evā* <sup>3</sup> *śya pañcamādhyāye* <sup>4</sup> *savarṇāpattim* <sup>5</sup> *pratiśedha-*  
*yanti* <sup>6</sup> *teshām evāi* <sup>7</sup> *śha lopavidhir iti tām anvādicati cakāraḥ*  
*siñhāvalokanena* <sup>8</sup>. *yathā: tvañ*.....: *tañ*.....: *evampara iti*  
*kim: yañ*.....: *yakāraḥ ca vakāraḥ ca yavakārāu: tū parāu*  
*yasmāt sa tathoktāḥ.**

<sup>1</sup> *etat sūtram anishṭam.*

<sup>1</sup> G. M. ins. *vā*. <sup>2</sup> G. M. O. ins. *ācāryādām*. <sup>3</sup> B. G. M. *-mānuvāke*. <sup>4</sup> B. *savar-*  
*ṇam agre vartinaḥ*; G. M. *-nāpratip-*. <sup>5</sup> W. B. *-dhanti*. <sup>6</sup> O. *-kāninyāyena*. <sup>7</sup> G.  
M. O. *nāi* <sup>8</sup> *tat sūtram ishṭam*.

4. <sup>1</sup> *'re 'ty' evamparaḥ* <sup>2</sup> *'samsām ity etayor grahaṇayor* <sup>3</sup> *makāro*  
*na lupyate. yathā: pra*.....: *sām-*.....: *sām sām iti kim:*  
*ṣaṇ*.....: *rāpara iti kim: sañrarāṇaḥ. padāntaḥ ca vy-*  
*añjanaparaḥ prākṛta* (xiv.28) *iti* <sup>4</sup> *'vakshyanānām* <sup>5</sup> *dvitva-*  
*nishedham itiṣabdo* <sup>6</sup> *nivārayati: tasmād atra dvitvasiddhiḥ.* <sup>7</sup>

(<sup>1</sup>) the MSS., as usual in such a case, *rā ity*. (<sup>2</sup>) G. M. put at beginning; O. om. *grahaṇayor*. <sup>3</sup> in G. M. only. <sup>4</sup> O. om. <sup>5</sup> G. M. *-na*. <sup>6</sup> G. M. *tuḥ*. <sup>7</sup> G. M. add *itiṣabdas sām sām ity anayor eve 'ti samarthayati*.

retain an unchanged *m* before *rā*, and *sañrarāṇaḥ* (i.4.44<sup>1</sup>) to show that only *rā*, not *ra*, effects the retention.

According to W. B. O., the particle *iti* in the rule is intended to deny the application to the word here had in view of rule xiv.28, respecting duplication, and to assure the duplication of the *m* before the *r*. But G. M. insert *tu*, 'but,' in the rule after *iti*, ascribing to it the effect just defined, and making the *iti* simply signify that the words mentioned, and no others, are the subjects of the rule. And G. (not M.) writes the examples accordingly, *sammrājan* and *sammrājyāya*. That this bit of constructive interpretation is a pure figment of the commentators does not need to be pointed out; respecting its occasion and bearing, see the note to xiv.28. I have adopted the reading of W. etc., which is presumably the older and more genuine: in the comment on xiv.28, even G. M. agree with the others in making *iti* the bond of connection between the two rules.

### अथ वर्णानाम् ॥ ५ ॥

#### 5. Now of individual sounds.

According to the comment on rule xxiv.2 (see the note to that rule), we have here one of the main division lines of the treatise. Thus far, from the beginning of the fifth chapter, we have had to do chiefly with the combination of separate words or *padas* into connected text; now we turn to the determination of individual letters, which are read alike in both forms of text. That the intention of the treatise-makers recognized so grand a transition here may be doubted; but that the change is one of some importance is not questionable.

### ऋकार्कार्षपूर्वो नकारो णकारश्च समानपदे ॥ ६ ॥

6. Within the same word, a *n* preceded by *r*, *ṛ*, *r*, or *sh*, becomes *n*.

5. *athe 'ty ayam adbhikārah: varṇānām saṁhātā vakshyata' ity etad adbhikṛtaṁ veditavyam: 'athā vā: athaṣabdaḥ padasaṁhātānishedhakah.*<sup>4</sup>

<sup>1</sup> O. *ucyata*. <sup>2</sup> G. M. om. <sup>3</sup> B. *ṣabdaḥ*. <sup>4</sup> B. *-tāyām nish-*.

6. *samānapada ekapada ṛkāṛarkārarephashakārapūro<sup>1</sup> nakāro nakāram<sup>2</sup> āpadyate<sup>3</sup>. tribhir-----: tvañ-----: eṣa-----: kṛ-  
shṇo-----: 'evampūva iti kim: devānām-----: samānapada  
iti kim: ebhir-----: samānam ca tat padam ca samānapadam:  
tasmin.*

O. has a lacuna, beginning with *-napade* at the end of the rule, and ending with *tribhir* *r*. in the first example. <sup>1</sup> G. M. *ṛkārareph-*. <sup>2</sup> G. M. *ṇatvam*. <sup>3</sup> B. G. M. *āpnoti*. <sup>4</sup> O. om.

Already, in a previous chapter (vii.1-12,15,16), we have had detailed all the cases in which a *n* is changed to *ṇ* in the course of the combination of words into phrases, in the conversion of *pada* into *saṃhitā*; now, the treatise sets out to account for every single *n* occurring in the whole text. And the present is the leading general rule, involving, with the extensions and restrictions imposed later, by far the greater number of cases.

The commentator's examples are *tribhīr ṇavā jāyate* (vi.3.10<sup>5</sup>: O. has a *lacuna*, involving the beginning of this citation), *tvāñ hotṇādm* (iv.3.13<sup>4</sup>), *esha vā ṛco varṇaḥ* (vi.1.3<sup>1</sup>: but W. has instead *esha vā ahno varṇaḥ*, vi.1.3<sup>1-2</sup>), and *kṛṣṇo 'si* (i.1.11<sup>1</sup>); his counter-examples are *devānām vā antam jagmushām* (vii.5.8<sup>1</sup>: but G. M. have only *devānām*, which of course is found in various places; and O. omits altogether), where none of the lingual letters specified comes before a *n*, and *ebhir no arkāih* (iv.4.4<sup>7</sup>: O. omits *arkāih*), where the *r* is in another word than the *n*. All these are cases in which the alterant letter immediately precedes the altered.

## व्यवेतो ऽपि ॥ ७ ॥

7. Even though other sounds are interposed.

Rule 15, below, puts a restriction upon this, pointing out what letters may not intervene between the affecting and the affected letter. The examples are *aparaçuvrknam dahati* (v.1.10<sup>1</sup>: W. B. omit *dahati*; O. inserts *ha* between the other two words), *ātmann evā 'ramanām kurute* (vi.5.11<sup>4</sup>: only O. has the first two words, and it omits the last), *adhishavanam* (i.1.5<sup>2</sup>: but G. M. O. have *adhishavane*, iv.7.8 or vi.2.11<sup>4</sup>), and *kṛṣhamānaḥ pratishṭhākāmāḥ* (iii.4.3<sup>3</sup>).

## हिरण्मयम् ॥ ८ ॥

8. Also in *hiraṇmayam*.

The only passage in which the word occurs is quoted by the commentator: *hiraṇmayam dāma dakṣiṇā* (ii.4.13: O. omits *dakṣiṇā*). The intent of the rule is to establish in advance a counter-exception to the exception "not when followed by a mute," made in rule 15, below.

7. *uktanimittapārvo nakāro 'nyena* <sup>1</sup> 'vyaveto 'pi' <sup>2</sup> 'vyavahito 'pi' <sup>3</sup> natvam āpnoti. *yathā*: *ap*-----: *ātmann*-----: *adhi*-----: *kṛṣh*-----.

<sup>1</sup> G. M. ins. *varṇena*. <sup>2</sup> W. O. om. <sup>3</sup> G. M. om. <sup>4</sup> in O. only.

8. *hiraṇmayam ity asmin grahaṇe nakāro 'natvam āpnoti*. *yathā*: *hiraṇ*-----: *sparçapara* (xiii.15) *iti* <sup>3</sup> *vakshyamāṇa* *pratishedhasya* <sup>4</sup> *pratiprasavārtham idam sūtram*.

<sup>1</sup> G. M. *nakāram āpadyate*. <sup>2</sup> in B. only. <sup>3</sup> O. om. <sup>4</sup> O. *ṇasya pr*.

## पाणिगणपुण्यकण्ठकाणगाणबाणवेणुगुणमणिप्रवादेशु पूर्वः ॥ १ ॥

9. Also, in the inflectional and derivative forms of *pāṇi*, *gaṇa*, *punya*, *kaṇva*, *kāṇa*, *gāṇa*, *bāṇa*, *veṇu*, *guṇa*, and *maṇi*, the first nasal is *ṇ*.

The word *pravāda* is not found elsewhere in our treatise or its commentary. From the latter's explanation and use of it we derive for it a meaning somewhat different from that which, according to Regnier (note to Rik Pr. ii.39), it bears in the Rik *Prātiçākhyā*. The latter makes it mean 'theme;' in our comment, on the other hand, it evidently signifies a derived form of a theme, in any gender or case, in composition, or in extension by secondary suffix; and I have translated it accordingly. So far as I can see, however, the same signification belongs to it in most of the passages of the Rik Pr. also, and Regnier's exposition of its use calls for revision.

There is an abrupt change of implication here, without any intimation of it in the terms of the precept itself; it is only at the end of rule 14, below, that we find the word *prākṛtāḥ*, which we must understand as applying to rules 9-14—a kind of footing instead of heading (*adhikāra*): see another like case in the third chapter, rules 2-7 (note on iii.2). In this connected paragraph of rules we have an enumeration of the words in which a *ṇ* is "original," and hence found equally in all the forms of the text.

The examples are *supāṇiḥ svaṅguriḥ* (iii.1.11<sup>4</sup>: iv.1.6<sup>3</sup>: O., in this and the two following examples, has only the first word), *vṛṣhapāṇayo 'cūdā* (iv.6.6<sup>3</sup>), and *hiranyapāṇiṇi ūtaye* (i.4.25: ii.2.12<sup>2</sup>): the text contains half a dozen other examples of the *pravādas* of *pāṇi*;—*gaṇānām tvā gaṇapatiṇ havāmahe* (ii.3.14<sup>3</sup>: O. omits the last word), *gaṇā me mā vi tṛṣṇan* (iii.1.8<sup>2</sup>), *gaṇena gaṇam* (v.4.7<sup>7</sup>), and *dāreḍamitraç ca gaṇaḥ* (iv.6.5<sup>6</sup>): the cases,

9. *pāṇi*'*tyādiçabdānām*<sup>1</sup> *pravādeshu pūrvaḥ prathamō nakāraḥ prakṛtyāi*<sup>2</sup> *va veditavyaḥ. prakarshena vādaḥ*<sup>3</sup> *pravādaḥ*<sup>4</sup>: *līnga-vibhaktibhedasamāsataddhitādibhir*<sup>5</sup> *nirdeça*<sup>6</sup> *ity arthaḥ. yathā*<sup>7</sup>:  
*sup*-----: *vṛṣhap*-----: *hiraṇ*-----: *gaṇānām*-----: *gaṇā*  
-----: *gaṇena*-----: *dāre*-----: *punya*-----: *sā*-----: *kaṇvā*  
-----: *tasyāi*-----: *akarnayā*-----: *gāṇap*-----: *viçalyo*-----:  
*veṇur*-----: *veṇunā*-----: *yad*-----: *yathā*-----: *maṇinā*-----:  
'*nanu gaṇaçabdepravādatvād gāṇagrahanam ayuktam*: 'māi  
'*vam*:<sup>8</sup> *gaṇappravādatve sati tad bhavet*: *kiṁtu gaṇapatiçabda-*  
*pravādo*<sup>9</sup> *'yam. pūrva iti kim*: *gaṇ*-----: *veṇ*-----: *maṇ*-----:  
*ityādishā*<sup>10</sup> *'ttarasya*<sup>11</sup> *natvam mā bhūd iti.*

<sup>1</sup> G. M. -*ādinām grahaṇānām*. <sup>2</sup> W. -*dāḥ*. <sup>3</sup> W. -*vādāḥ*; G. M. om. <sup>4</sup> W. om. *bheda*. <sup>5</sup> W. *nirdeçāḥ*. <sup>6</sup> G. M. om. <sup>7</sup> G. M. om. <sup>8</sup> W. *ivam*. <sup>9</sup> G. M. O. -*ra-nakārasya*.

compounds, and derivatives of *gaṇa* are found by dozens in the *Sanhitā*;—*pūṇyo bhavati vasantam* (i.6.11<sup>4</sup>: O. omits the last word) and *sā mā sarvān pūṇyān* (vii.1.7<sup>1</sup>): *pūṇya* occurs in five other passages, once (iii.3.8<sup>5</sup>) in composition;—*kaṇṇā abhi prajāyata* (iv.3.13<sup>7</sup>: O. ends with *abhi*): there are two other cases of declensional forms;—*tasyāi kāno yā dataḥ* (ii.5.1<sup>7</sup>: O. alone has the last word, and it omits the first; G. M. end with *kānaḥ*) and *akarnayā 'kānayā 'lonayā* (vi.1.6<sup>7</sup>: only W. has the last word): there is no other case;—*gāṇapatyān mayobhār e 'hi* (iv.1.2<sup>2</sup>: O. has only the first word; only G. M. have the last two): I have noted but one other case;—*viśalyo bānavān uta* (iv.5.1<sup>4</sup>: O. omits the first word): we have a declensional case of *bāna* at iv.6.4<sup>5</sup>;—*venur vāinavi bhavati* (v.1.1<sup>4</sup>: O. omits the last word), *venunā vi mimīte* (v.2.5<sup>2</sup>), and *yad venoh sushiram* (v.1.1<sup>4</sup>): there are a couple more of cases;—*yathā guṇe guṇam* (vii.2.4<sup>2</sup>): we have elsewhere only *dviguṇa*, at v.2.5<sup>2,3</sup>;—and *maninā rūpāni* (vii.3.14): elsewhere only *manivāla*, at v.6.13. To explain the limitation *pārvaḥ*, 'the first nasal,' in the rule, the commentator quotes parts of passages already given—namely *gaṇānām tvā*, *venunā vi*, and *maninā rūpāni* (but O. omits the second example, and the second word of the third)—in which the *pravādas* exhibit a second nasal which is dental. He raises the objection, moreover, that the mention of *gāṇa* in the rule is unnecessary, since the word is a *pravāda* of *gaṇa*; but replies that the word (*gāṇapatya*) aimed at is a *pravāda* of *gaṇapati*, not of *gaṇa*. It is true, now, that *gāṇapatyāt* stands one degree farther removed from *gaṇa* than does, for instance, *gaṇapatibhyah*, or than would *gāṇikah* if it occurred in the text; yet we should hardly have expected it on that account to receive a different treatment.

## पणिपणिंवीयमाणऊण्योः ॥ १० ॥

10. Also in *paṇi*, *paṇim*, *vīyamāṇah*, and *ūṇyoh*.

The passages are *agne deva paṇibhir vīyamāṇah* (i.1.13<sup>2</sup>: only G. M. have the last word), *paṇim goṣhu starāmahe* (ii.6.11<sup>2</sup>: O. omits the last word), *vīyamāṇah : tam ta etam* (i.1.13<sup>2</sup>: O. has only the first word; G. M. read *-nas tam* etc., neglecting the pause of division between the two words), and *ūṇyoh kavikratum* (i.2.6<sup>1</sup>). These words are said to be made a separate rule of because there is no longer any inclusion of *pravādas* or derived forms.

## ऋवर्गपरः ॥ ११ ॥

11. Also before a lingual mute.

10. <sup>1</sup> *paṇi 'tyādīgrahaneṣhu' nākāraḥ prakṛtyāi 'va vedītarayah. apravādārtho 'yam ārambhah. agne..... paṇim..... vīy-..... ūṇyoh.....*

<sup>1</sup> O. prefixes the whole series of words. <sup>2</sup> O. *-ādīshu*; G. M. *-ādīshu gr.*

The examples are *ṣitikanthāya ca* (iv.5.5<sup>1</sup>: but G. M. have instead *ṣitikanthāya svāhā*, which I do not find in the text, not even at vii.3.17, where a number of similar expressions are read) and *kandāyeta pāmanambhāvukāh* (vi.1.3<sup>2</sup>: O. has the first word only). The combinations *ṇt* and *ṇdh* do not occur in the Sanhitā.

चङ्कुणफणत्थूणौहिणुयाद्विणोतिकौण्योऽणिष्ठाउल्ब-  
णमुगणाश्रुतिश्रुपुणीकाबाणिजायाणवश्चाट्णारस्थाणुतू-  
णवेवीणायामञ्जोणयापणेतवाणीःकल्याणीकृणपंवाणः-  
शतशोणाश्रुतिर्धाणिकामेणी ॥ १२ ॥

12. Also in *caṅkuna*, *phaṇat*, *sthūṇāu*, *hiṇuyāt*, *hiṇoti*, *kāuneyah*, *anishthāh*, *ulbanam*, *uganā* wherever found, *cupunīkā*, *bānījāya*, *aṇavaṣ ca*, *ātṇārah*, *sthānum*, *tūnave*, *vīṇāyām*, *aḥḥṇayā*, *paṇeta*, *vāṇīh*, *kalyāṇī*, *kuṇapam*, *vāṇah ṣata*, *ṣonā* wherever found, *dhāṇikā*, and *m enī*.

The passages aimed at are quoted by the commentator as follows: *avabhr̥tha nicaṅkuna niceruh* (i.4.45<sup>2</sup>: all but O. omit *niceruh*, which would allow the passage to be found also at vi.6.3<sup>4</sup>; O. omits *avabhr̥tha*): *nicaṅkuna* occurs a second time in i.4.45<sup>2</sup>; *anvāpanīphanat* (i.7.8<sup>3</sup>); *ayāsthānāv uditāu* (i.8.12<sup>3</sup>); *bhr̥atroyāya pra hiṇuyāt* (ii.2.6<sup>5</sup>: O. begins with *pra*); *evā 'smāi pra hiṇoti* (ii.2.6<sup>5</sup>); *rajanō vāi kāuneyah* (ii.3.8<sup>1</sup>); *ye 'nishtās tān* (ii.5.5<sup>2</sup>); *yajña ulbanam kriyate* (iii.4.3<sup>7</sup>), and also, by i.53, *anulbanam* (at iii.4.3<sup>6</sup>); *avyādhinir uganā uta* (iv.1.10<sup>2</sup>: the example is wanting in W.) and *uganābhyas tr̥ṇhatibhyah* (iv.5.4<sup>1</sup>: O. omits the last word); *varshayanti cupunīkā nāmā 'si* (iv.4.5<sup>1</sup>: only W. has the first word, and it omits the last); *mantrīṇe bānījāya kakshāṇām pataye* (iv.5.2<sup>2</sup>: B. G. M. omit the first word, G.

11. 'tavarge pare' *ṇakārah<sup>2</sup> prakṛtyāi 'va veditavyah. ṣiti-*  
----- *kaṇḍ----- tavargah paro yasmāt sa tuthoktuh.*

(<sup>1</sup>) B. G. M. -*rgaparah*; O. -*rgaparo va*. (<sup>2</sup>) G. M. put after 'va.

12. *caṅkuna----- eshu ṇakārah prakṛtyāi 'va veditavyah.*  
*avabh----- anv----- aya----- bhr̥at----- evā----- ra-*  
*jano----- ye----- yajña----- yatrāyatra ṣrutir uganāgraha-*  
*nasya<sup>1</sup> tatratatra natram karāṇiyam: 'avyā-----<sup>2</sup> ugan-----*  
*varsh----- mantrīṇe----- priy----- ce 'ti kim: anavas*  
*----- etam----- ya----- yā----- aḥḥṇayā----- paṇe-----*  
*indram----- kalyāṇī----- purushak----- vāṇah----- ṣate*  
*'ti kim: 'ṛtāv-----<sup>3</sup> ṣonā-----<sup>4</sup> ṣrutir iti kim: ṣonāya-----<sup>4</sup>*  
*ni----- vanas----- makāreṇa kim: ubhay-----*

<sup>1</sup> G. M. O. put before *yatra*. (<sup>2</sup>) W. om. (<sup>3</sup>) O. om. (<sup>4</sup>) O. om.

M. the last, W. O. the last two); *priyamgavaṣ ca me 'navaṣ ca' me* (iv.7.4<sup>2</sup>: G. M. omit the first word, O. the first three), with a counter-example, *anavas te ratham* (i.6.12<sup>6</sup>), to prove the need of *ca* in the citation; *etaṁ vāi para ātūdraḥ* (v.6.5<sup>3</sup>); *ya sthānuḥ hanti* (vii.3.1<sup>1</sup>): we have *yajñasthānu* twice at vi.1.2<sup>4</sup>; *yā tānave yā vīndyām* (vi.1.4<sup>1</sup>); *aṣṭonayā 'saptaṣaphayā kṛināti* (vi.1.6<sup>7</sup>: only O. has *kṛināti*); *paṇetā 'goargham* (vi.1.10<sup>1</sup>); *indram vānir anūshata* (i.6.12<sup>2</sup>); *kalyāṇī rūpasamṛddhā sā syātī* (vii.1.6<sup>6</sup>: only O. has the last two words): *kalyāṇī* occurs in one or two other passages; *purushakunapam acvakunapam gāuḥ* (vii.2.10<sup>2</sup>: only O. has *gāuḥ*): we have *kunapam* as independent word at vii.2.10<sup>2</sup>; *vānaḥ śatatantur bhavati* (vii.5.9<sup>2</sup>), with a counter-example, to show the necessity of adding *śata* in the rule, *ṛtāvānuṣ caya-mānā ṛṇāni* (ii.1.11<sup>5</sup>: only G. M. have *ṛṇāni*; O. omits the example: *vānaḥ* is a *pada* in the word as divided, *ṛta-vānaḥ*); *ṣaṇḍā dhr̥shnū nṛvāhasā* (vii.4.20: W. B. end with *dhr̥shnū*) and *ṣaṇḍā svāhā* (vii.3.18: O. omits the example, along with the specification of the point it illustrates), the only examples of *ṣaṇḍā* that the text contains; *ni jalguṭīti dhānikā* (vii.4.19<sup>3</sup>); and *vanaspatīnām enī* (v.5.15: O. reads *enya*), with a counter-example, to show that the word only occurs after a *m*, *ubhayata enī syāt tad dhuḥ* (vii.1.6<sup>5</sup>: G. M. O. end with *syāt*).

### अवग्रहो वृषणहीर्षणब्रह्मसन्नाहचर्मचर्षण् ॥ १३ ॥

13. As final of the former member of a compound, *n* is found in *vṛṣhaṇ*, *śīrshaṇ*, *brahmaṇ*, *akshaṇ*, *carmaṇ*, and *carshaṇ*.

The term *avagraha*, we are told, is here taken in the sense of *avagrahasṭha*. The same interpretation has been given before (under vi.9); and the whole use of *avagraha* in the treatise verges toward an equivalence with its derivative. Only T. O. change the *ç* of *śīrshaṇ* to *ch* after *n*; but, as this is in accordance with the teaching of the Prātiśākhya (v.34), I have adopted it.

The examples quoted by the commentator are *vāto apānī vṛṣhaṇ-vān* (ii.1.11<sup>1</sup>: O. omits *vāto*), *śīrshaṇvān medhyo bhavati* (vii.5.25<sup>1</sup>), *brahmaṇvanto devā āsan* (vi.4.10<sup>1</sup>: W. B. omit *āsan*), *akshaṇvate svāhā* (vii.5.12<sup>1</sup>), and *carmaṇvate svāhā* (vii.5.12<sup>2</sup>): we have *vṛṣhaṇ-* also at ii.5.8<sup>4</sup>: iv.1.2<sup>1</sup>: vii.5.5<sup>1</sup>; *śīrshaṇ-* at vii.5.12<sup>1</sup>; and *brahmaṇ-* at v.7.8<sup>3</sup> and vi.4.10<sup>1</sup> (a second time). As counter-examples, to show that the *n* occurs in these words only before a

13. *vṛṣhaṇṇ ityādigrāhaṇeshv' avagraho nākāraḥ prakṛtyāi' va veditavyaḥ. vāto-----: śīrsh-----: brahm-----: aksh-----: 'carm-----: 'carshaṇgrāhaṇasya' śākhāntare 'vijñeyam udāharaṇam': mitṛasya----- iti kecid udāharanti'*: *tan na sādhu: anto 'lopād' (xiii.15) iti vakshyamānapratishedhapratiprasavārtham uktatvād eṣām grāhaṇānām carshaṇādhṛta ity atra' nākārasya padāntatvādbhāvāt. athavā: ṛkārarkārarashā'* (xiii.6)

pause of division, he gives (the whole subject is omitted in O.) *vrshann agne viṣvāny aṛya ā* (iv.4.4<sup>4</sup>), *tasmāt saptaṭṭirshan* (v.1.7<sup>1</sup>), *brahman viṣam vi* (ii.3.3<sup>6</sup>: G. M. omit *vi*), *akshann amīmadanta* (i.8.5<sup>2</sup>), and *paṣūnām carman* (vi.1.9<sup>2</sup>).

This disposes of all the *avagrahas* cited in the rule save *carshan*. No such *pada* as *carshan* is to be found in the Tāittirīya-Saṁhitā, nor, so far as has yet come to light, in any other Vedic text; nor does the word seem like one that could anywhere occur. One cannot help surmising that its presence in the rule may be by a blunder merely, it being, perhaps, an unintelligent repetition of *carman*. But, by whatever hap or mishap it found its way in, it is now an accepted part of the text, and has to be dealt with. And the commentator first creeps out of the difficulty through the hole to which he usually betakes himself in a like case, asserting that the passage aimed at is read in another text (*śākhā*). He then proceeds to state that "some quote as here referred to the passage *mitrasya carshanīdhṛtaḥ śravaḥ* (iii.4.11<sup>5</sup> and iv.1.6<sup>3</sup>: O. omits *śravaḥ*): this is not good, since the words are quoted in the rule by way of antecedent exception to an exception [to rule 6] which is to be made farther on, by the words 'nor when final, nor by the omission of *a*' (rule 15); and in *carshanīdhṛtaḥ* the *n* is not final. Or: others are of opinion that the words in question are specified for the sake of removing any doubt which might arise as to whether the *n* in them were a product of alteration under rule 6 of this chapter; and, in this aspect, the citation of *mitrasya carshanīdhṛtaḥ* is to be approved." The logic of this final conclusion I entirely fail to see: for no question can possibly arise as to whether the *n* of *carshanīdhṛtaḥ* falls under rule 6; that it does so is palpable and undeniable.

As we should expect, considering the way in which the Prātiśākhya treats the cases, these words are read with *n* in the *pada*-text also: namely *vrshan-vān*, *brahman-vantaḥ*, and so on. The same is the case in the *pada*-texts of the Rik and the Atharvan (see Ath. Pr. iv.99).

### ऋषसप्तण्णाराणा चेति प्राकृताः ॥ १४ ॥

14. Also in *ṛṇṇ*, *shaṇṇ*, *shṇ*, *mṇ*, and *rāvṇ*—these are original.

The application of the term *prākṛtāḥ*, 'original,' in this rule is, as was pointed out above (under rule 9), to all the cases rehearsed in rules 9-14.

"*diprāpter atra ṇakāro vāikṛta iti ṣaṅkānirākaraṇārtham etāni grahaṇāni 'ty anye' manyante: tathā sati mitrasya carshanīdhṛta ity uddharaṇam ramanīyam. "avagraha" iti kim: vrshann ..... tasmāt ..... brahman ..... akshann ..... paṣūnām ..... avagrahastho<sup>12</sup> 'vagraha iti lakshyate.<sup>10</sup>*

<sup>1</sup> W. -*ṇs*; G. M. -*dishu gr*-. <sup>(2)</sup> O. om. <sup>(3)</sup> B. om. <sup>4</sup> W. -*shaṇḥ*-. <sup>(5)</sup> G. M. om. <sup>6</sup> W. -*haraṇam*-. <sup>7</sup> G. M. om. <sup>8</sup> G. M. *ṛkārd*. <sup>9</sup> B. *anena*. <sup>(10)</sup> O. om. <sup>11</sup> W. -*ha*-*sthā*. <sup>12</sup> G. M. put next before *lakshyate*.



The commentary, after pronouncing the citations of the rule "parts of words, intended to include a number of cases," quotes examples, as follows: *svayamātrṇām upa* (v.2.8<sup>1</sup>; 3.2<sup>1</sup>, 7<sup>4</sup>; 5.4<sup>3</sup>: O. omits *upa*), *asamtrṇne hi hanū* (vi.2.11<sup>3</sup>: O. omits *hanū*), and *svayamātrṇnā jyotiḥ* (v.7.6<sup>2</sup>): I have noted *ṛṇn* elsewhere only in *anāchrṇnam* (v.1.7<sup>4</sup>); *abhishṇno yasmāt* (ii.4.2<sup>3</sup>), *nishṇṇāya svāhā* (vii.1.19<sup>1</sup>: only G. M. have this example), and *daṣamāsā nishṇṇā āsan* (vii.5.1<sup>1</sup>, 2<sup>1</sup>: O. omits the first word); *pūshno rañhyāi* (i.3.10<sup>2</sup>), *pūshnā sayujā saha* (iv.1.2<sup>2</sup> and v.1.2<sup>4</sup>: only G. M. have *saha*), and *pūshne prapathyāya svāhā* (vii.3.15: G. M. O. omit *svāhā*): I have noted further only *pāushna* (i.8.9<sup>2</sup> et al.); *aryamne caruṁ nir vapet* (ii.3.4<sup>1</sup> twice, <sup>2</sup>: G. M. O. stop at *caruṁ*): I find besides *sutrāmne* (i.8.9<sup>2</sup> et al.) and *nṛmna* (i.7.13<sup>2</sup>), which last, however, the rule was not specially intended for; finally, *dadhikrāvno akārisham* (i.5.11<sup>4</sup> and vii.4.19<sup>4</sup>: O. omits *akārisham*) and *ā grāvnaḥ* (vi.3.2<sup>3</sup>: O. omits this example): further cases of *dadhikrāvan* and *grāvan* are met with in the text showing the combination *vn*; I have noted no other words in which it occurs. Counter-examples, showing that *vn* follows *rā* only, would have been easy to furnish: thus, *rāyasposhadāvne*, at i.2.10<sup>1</sup>.

Cases of quite various and discordant nature are here thrown together. Most unequivocally calling for treatment in the Prātiçākhyā, in order to determine their reading, are the three passages in which *sanna* is altered to *shanna* after *abhi* and *ni*, since (as quoted by the commentator below) the *padu*-text restores the original form of the word, reading *abhishanna ity abhi-sannah* etc. Its *s* is converted to *sh* according to vi.2, but there is no authority excepting here for the change of *nn* to *ṇṇ*; chapter vii. does not deal with this, because it takes up only those cases in which the alterant cause and the altered nasal are found in different *padas*; and rule 6 of the present chapter does not apply to it because its first *n* is protected (according to xiii.15) by being "followed by a mute," and its second *n* by "having a lingual mute interposed." The case of *trṇna* is akin with this, only with the important difference that the alteration of its nasals lies beyond the ken of the Prātiçākhyā, the *ṇṇ* being read in every text. The remaining three all fall under rule 6 of this chapter, but they require specification because they are also covered by one of the exceptions in rule 16; for they exhibit, as compared with their

14. *atra' sūtre paddāikadeçā ete' bahūpādānārtham uktāḥ: ṛṇṇādishv eshu' ca' nakārāḥ prakṛtā eva vijnēydh. svay-.....: asam-.....: svay-.....: abhish-.....: 'nish-.....: daṣa-.....: pūshno-.....: pūshnā-.....: pūshne-.....: aryamne-.....: dadhi-.....: ā-.....*

*prakṛtaçubdo 'yam pāṇyādishv eva carshanparyanteshu mukhyaḥ: catasṛshu samhitāsu natvasadbhāvāt: ṛṇne' 'ty ādishv tu' na mukhyaḥ: kiñtu prāptyabhāve 'pi' natvaprapanārthah. tathā hi: ṛṇṇādaḥ pūrvanākārasya' sparçaparavān nishedhah:*

themes (*aryaman*, *-krāvan*, *grāvan*), a “loss of *a*” (*alopa*): compare what is said of this *alopa* below.

As regards the application of the term *prākṛta*, ‘original,’ their discordance is more essential, and, indeed, irreconcilable. In *ṛṇṇa*, to be sure, the cerebral *n*’s are as original as in the words specified by rule 13, since, in all alike, the alteration is an accomplished fact in all the forms of text, although ultimately referable to the cause laid down in rule 6. But the last three cases, although also read alike in all texts, are introduced here as counter-exceptions to rule 15, and their *n* is no more original than is that of any other of the words falling under rule 6. And finally, there is no sense whatever in which the lingual nasals of *-shaṇṇa* are “original.” To call them all original, then, seems even more than a looseness or inaccuracy in the use of that term: it is a blunder.

The commentator perceives the difficulty, and attempts to remove it by a lengthy passage of special pleading. The term *prākṛta*, he says, is *mukhya*, ‘of primary value’ or ‘of full force,’ as applied to the words beginning with *pāni* (rule 9) and ending with *carshan* (rule 13), since in them the lingualized nasal is found in all the four *samhitās*; but in *ṛṇṇ* and the rest it is not *mukhya*, but is simply intended to authorize the nasalization even in the absence of a rule prescribing it. Thus, namely: in *ṛṇṇ* etc. (i. e. in *ṛṇṇ* and *shann*), the first nasal constitutes an exception (under rule 6) as being followed by a mute (rule 15); the other nasal, as having a *ṭ*-mute between it and the altering cause (rule 15). In *shṇ* and *mṇ*, again [why not in *rāvn*?], the nasal falls under the exception touching the loss of *a* (rule 15). And if it be objected that the lingualization is assured by the competency of the citation—still [it is answered], the implication is avoided that the occasion of the citation is the originality of the *n* [?]. Moreover, the word *ca*, ‘also,’ in the rule, being used in the sense of subsidiary adjunction (*anvācaya*), shows the lingualization to be not of primary value; if it were primary, it would be found in all the four kinds of text; but it is not so found; for we read in *pada*-text *abhishaṇṇa ity abhi-sannāḥ* and *nishaṇṇāye ’ti ni-sannāya*. And since, from the words *pāshan* and *aryaman*, which end in *n*, such forms as *pāshno rañhyāi* and *aryamne carum* are read in the *varṇa*-text, therefore the conversion into *n* (all but O. say “non-conversion into *n*”) in

<sup>11</sup>*itarasyo ’ttamasya*<sup>11</sup> *ṭavargīavyavahitatvāt*<sup>12</sup>: *shṇamṇagraha-*  
*nayos tv alopād iti nishedhaḥ. grahaṇasāmarthyād eva*<sup>13</sup> *ṇatvam*  
*sīdhyati ’ti cet: evaṁ svabhāvatvam eva grahaṇasyā ’pi*<sup>14</sup> *mālam*  
*iti parihāraḥ. kinī ca: anvācaye*<sup>15</sup> *vartumānaḥ cakāro ’py eteshu*  
*ṇatvam amukhyam*<sup>16</sup> *iti dyotayati: mukhyam*<sup>17</sup> *cet: cutasṛṣhu*  
*samhitāsu vidyeta*<sup>18</sup>: *na cā ’tra vidyate: tathā hi: abhishaṇṇa*  
*ity abhi-sannāḥ: nishaṇṇāye ’ti ni-sannāya: ity atra*<sup>19</sup>  
*padasamhitāyām: pāshann aryamann iti nakārāntaḥ abda-*  
*yoh: pāshno rañhyāi: aryamne carum: ity ādi siddharā-*  
*patvād*<sup>20</sup> *atra varṇasamhitāyām etatsāhacaryād ekasūtrasthayaḥ*<sup>21</sup>

*varṇa*-text is to be inferred also for *rṇṇ* and *shann* (O. says *rāṇ*) in virtue of association with the others, they being found in the same rule with them; for all who understand the rules of affairs hold that the determination of equivocal classes is made by mention in connection with words unequivocal. Therefore the meaning of *prākṛta* (all but O. say *prakṛti*) as defined by us is alone acceptable.

By comparison with the explanations given above, it may readily be seen how much of reason there is in all this talk. The commentator raises an obscuring dust about the difficulty, but does not at all remove it. The *mukhyatvam* of the term *prākṛta* as here applied is more easily disproved than its *mūrkhātvam*.

न षुम्नो ऽग्निर्युष्मानीतो ऽन्तो ऽन्तोपात्स्यर्शपरो व्यवा-  
येषु शसचटतवर्जिषु ॥ १५ ॥

15. But not in *shumna*, *agni*, and *yushmānīta*; nor when final; nor after the omission of an *a*; nor when followed by a mute; nor when *ç*, *s*, or a palatal, lingual, or labial mute intervenes.

It would be rather more in accordance with the ordinary usage of the treatise to make five distinct rules of the five independent and unconnected specifications which are here crowded together into a single precept: in fact, we should be guilty of no great violence if we were to divide it into five, affixing to each its own (independently constructed, as if for an independent rule) portion of the comment. But in that case, at any rate, the first rule should read *na shumno'gniryushmānītaḥ* (not *'gnir*). It is not unobjectionable as it stands, since we should expect the first and third complete *padas* to be quoted as they stand in the text, and the second, which is only a fragment of a *pada*, to be distinguished as such from a possible *agnih*. As to the first, moreover, there is a difference of reading among the MSS. of the text: only T. W. have *shumno*; B. O. have *sumno*; G. M. have *sushumno*; and, as is seen below, even W. has *sumnaḥ* in the reiteration of the rule by the comment. G. M., it may be added, read *vyavāyishu* for *-yeshu* in the last specification.

*apy*<sup>1</sup> *rṇṇashannayor*<sup>2</sup> *varṇasamhitāyām natvabhāvo*<sup>3</sup> *manta-  
vyaḥ*: *prasiddhapadasamabhivyaḥāreṇā*<sup>4</sup> *'prasiddhapadārtha-  
samarthanam*<sup>5</sup> *arthaḥāstravidaḥ*<sup>6</sup> *sarve khalu svikurvate. tasmād  
asmadukta eva yuktaḥ prākṛtaḥabdārthaḥ*<sup>7</sup>.

<sup>1</sup> G. M. om.; O. *asmin*. <sup>2</sup> O. om. <sup>3</sup> B. *eteshu*. <sup>4</sup> O. om. <sup>(5)</sup> in G. M. only. <sup>6</sup> G. M. *-sambhavad*. <sup>7</sup> O. *rṇṇ* i. <sup>8</sup> G. M. put after *na*. <sup>9</sup> G. M. O. om. <sup>10</sup> O. *-vāna-  
kāra*. <sup>(11)</sup> G. M. O. *uttarasya*. <sup>12</sup> W. B. *savarg*; G. M. *tavarg* (?). <sup>13</sup> O. *evd*. <sup>14</sup> W. om. *api*. <sup>15</sup> G. M. *ātra yo*. <sup>16</sup> B. G. M. *mukh*; O. *anumu*. <sup>17</sup> G. M. *-yaç*. <sup>18</sup> B. G. M. *vidyate*. <sup>19</sup> O. om. <sup>20</sup> O. om. *rūpa*. <sup>21</sup> W. *-yo*; B. *-trayor*; G. M. *-trasthīyayor*. <sup>22</sup> W. om. <sup>23</sup> O. *rṇṇarāvunāyayor*. <sup>24</sup> W. B. G. M. *-tvādh*; O. *eva  
natvasadbhd*. <sup>25</sup> W. G. M. *-na*, but W. inserts a sign of omission before the follow-  
ing *pr*. <sup>26</sup> B. *-dārthan*; G. M. *-dārthan na bhavati*. <sup>27</sup> B. *sarvaçā*; G. M. *niya-  
manī çā*. <sup>28</sup> W. B. G. M. *prakṛtiç*.

Under the first part of the rule, the passages aimed at are quoted as follows: *sushumnah sūryaraçmiḥ* (iii.4.7<sup>1</sup>), *indrāgnibhyām tvā sayujā* (iv.4.5<sup>1</sup>: G. M. omit *sayujā*; the *pada*-reading is doubtless *indrāgni-bhyām*, so that the *r* and *n* are *samānapade*, as required by rule 6), and *yushmānūto abhayaṁ jyotiḥ* (ii.1.11<sup>6</sup>: only *ō*. has *jyotiḥ*; from its inclusion here, the word must remain undivided in *pada*-text, though in that of the Rig-Veda [ii.27.11] it is read *yushmā-nītaḥ*).

Examples of final *n* not lingualized are *pitṛn haviṣhe attave* (ii.6.12<sup>1</sup>) and *pra mṛniḥi çatrān* (i.2.14<sup>2</sup>).

The precept touching the omission of an *a* has reference, so far as I can discover, only to the oblique cases of *vrtraḥan*, of which two (and I have failed to note any others) are cited, namely *vrtraghna indrāya tvā* (i.4.1<sup>1</sup>: *ō*. omits the example) and *vrtraghna stomāḥ* (iv.7.15<sup>1</sup>)—for the derivative adjective *vārttraghna* (ii.5.2<sup>5</sup> et al.) can hardly be aimed at; and yet, the authority of this rule is needed to establish the dental *n* in this word also, which would otherwise fall under rule xiii.6. The mode of definition of the cases here intended is in very remarkable contrast with the usage elsewhere of the treatise, which, as has been repeatedly pointed out, differs from the other Prāticākhyas especially in avoiding all reference to grammatical categories, forms, and derivations, and defining the words to which its rules relate simply by external circumstances of position and surroundings in the text. And this departure from its custom is a quite unfortunate and ill-judged one: for, in the first place, it renders necessary a part of the specifications of the preceding rule (namely *shn*, *mṇ*, and *rāvṇ*), which really lie outside the province of the treatise, and have no good reason to be mentioned; and, in the second place, as the commentator points out, it involves an inconsistency with the general subject of the chapter, which has to do with conversions arising *samānapade*, 'within the limits of the same *pada*,' while in *vrtra-ghnaḥ* etc. the affecting cause is in one *pada* and the nasal to be affected in another. The commentator explains that the intent is, by a far-reaching glance backward (literally, 'a lion's look'), to lay down a further example to a rule in the seventh chapter, where the restriction *samānapade* is not in force: *ghnaḥ* etc., namely, are altered forms of *han*, whose

15. *shumnah*<sup>1</sup>: *agniḥ*<sup>2</sup>: *yushmānūtaḥ*: *eteshu*<sup>3</sup> *nakāro natvaṁ nā* "padyate: *sush*-----: *indra*-----: *yushm*----- *antaḥ*<sup>4</sup> *padānto nakāro natvaṁ nā* "padyate: *pitṛn*-----: *pra*----- *alopād akāralopāt*<sup>5</sup> *paro* 'pi *nakāro natvaṁ nā* "padyate: 'vrtra-----: 'vrtra----- *nanv atra nimittanimittinor bhinnapadasthatvād viśhamo dr̥ṣṭāntaḥ*: *satyam*: *siṅhāvalokananyāyena*<sup>6</sup> *prathamapraçne*<sup>7</sup> *saptamādhyāye*<sup>8</sup> *çeshodāharaṇarūpena*<sup>9</sup> *ghatate*: *ta-tra ca samānapadaniyamo*<sup>11</sup> *nā* 'sti: *ghna ity asya hançabdivi-kṛtatvād*<sup>12</sup> 'rashaḥpūrvō *havanī*<sup>13</sup> (vii.11) 'ti *prāptiḥ*. "spar-çaparo *nakāraç ca*<sup>14</sup> *natvaṁ nā* "puoti<sup>15</sup>: *saṁkr*-----: *ava*-----

nasal, by vii.11, is liable to lingualization. But *han*, by the usage of the treatise, signifies 'the syllable or audible complex of sounds *han*,' not 'the theme *han* and its derivatives;' and, as the text contains no example of the combination *ghn*, it would have been easy to exempt *n* from lingualization *ghakārdāt*, 'after *gh*.'

The cited examples of *n* remaining unchanged when followed by a mute are *saṃkṛandano 'nimishah* (iv.6.4<sup>1</sup>: O. has the first word only), *ava rundhe tārpyam* (ii.4.11<sup>6</sup>: O. omits the last word), and *nakhanirbhinnam* (i.8.9<sup>1</sup>).

The commentator then proceeds to enter into a long discussion of more than usual subtilty and obscurity, of which I am by no means confident that I apprehend the meaning. The point aimed at, indeed, seems quite clear: by xiv.4, the *n* of such a word as *pūrṇa* is to be doubled, making *pūrṇna*; here, then, is a case where the first *n* is "followed by a mute" (*sparṣaparah*), and so would seem to have its lingual character forbidden by the present rule. The reasonable reply to so hair-splitting and impertinent an objection would appear to be that, a duplication being ordered by the treatise, the product can be nothing but *nn*, since *nn* would be no duplication at all. The commentator, however, prefers to get around the difficulty by limiting the word *sparṣa*, 'mute,' as here used, to one which is not the product of express prescription (?). For in *pūrṇa paścāt* (iii.5.1<sup>1</sup> et al.) there is duplication, making *pūrṇna* (not one of the MSS. writes the duplication), the one *n* being prescribed by xiv.4, the other being its occasion or root (*mūla*). With this, O. prudently ends; the other MSS. go on to explain "express" (? *prasiddha*) by referring to the word *nakha-nirbhinnam*, already quoted above, as, with its like, also exhibiting an instance of occasion of prescription. This word, namely, falls under rules xiv.4,5 (becoming thereby *nakhanirbbhinna*); and in rule 5 the term "succeeded by a consonant" (*vyañjanottara*) is used in a different sense from "followed by a consonant" (*vyañjanapara*); the meaning of which will be there explained at full length (as we shall find to our cost, in one of the obscurest discussions of the entire treatise). The appositeness of the whole reference I do not understand.

Finally, examples are quoted of the suspension of nasalization by

*nakha*----- *sparṣo 'trā'* "prasiddhalakṣhaṇavishayo"<sup>18</sup> *vivakshyate*": *anyathā*" *pūrṇa paścād ity ādāu natram na syāt: rephāt param ca* (xiv.4) *iti hi prasiddham*" *lakṣhaṇam tanmālam ca*" *pūrṇne 'ty atra dvitvam*. "prasiddhapadena kim": *nakhanirbhinnam ity ādāv api katham cīt*" *lakṣhaṇamālatvam sambhavati. kim tal lakṣhaṇam iti cet: dvitīyacaturthayor* (xiv.5) *ity atra sūtroktavyañjanottarayor*" (xiv.5) *iti vāco yuktyantaram iti brūmah: tasya lakṣhaṇam tatratī 'va sphuṭīkarishyate*" *mahatā prabandhena*". *sparṣaḥ paro*" *yasmād asdu sparṣaparah*. "śasacātavargīyeshu" *vyavadhāyikeshu*"

an intervening *ç* or *s*, or a palatal, lingual, or dental mute: namely *raçanām ā datte* (vi.3.6<sup>3</sup>), *agne rasena tejasā* (i.4.46<sup>2</sup>: only G. M. have *tejasā*), *rocante rocanā divi* (vii.4.20: O. omits *rocante*), *somañ rājānam* (i.7.10<sup>1</sup> et al.), *prakṛidinaḥ payodhāḥ* (iv.3.13<sup>7</sup>), *pṛtanā jayāmi* (iii.5.3<sup>1,2</sup>), and *janaprathanāya svāhā* (iii.2.8<sup>1</sup>: only O. has *svāhā*; G. M. have the false reading *pradhā*, and O. has dropped out a part of the word, giving *jananāya*).

In the note to Ath. Pr. iii.94, I have pointed out the physical reason why these sounds, by their interposition, prevent the lingualization of the nasal: they are, all of them, such as call into action for their utterance the tip of the tongue, throwing it out of adjustment for the lingual contact. The tendency which the history of Aryan language in India exhibits toward the conversion of dentals into linguals shows itself most actively in the case of the nasal: the tongue, being rolled back into the position of lingual articulation by the utterance of *ṛ*, *ṛ̥*, *r*, or *ṣh*, hangs suspended there, as it were, and makes the next nasal contact lingual, unless the tendency is satisfied by the intermediate production of such a contact, or frustrated by the transfer elsewhere of the articulating organ.

The Prāṭicākhya's enumeration of the cases of occurrence of the lingual nasal is, so far as I have been able to determine, complete. No one of the other treatises undertakes such an enumeration.

### पुक्त्स्वरात्परो लो उं पौष्करसादेः पौष्करसादेः ॥१६॥

16. In the opinion of Pāuṣhkarasādi, *l* after a mixed vowel becomes *ḍ*.

The mention of Pāuṣhkarasādi (O. has everywhere Pāuṣkarasādi), the commentator says, is out of respect, and not because the rule is not a peremptory one. "Mixed vowel" is a term which is not elsewhere employed by the treatise, nor does the latter contain anything that should intimate an explanation of its meaning. The comment glosses it by 'the sound *ṛ*.' it appears, then, that *ṛ* is thus styled, from having its vocalic quality "mixed" with consonantal, namely, with the *ṛ*-sound. The other Prāṭicākhyas (see

*satsu nakāro natvaṁ nā "padyate: yathā"*<sup>2</sup>: *raçanām*-----: *agne*-----: *rocante*-----: *somañ*-----: *prakṛi*-----: *pṛtanā*-----: *jana*-----: *ṛkārarkār* (xiii.5) "*diprāpteḥ*" *pratishedho*<sup>3</sup> 'yam vihitah.

<sup>1</sup> W. B. O. *sumnah*; G. M. *sushumnah*. <sup>2</sup> W. O. *agni*. <sup>3</sup> O. *eshu*; G. M. *eshu grahaneshu*. <sup>4</sup> W. B. *latāḥ*. <sup>5</sup> W. B. O. om. <sup>6</sup> O. om. <sup>7</sup> G. M. *-kanena*. <sup>8</sup> O. om. <sup>9</sup> G. M. *-yāya*. <sup>10</sup> W. O. *viçesh-*. <sup>11</sup> G. M. O. *-datvani-*. <sup>12</sup> G. M. *-bdādhi-*. <sup>13</sup> G. M. *ḍṣhīah pūvo dhavati*. <sup>14</sup> G. M. ins. *sparçaparāḥ*. <sup>15</sup> G. M. om. <sup>16</sup> G. M. "*padyate*". <sup>17</sup> B. G. M. *tra*. <sup>18</sup> B. *viçeshayor*. <sup>19</sup> O. *vikshyate*; G. M. *pi vā yujyate*. <sup>20</sup> W. B. *yathā*; G. M. *athā 'pi*. <sup>21</sup> O. *-ddha*; W. *pratiṣiddha*. <sup>22</sup> W. *ce 'ti*; O. om. <sup>23</sup> O. om. <sup>24</sup> W. B. O. ins. *ca*. <sup>25</sup> W. O. *etal*. <sup>26</sup> B. *sūtravy-*; G. M. *sūtre vy-*. <sup>27</sup> G. M. *spashtik-*. <sup>28</sup> W. *pūvo*. <sup>29</sup> G. M. ins. *vyāvāyishu*. <sup>30</sup> B. ins. *avāyeshu*. <sup>31</sup> G. M. O. om. <sup>32</sup> in W. only. <sup>33</sup> G. M. *-tiḥ*. <sup>34</sup> W. O. *pratinish-*.

note to Ath. Pr. i.37) directly define it as so composed. The *l* liable to the change into *ḍ* is called in the comment *duḥḥṣiṣṭa*, 'ill joined;' i. e., I presume, 'of difficult articulation' (G. M., to be sure, seem to apply this title the first time to the *ḍ* instead of *l*, and only O. attaches it the second time clearly to the *l*, the others' readings being corrupt; yet there can hardly arise a doubt as to its true connection); it is, of course, the lingual *l* which forms an acknowledged part of the alphabet of the Rig-Veda (Rik Pr. i.11-2, r. 52 etc.). But no such articulation belongs to the alphabet accepted by this treatise—although, on the strength of the present rule alone, it is crowded into that alphabet by the commentator under rule i.1. Nor does the edition of the Śanhitā, nor do the MSS., so far as known to me, make any use of a lingual *l*. As for the MSS. of the Prāticākhya and its comment on this rule, B. O. write the ordinary *l* throughout; W. alternates irregularly between the two; G. M. and T. have the lingual letter only. As regards the binding force of the rule, the commentator is right so far as this—that a *ḍ*, not *l*, is read of necessity in the words to which it relates; but that this is, to the makers of the Prāticākhya, the result of alteration of an original *l* there is no reason to believe; the euphonic exchange of the two letters is not less strange to the Tāittiriya text than to the Vājasaneyi (of the Mādhyandina *śākhā*: see Vāj. Pr. iv.143, viii.45) and Atharvan; and the rule is really *pūjārtham* only, and an intrusion into our treatise of something foreign to its system.

The commentator first gives his own explanation and illustration of the precept. As example of the operation of the rule, he cites *mṛḍāti* "ḍṛṣe (i.1.14<sup>3</sup>); and, as counter-example, to show that the change is made only after a "mixed vowel," he has nothing better to offer than an alleged passage "from another text," *nalam plavam*. For, in such words as *īditāḥ* (i.1.11<sup>1</sup>), *pravodhum* (i.1.14<sup>3</sup>), *īdāyāḥ* (i.2.5<sup>1</sup>), *ayād* (i.4.45<sup>2</sup>), *hedāḥ* (i.5.11<sup>3</sup>), *śrāuṣhad* (i.6.11<sup>1</sup>), where the Rig-Veda reads regularly the lingual *l* and its aspirate, the Tāittiriya-Sanhitā maintains the *ḍ*, not less firmly than after *ṛ*. This, the commentator goes on to say, is an interpretation (but the term he uses is *pāṭha*, properly 'reading' or 'ver-

16. *prkṣasvarād ṛkārāt*<sup>1</sup> *paro*<sup>2</sup> *lakāro duḥḥṣiṣṭasamjñiko*<sup>3</sup> *ḍukāram āpadyate: pāuṣhkarasāder*<sup>4</sup> *mate*<sup>5</sup>. *mṛḍāti*..... *prkṣasvarād iti kim: nalam plavam*<sup>6</sup> *iti*<sup>7</sup> *śākhāntare. pāuṣhkarasāder grahanam pūjārtham*<sup>8</sup> *'na tu vikalpārtham*<sup>9</sup>. *mārdhasthānatayā duḥḥṣiṣṭanadukārayoh*<sup>10</sup> *sādrśyam*<sup>11</sup> *astī*<sup>12</sup> *'ti vyākaraṇānusāri*<sup>13</sup> *sātrapātho*<sup>14</sup> *'yam: katham anusāritvam iti cet: "tathā hi": sthāne 'ntaratamaḥ: sthāne prāpyamānānām*<sup>15</sup> *'antaratama*<sup>16</sup> *ādeḥo bhavati*<sup>17</sup> *'ti.*

*sūtrasya*<sup>18</sup> *pāṭhāntaram api*<sup>19</sup> *vyākhyāyate: prkṣasvarāt paro lo dam*<sup>20</sup> *pāuṣhkarasādeḥ*<sup>21</sup>: *atra samānapadī*<sup>22</sup> *ity asyā*<sup>23</sup> *'nuvartanam vijñeyam: pāuṣhkarasādeḥ śākhināḥ*<sup>24</sup> *'samānapade prkṣa-*

sion') of the rule founded on the authority of the grammarians, who assert a homogeneousness of the *duḥḥṛishta* *l* and of the *d*, as being both produced in the lingual position: and if the question is raised as to how it is so founded, reference is made to a rule of Pāṇini (i.1.50), which prescribes that, in case of substitution, the most nearly related letter is to be taken. I do not see that this exposition and reference have any pertinence whatever.

Then, the commentator adds yet another interpretation, which, he remarks, is also highly esteemed. It differs from the one already given only in implying (apparently, from xiii.6) *samānapade*, 'within the limits of a single *padu*;' taking, then, a different example, *te no mṛdayantu* (iv.4.3<sup>2</sup> et al.), with the counter-example *ilāmdam bhavati* (vii.5.9<sup>1</sup>)—which, in view of the frequent occurrence in the Sanhitā of *idā*, *idāvanti*, and their like, is not much to the point—and finally, as further counter-example, to justify the restriction *samānapade*, the phrase *pitṛlokañ somena* (ii.6.2<sup>1</sup>; p. *pitṛ-lokan*), where the *l* does not become *d* after *r*. But in this last case is involved an additional difficulty; namely, that in the compound *pitṛlokakāmasya* (vi.6.4<sup>1</sup>; p. *pitṛloka-kāmasya*) the *r* and *l* do meet *samānapade*, and yet the *l* maintains itself: over this, the commentator hobbles as best he may, with the plea that, prohibition having been made in the case of *pitṛloka*, it is extended by association to the further compound.

The groundlessness and unintelligence of all this special pleading, resorted to for the purpose of forcing in as an integral part of the Prātiśākhya a precept altogether foreign to it, is palpable enough; and one grudges the time and words spent in its exposure.

*svarād ṛkārāt<sup>2</sup> paro lakāro dakāram āpadyate. yathā<sup>3</sup>: te-----*  
*prkṛtasvarād iti kim: ilām-----: samānapada iti kim: pitṛ-*  
*----- sahuçāritvād<sup>4</sup> ekasya<sup>5</sup> nishiddha<sup>6</sup> itarasyā<sup>7</sup> pi pitṛloka-*  
*kāmasye<sup>8</sup> 'ty asyā<sup>9</sup> pi<sup>10</sup> samānapadatve saty api nishedho bha-*  
*vati. idam api pāthāntaram bahvādr̥tam.*

*iti tribhāshyaratne prātiśākhyavivarane*  
*trayodaśo<sup>11</sup> 'dhyāyah.*

<sup>1</sup> W. B. om. <sup>2</sup> B. om.; G. M. *lo dam*. <sup>3</sup> all but B. *duḥ*; B. *jñako*; O. *jño*; G. M. *jñakam*. <sup>4</sup> O. everywhere *paṣku*-. <sup>5</sup> W. *-lena*; B. *-tam*. <sup>6</sup> B. *-vad*. <sup>7</sup> B. *iti*. <sup>8</sup> G. M. O. *-di*. <sup>9</sup> W. om. <sup>10</sup> all but B. *duḥ*; W. B. *-sitaḍalak*-.; O. *-lakāra-*  
*ḍak*-.; G. M. *-ḍalakār*-. <sup>11</sup> O. *sadṛgyasaniijño dakāram*. <sup>12</sup> W. *-sārāt*; G. M. *-sāra*.  
<sup>13</sup> G. M. *ucyate*. <sup>14</sup> G. M. ins. *varṇānam*. <sup>15</sup> G. M. O. *-mas sadṛcatama*. <sup>16</sup> W. *asya*; O. *sūtra*. <sup>17</sup> B. *iti*. <sup>18</sup> B. ins. *iti*. <sup>19</sup> O. *-sāda ity*; G. M. *ity* only. <sup>20</sup> G. M. *-dasya*, and om. *ity asya*. <sup>21</sup> G. M. ins. *pakṣe*. <sup>22</sup> W. om. <sup>23</sup> O. om. <sup>24</sup> W. B. O. *-caritav*-. <sup>25</sup> O. *-emin*. <sup>26</sup> B. *nishedha*. <sup>27</sup> W. B. *-kasye*; G. M. *-lokamasye*. <sup>28</sup> G. M. O. om. *api*. <sup>29</sup> G. M. O. *dvitiye praṇe prathamā*.



## CHAPTER XIV.

CONTENTS: 1-7, duplication of one of the members of a group of consonants; 8, duplication of *ch*, *kh*, and *bh*, in certain cases; 9-11, insertion between a surd spirant and mute; 12-13, aspiration of a surd mute before a spirant; 14-28, exceptions to the rules for duplication, and discordant views of certain authorities respecting them; 29-33, occurrence of the enclitic circumflex.

## स्वरपूर्वं व्यञ्जनं द्विवर्णं व्यञ्जनपरम् ॥ १ ॥

1. A consonant preceded by a vowel is doubled, if followed by a consonant.

The intricate and obscure subject of duplication in consonant-groups is treated at more length in this than in the other Prātiçākhyas (compare R. Pr. vi.1-3; V. Pr. iv.97-114; A. Pr. iii.26-32; also Pānini viii.4.46-52), but chiefly on account of the liberal citation here made of the discordant views of various teachers respecting it. The doctrines of the treatise itself are mainly in accordance with those of the rest. This first and leading principle, that the first consonant of a group is doubled, is stated in equivalent terms by all. The principal restrictions to its application are, as stated below, that *r*, *h*, *z*, *φ* (rule 15), and a letter doubled, or a mute followed by another of the same series (rule 23), are exempted from duplication. For the details, see the following rules.

Of course, in applying the rules for duplication, we have to assume the form of the consonant-groups as determined by the other precepts of the Prātiçākhyas—treating *visarjaniya*, for example, as is prescribed in the ninth chapter, and making the insertions pointed out in the fifth (v.32,33 etc.). And further, to finish the matter, the rules for *yama*, *nāsikya*, and *svarabhakti* (xxi.12-16) must be duly taken into account.

In an additional note to the Atharva Prātiçākhyas, I gave a complete list of the consonant-groups of the Atharva-Saṁhitā, with the forms which they come finally to assume under the laws of combination. It has been necessary to prepare a similar one for the Tāittirīya-Saṁhitā, in testing the reach and bearing of the rules of the present treatise: but the scheme is hardly worth giving in full.

1. *svarapūrvam vyañjanam*<sup>1</sup> *vyañjanaparam*<sup>2</sup> *dvivarnam āpad-yate. yathā*<sup>3</sup>: *uru..... evampūrva iti kim: tat..... evampara iti kim: uru..... vyañjanam iti kim: pra..... svarah pūrvo yasmāt*<sup>4</sup> *tat*<sup>5</sup> *svarapūrvam: vyañjanam asmāt param iti vyañjanaparam: drayor varṇayoh samāhāro dvivarnam.*<sup>6</sup>

<sup>1</sup> G. M. put next before *dvivarnam*. <sup>2</sup> O. *param*. <sup>3</sup> G. M. om. <sup>4</sup> W. ins. *asṁ*. <sup>5</sup> B. om. <sup>6</sup> O. adds *svarapūrvam iti kim: prajananam: padbhyān..... vyañjanaparam iti kim: ugaṇḍ uta: vyañjana iti kim: praugaṇḍ*.

The commentator offers a single example, *uru prathasva*, i. e. *uru pprathasva* (i.1.8 et al.: the MSS. of the comment only very rarely and irregularly write the groups in their duplicated form, so as to illustrate the rules of the chapter), and adds counter-examples: first, to show that the consonant is liable to duplication only after a vowel, *tat pravāte* (vi.4.7<sup>2</sup>: hardly a well-chosen example, since, though the *p* of *pra* is this time unchanged, the *t* before it must be doubled, *tatt pr-*; a *pra* after a pause would have answered better); second, that the duplication takes place only before a consonant, *urukṛd uru nah* (ii.6.11<sup>3</sup>); third, that only a consonant, not a vowel, in the defined position, is duplicated, *praugam uktham* (iv.4.2<sup>1</sup>). O. appends a new set of counter-examples, as if a part of a new exposition; namely *prajananam* (i.5.9<sup>1</sup>), *padbhyām dve savane* (vi.1.6<sup>4</sup>: an ill-chosen example, containing cases of duplication as well as of its omission), and *ugand uta* (iv.1.10<sup>2</sup>).

लवकारपूर्व स्पर्शश्च पौष्करसादेः ॥ २ ॥

2. Likewise, according to Pāushkarasādi, a mute preceded by *l* or *v*.

The commentator declares that the *ca*, 'likewise,' in this rule brings down from the one preceding the being preceded by a vowel, and duplication. The former part of the defined implication is at least otiose, since *l* and *v* never occur in the Sanhitā before a mute, except as themselves preceded by a vowel: *v*, indeed, is found in combination only with the nasal mutes, *n* and *ṇ*; *l*, in the groups *lk*, *lg*, *lp*, *lh*, *lh*, *lm*, and *lpy*. The examples quoted are *kalpān juhoti* (v.4.8<sup>5</sup>) and *vibhūdāvne* (iii.5.8<sup>1,92</sup>: all save B. actually read this time *-dāvne*, with doubled *n*). According to the interpretation given to the next rule, the worthy Pāushkarasādi does not regard the duplication of the mute after the semivowel as suspending the duplication of its predecessor also, by rule 1; and he would accordingly read *kallppān* and *-dāvne*; and this part of his doctrine is, as we shall see, declared unapproved.

Counter-examples are given: *kalyāṇi rūpasamṛddhā* (vii.1.6<sup>6</sup>: to be pronounced *kallyāṇi*, or, by rule 21, *kalyāṇi*) and *vāyavyam* (i.8.7<sup>1</sup> et al.: to be made *vāyavyam*), to show that no other letter than a mute is thus doubled; and *kāçmāñ cakubhiḥ* (v.7.23) and *tasmād etat* (vi.3.11<sup>6</sup>), instancing other consonants than *l* and *v*, with the following mute not doubled: in these words, the sibilant

2. *pāushkarasāde*<sup>1</sup> *mate lakarapūrvo*<sup>2</sup> *vakārapūrvo vā sparço*<sup>3</sup> *dviṇam āpadyate*<sup>4</sup>. *kalpāñ* ... *vibh-*.... *svaṇapūrva-*  
*tvam dvitvañ cā* <sup>5</sup>*nvādiçati cakārah*<sup>6</sup>. <sup>7</sup>*sparçā* <sup>8</sup>*iti kim: kaly-*  
*----- vāy----- evampūrva iti kim: kāç----- tasm-----*<sup>9</sup> *lakā-*  
*raç ca vakāraç ca lavakārāñ*<sup>10</sup>: *tāu pūrvañ yasmāt sa tathoktaḥ*.

<sup>1</sup> O. *pauskar-*, as also in the rule. <sup>2</sup> B. G. M. ins. *vā*. <sup>3</sup> O. *dvitvam āpnoti*.  
<sup>4</sup> G. M. put at beginning of clause. <sup>5</sup> O. om. <sup>6</sup> G. M. *sparçapara*. <sup>7</sup> W. O. *lakā-avak-*.

is itself doubled (except by Hārīta, rule 18), a first mute of the same series with the nasal is inserted before the latter (rule 9), and between the two mutes a *yama* (xxi.12); so that we have as final result the formidable combinations *ccppm* and *ssppm*.

The Rik Pr. (vi.2) also requires a double mute after *l*, and the Vāj. Pr. (iv.99) after any semivowel—which last is equivalent with our rule, since *y* is never followed by a mute.

We have a right to be surprised at the introduction of this and the rule next following before rule 4, since the duplication they teach is analogous to that after *r*, and of secondary importance to it.

### स्पर्श द्वैकेषामाचार्याणाम् ॥ ३ ॥

3. According to some teachers, the mute only.

That is to say, in the combinations just treated of, the mute is duplicated, but not the preceding semivowel also; and we are to read *kalppān* and *vibhūdvānne*.

According to the commentator, this rule represents the approved usage in the *śikhā*. It seems very strange to find such approved usage laid down in the *Prātiśākhya* merely as the *dictum* of certain authorities. But a rule (xiv.7) is given below, without any restriction, which plainly implies the validity of the present one.

### रेफात्परं च ॥ ४ ॥

4. Also a consonant that follows *r*.

The *r* itself being, by rule 15, not liable to duplication. This is the rule second in importance in the whole system, and is found in all the *Prātiśākhyas* and in Pāṇini. The Ath. Prāt. (iii.31), the Vāj. Prāt. (iv.98), and Pāṇini (viii.4.46) ascribe the same effect to *h* as to *r*; and it is strange that our treatise, which is so liberal in its citation of discordant opinions, makes no reference to one so well supported as this. After *h* we find in the *Sanhitā* only the three nasals specified in rule xxi.14 as requiring the insertion of a *nāsi-kyā*, and the three semivowels *y*, *r*, *v*; *r*, on the other hand, forms numerous groups as first member: I have noted twenty-four of two consonants, forty-three of three consonants, and five of four consonants; a few of them are exempted from duplication by rules 16, 20–23. The cited examples are *arcanty arkam arkinah* (i.6.12<sup>3</sup>:

3. *ekeshām* <sup>1</sup> *mate lavakārapūrva* <sup>2</sup> *sparṣa* <sup>3</sup> *eva dvivarnam* <sup>4</sup> *āpnoti*: <sup>5</sup> *unenā* <sup>6</sup> *vadhūraṇena sūtrāntarārambhanena ca pāuśh-  
karasādimite lavakārayoṣ ca dvitvam asti* <sup>7</sup> *ti gamyate*.

*idam eva sūtram iśṭam na tu pūrvam*. *pūrvoktāny* <sup>8</sup> *evo* <sup>9</sup> *dā-  
haraṇāni*.

<sup>1</sup> G. M. O. ins. *deśyānām*. <sup>2</sup> B. *-rvaṣ ca*; G. M. put after *eva*. <sup>3</sup> G. M. *-ṣapara*, as also in the rule. <sup>4</sup> O. *dvitvam*. <sup>5</sup> G. M. O. *āpadyate*. <sup>6</sup> O. om. <sup>7</sup> O. *sūtram*. <sup>8</sup> O. *ukt*.

i. e. *arccanty arkkam arkkinaḥ*), *arkyena vāi* (vii.5.9<sup>1</sup>: i. e. *urkk-yena*: wanting in O.), and *ārg vā udumbaraḥ* (v.1.10<sup>1</sup> et al.: i. e. *ārgg vāi*).

The *ca*, 'also,' of the rule, according to the commentator, implies duplication, and precedence of the *r* by a vowel (bringing down *svarapūrva* from rule 1). The question is raised by an objector whether sequence of the consonant following the *r* by another consonant (in virtue of *vyāñjanapuram* in rule 1) is not also implied: but such sequence is declared not obligatory; and it is pointed out that later rules (15,16), exempting a consonant *in pausa*, and a spirant before a vowel, from duplication after *r*, prove that the present rule prescribes duplication also where no consonant follows, and where a vowel follows; since there would be no propriety in denying by a special rule what had not been already enjoined by a general rule. In support of his assertion that the *r* must be preceded by a vowel, the commentator cites the word *tryambakam* (i.8.6<sup>2</sup>), in which he says that the *y* must not be doubled; and he fortifies his claim by appealing to Pāṇini's rule (viii.4.46), which expressly restricts duplication after *r* and *h* to cases in which these letters follow a vowel (G. M. add the remark that in Pāṇini also no implication of *vyāñjanapuram*, 'followed by a consonant,' is found). The Vāj. Pr. (iv.102) makes an equivalent restriction explicitly. The groups are not numerous in the Tāittirīya-Saṁhitā in which a *r* that does not stand first is followed by a consonant, and the only consonant so following is *y*: the combinations are *jry*, *try*, *ñtry*, *ttry*, *ntry*, *stry*, and *tstry*.

This finishes the proper exposition and illustration of the rule; but the commentator suffers himself to be enticed into a lengthy and tedious refutation of a trivial suggestion which some one has been impertinent enough to make. There are those, he says, who

4. *rephāt param 'vyāñjanam 'dvivarnam āpadyate': 'yathā': arc-----: 'arky-----: ārg-----: 'svarapūrvadvitvayor ākar-shakaḥ cakārah. nanu' vyāñjanaparadvākarshakaḥ kiṁ na syāt: ne 'ti brāmaḥ: nīyamābhāvāt: tathā hi: avusāne' (xiv.15) āśmā svarapura (xiv.16) ity etannishedhadvayena rephāt pa-rasya' vyāñjanasya' vyāñjanaparadvābhāve' svarapūrvatve' 'pi dvitvam asti 'ti niçciyate': aprasaktapratishedhānupapatteḥ'. svarapūrvadvābhāve' kim: tryambakam ity ādāu mā bhūd iti: kiṁ ca: 'aco rahābhyaṁ dve iti' pāṇinīyasūtrenā 'pi svarapūrvatve saty eva' dvitvum vidhiyate: 'tasyā' 'yam arthah: aca uttarāu yāu rephahakārāu tābhyām uttarasya yaro dve bhavata' iti. 10*

*kecid enam ācuḥ<sup>11</sup>: svarapūrvādiçabdavad rephapūrvam iti vācye<sup>22</sup> vāco<sup>22</sup> yuktyantaram arthāntaram samarthayati<sup>23</sup>: ahar ---- ity ādāu<sup>24</sup> vāikṛtarephād<sup>25</sup> uttarasya 'na syād dvitvam' iti. tad etadudhyayanaviruddhapaddhatim adhyāste<sup>26</sup>: vayanā tu va-*

maintain that the analogy of *svapārvam* in rule 1 would require *rephapārvam*, 'preceded by *r*,' to be employed here (instead of *rephāt param*, 'following *r*'), and that the difference of phraseology intimates a difference of meaning—namely, that a consonant coming after a *r* which is the product of euphonic alteration, as in *ahar devānām āsit* (i.5.9<sup>2</sup>: only W. B. have *āsīt*), is not doubled. But this, he replies, enters upon a path which is at variance with the reading of this *śākhā*; and he proposes himself to set forth the true ground of the different term employed. If *rephapārvam*, namely, were used, the rule would be liable to the suspicion of meaning the direct opposite of its real intent, since *rephapārvam* admits of being understood as *rephāt pārvam*, 'preceding *r*.' And if it be retorted that this false implication is of no account, since the case it would involve is already provided for in the first rule of the chapter, and the present rule would be a mere useless repetition, and that the avoidance of such repetition is of itself enough to refute the implication—then the farther reply is made, that that is not sound doctrine, in view of the principle stated in the verse "non-contact with mud is far preferable to the washing of it off;" and the teacher uttered the rule in its form as given, with the intent that not even a particle of suspicion of wrong meaning should find occasion from it.

There is no good reason to suppose that the author of the treatise, in saying *rephāt param*, intended to do anything more than use a lawful discretion in the selection of his phraseology. The ambiguity which the commentator ascribes to the other reading is suffered to pass in numberless other cases. The more desirable cleanliness of him who has incurred no need of ablution has been referred to once before (under iv.23), in a case somewhat similar.

*dāmo vāco yuktyantaraprayojanam: rephapārvam ity ukte viruddhavigraheṇa<sup>1</sup> sūtram saṁdigdham syāt: rephāt pārvam rephapārvam<sup>2</sup> iti: bhavato<sup>3</sup> esha<sup>4</sup> vighraha iti cet: adhyāyādisūtreṇāi 'tad gutam iti<sup>5</sup> pāunaruktyam asya sūtrasya<sup>6</sup> "padyate: nanu pāunaruktyabhayād eva viruddhavigrahaṇi nivārayāmaḥ<sup>7</sup>: ne 'yam saralā vṛttiḥ: prakshālanād dhi<sup>8</sup> pañkasya dārād asparṣanam varam iti<sup>9</sup> nyāyād<sup>10</sup> atra viruddhaṣaṅkālēṣo 'pi nā 'vakāṣaṇi labhatām iti vāco yuktyantareṇa sūtram ācāryaḥ provāca.*

<sup>1</sup> G. M. ins. ca. <sup>2</sup> O. *dvitvam āpnōti*. <sup>3</sup> G. M. ins. *svapārvavatvādvitvayor ākar-  
shakaḥ cakārah na tu vyañjanaparavākarshakah*. <sup>4</sup> in G. M. only. <sup>5</sup> O. om.  
<sup>6</sup> G. M. *cakāro* only. <sup>7</sup> G. M. *atha na* (xiv.14) *ity uturanishedhūdhikāre ava-  
sānavisarjanīyāzīh vāmūliyopadhānīyāh* (xiv.15). <sup>8</sup> W. O. *paraḥ ca*.  
<sup>9</sup> W. B. om. <sup>10</sup> W. B. *-vena*; O. *-bhāne*; G. M. om. <sup>11</sup> G. M. *-raparavte*; O. om.  
<sup>12</sup> O. *gṛmyate*; G. M. *niṣcaye katham*. <sup>13</sup> G. M. *-ktasya pra-*. <sup>14</sup> O. *-rvānu-*. <sup>15</sup> G. M. om. <sup>16</sup> W. O. *evam*. <sup>17</sup> G. M. ins. *tat katham: aco rahābhyān dve*. <sup>18</sup> G. M. *asy-*. <sup>19</sup> G. M. *sta*. <sup>20</sup> G. M. add *tatrā 'pi vyañjanaparavoprasaktir na dr̥ṣyak*.  
<sup>21</sup> O. *āhuh*. <sup>22</sup> B. om. <sup>23</sup> W. om.; G. M. *rephāt param iti vāco*. <sup>24</sup> G. M. *-yati 'ti*  
*arthāntarasya 'dāharaṇam ucyate*. <sup>25</sup> G. M. *atra*. <sup>26</sup> W. om. *vīkṛta*. <sup>27</sup> G. M. *vyañjanasya dvitvan na syād*. <sup>28</sup> O. *-āsita*. <sup>29</sup> W. *viruddhāv iti grahaṇena*; G. M. *O. -haṇe*. <sup>30</sup> W. B. *pārvam*; O. corrupt. <sup>31</sup> W. B. *bhavaṣy*. <sup>32</sup> G. M. *esha*. <sup>33</sup> G. M. *kalah*. <sup>34</sup> O. *-ma iti cet*. <sup>35</sup> G. *pañke 'ti*; B. om. *varam*. <sup>36</sup> G. M. *-yend*.

## द्वितीयचतुर्थयोस्तु व्यञ्जनोत्तरयोः पूर्वः ॥ ५ ॥

5. In place, however, of second and fourth mutes, when followed by consonants, is put the preceding mute.

That is to say, when an aspirate occurs between a preceding vowel (as the commentator specifies in his paraphrase of the rule) and a following consonant, or in such circumstances that by rule 1 it would be doubled, it receives instead an increment (*āgama*) of the mute next preceding it in its own series, or of its corresponding non-aspirate. Examples are *vikhyāya* (i. e. *vikkhyāya*) *cakshushā tvam* (iv.1.2<sup>3</sup>: only G. M. have the last two words) and *meghyā* (i. e. *megghyā*) *vidyuto vācah* (v.2.11<sup>1</sup>: only G. M. have *vācah*); to which W. B. add *tat savituh* (i.5.6<sup>4</sup> et al.; the *t* is converted to *th* by xiv.12, and to the *th* is then prefixed *t*, making *tatth savituh*) and *sādhyā* (i. e. *sāddhyā*) *vāi devāh* (vi.3.4<sup>8</sup> et al.). To show that only the aspirates are thus treated, is quoted *ādyam* (i. e. *ād-dyam*) *asyā 'nnam* (ii.2.5<sup>6</sup>: O. omits *annam*); to show that a vowel must precede, *vashat svāhā* (vii.3.12; by v.33, *t* is inserted between *t* and *s*, and the inserted letter is made *th* by xiv.12; then, by this rule, no farther change of the *th* occurs, and we read *vashattth*, not *vashatttth*; W. goes so far on this road as to read *vashatth svāhā*) and *paddhyān* (i. e. *paddbhyān*, not *paddbbhyān*) *dve savane* (vi.1.6<sup>4</sup>)—but G. M. O. substitute for the former another similar case, *vaṭ svanyamabhiḡārtāya* (iii.2.8<sup>1</sup> seven times: i. e. *vattth sv-*; O. writes *vatth sv-*)—; to show that a consonant must follow, *ukhāyāi sadane sve* (iv.1.9<sup>3</sup> et al.: W. B. omit *sve*) and *meghāyate svāhā* (vii.5.11<sup>1</sup>). The word *tu*, 'however,' in the rule, the commentator (with more than his usual success in dealing with this particle) explains as intimating the denial of duplication, enjoined by rule 1. He adds that some give the particle a different interpretation, as

5. *dvitīyacaturthayoḥ<sup>1</sup> svarapūrvayor vyañjanottarayoh<sup>2</sup> pūrvā-gamo bhavati: yathākrameṇa dvitīyasya prathamāc caturthasya tṛtīyah. yathā<sup>3</sup>: vi-----: me-----: 'tat-----: sá-----' dvitī-yacaturthayor iti kim: ādyam----- evampūrvā<sup>4</sup> iti kim: va-shat-----: pad-----: evamparayor<sup>5</sup> iti kim: ukh-----: megh----- prathamāśūtreṇa prasaktam dvitvaṁ nivartayati tuṣubdaḥ. anye tv anyathā manyante: pūrvāgamasya dvitvaṁ nivartayati<sup>6</sup> 'ti. nāi 'tat sām: savarṇasavargiyapara (xiv.23) ity uttaranishedhā<sup>7</sup> eva tasya tannivṛttiḥ<sup>8</sup>.*

*atra kecid āhuḥ: vyañjanaparayor iti vācye<sup>9</sup> vāco yuktyanta-ram arthāntaram sūcayati<sup>10</sup>: sāmhitāsāmhitāsādhāraṇam<sup>11</sup> para-nimittam<sup>12</sup> uktam<sup>13</sup>: tata<sup>14</sup> ihā 'nyatarastha<sup>15</sup> āgamanimittatve prāpte 'sāmhitapadānām nityatvāt tadgrahanam<sup>16</sup> eva<sup>17</sup> nyāyāyam iti kṛtvā vāikṛtavyañjanaparātve sati nāi 'tad vidhānam bhavati<sup>18</sup>: yathā: abhy asthād ity ādi. nā 'yam pakshaḥ: adhyayana-*

signifying that the increment-consonant is not itself to be doubled; but justly pronounces this to be inappropriate, as such duplication is forbidden by rule 23 of this chapter.

In this and the three following rules is contained, for all the cases which come within the purview of the *Prāṭisākhya*, the explicit prohibition of a double aspirate. Such double aspirates are, however, sometimes written by the Hindu scribes, both in situations where the authority of the phonetic treatises directly forbids them, and elsewhere. Thus, my manuscript of the *Tāittirīya-Saṁhitā* has, three times, *dh dh* instead of *d dh* as the result of combination of *ṭ* and *h* (at ii.6.12<sup>5</sup>: iii.4.1<sup>4</sup>: v.3.12<sup>2</sup>), and the Calcutta edition, so far as printed, gives, unadvisedly, the same. Both authorities agree in reading *dididhdhi* at iii.1.11<sup>4</sup>. The edition, absurdly enough, gives *adhaththāh* at i.1.13<sup>2</sup>, where my manuscript has *adhaththāh*. And I find a few cases of *khkh* and *chch*, which will be noted under rule 8, below.

As under the preceding rule, the commentator here also enters into a tedious and useless discussion of a verbal question; namely, why 'followed by consonants' is represented by *vyañjanottarayoh* instead of *vyañjanaparayoh*. Some, he says, have maintained that a difference of meaning is intended by the difference of phraseology; that it is desired, namely, to except cases like *abhy asthāt* (iv.2.8<sup>1</sup>), where the following consonant is the product of euphonic alteration. The ground alleged for this claim is not entirely clear to me: it seems to be that a specified following cause (one that produces an effect in something that precedes it) is common to the *saṁhitā*-text and that which is not *saṁhitā*; hence, a cause of increment occurring in either kind of text being in question, a citation of words from outside the *saṁhitā* is alone suitable, on account of their constancy—that is, *abhi*: *asthāt* not being citable as an example under the rule in its *pada*-form, it must not be so treated in its *saṁhitā*-form, as well. But the claim is disallowed, as being opposed to the actual reading, and also to the fundamental

*virodhān mālasātravirodhāc*" *ca*: *tathā hi*: *mālasātre svarapūrvatve vyañjanaparatve*" *ca* *sati vihitam*" *dviṭvam atra nishpādayate*" *na tu*" *tatra vyañjanam viśeṣitam*: *tadapavādukatvād atrā*" *'pi tadviśeṣo vaktum ayuktaḥ*". *śikṣādīparikṣhaṇād*" *adhyayanānurodhāc ca vāco yuktyantarābhiprāyo 'smābhir abhidhiyate*". *apavādyāpavādakayor*" *anayor*" *'niyamo nā 'sti*: *kim iti*" *svrapūrvatve sati vyañjanaparam eva vyañjanam*" *dviṭvam*" *bhajate*: " *dviṭiyacaturthāu ca*" *vyañjanaparāv*" *eva pūrvāgamam*" *bhajata iti*: *kim tu prācuryābhiprāyene 'dam sātṛa dvayam pravṛttam*. *katham niyamābhāvah*: *anyathā*" *kuṭracit kāryadvayadarśanāt*. " *attā*.....: *annapata ityādāu dviṭvam*: *prā*.....: *addhi*..... *ityādāu pūrvāgamaḥ*" *tāñ hasta ity atra tu*" *prāptāu satyām api ne 'dam kāryam dr̥ṣyata iti ca*" *niyamābhāvah*. *śikṣā cāi 'vam vakshyati*:

rule. For, the intent is to cast out or deny a duplication established by the fundamental rule (xiv.1), where the being preceded by a vowel and followed by a consonant was implied; and there no limitation was laid down for the following consonant; hence, it is improper to lay one down here, where an exception is prescribed.

The commentator then goes on to say that he will set forth the real intent of the difference of phraseology, with due regard to the Çikshā, and in accordance with the accepted reading of the text. But I am compelled to confess myself incapable of extracting a satisfactory meaning from his exposition and argument. The point of it is an asserted absence of *niyama* in the two rules (1 and 5), as of one suffering and the other prescribing exception. *Niyama*, 'obligatory force,' appears to signify here joint application, and so a mutual or reciprocal influence. When a vowel precedes, he continues, a consonant is doubled only when followed by a consonant; and second and fourth mutes take increment of the mute that stands before them in the alphabet only when followed by a consonant. But the pair of rules in question is constructed with the intent of multiplicity ('diversity' or 'independence') *prācurya* is not found elsewhere). How does an absence of *niyama* appear? Why, from the fact that otherwise a twofold effect would in some cases come to light. In *attā haviṇshi* (ii.6.12<sup>2</sup>) and in *annapate* (iv.2.3<sup>1</sup> et al.), and so on, there is duplication; in *prachac chandah* (iv.3.12<sup>3</sup>: G. M. have instead *acchāvākah*, the reference for which I have failed to note) and *addhi tvam deva prayatā* (ii.6.12<sup>5</sup>: G. M. O. omit *prayatā*), and so on, there is increment of a preceding mute; but in *tān haste* (vi.1.3<sup>7</sup>: W. has *tāns te* [iv.1.10<sup>3</sup>], but doubtless by accidental omission of *ha*), even though it falls under the rule, the same effect is not seen: hence, there is

*svarāt<sup>4</sup> pūrvasya<sup>11</sup> varṇasya kvacid dvitvaṁ ca kathyate<sup>12</sup>:  
na ca vargadvitiyasya na caturthe kadā<sup>13</sup> cana.*

*vyākhyātāṁ ca vacanam etadvidvadbhiḥ:*

*kutracit svarayor madhye dvitvaṁ lakṣhyānusārataḥ:*

*pūrvāgamas tathā tatra jñeyo varṇavicaḥṣaṇāḥ.*

*"evamrūpam aniyamaṁ śacayitūṁ vyañjanottarayor<sup>14</sup> ity anta-  
rasvikārah<sup>15</sup>.*

*vyañjanam uttaraṁ yābhyāṁ tāu<sup>17</sup> vyañjanottarāu<sup>18</sup>: tayoh.*

<sup>1</sup> G. M. O. put next before *pūrv-*, O. adding *tu*. <sup>2</sup> in O. only. <sup>3</sup> G. M. O. om.   
<sup>4</sup> G. M. O. *svarapūrvayor*. <sup>5</sup> G. M. *vyañjanottarayor*. <sup>6</sup> B. *utaratran-*; G. M. *uttharasūtrani-*. <sup>7</sup> G. M. O. *-tēh-*; O. om. *tan*. <sup>8</sup> B. om. <sup>9</sup> G. M. O. *-ti 'ti*; G. M. add *tatra*. <sup>10</sup> G. M. *samhikāsamih-*. <sup>11</sup> G. M. *paramuni-*; O. *uktani*. <sup>12</sup> O. om.   
<sup>13</sup> O. *tatra*. <sup>14</sup> G. M. *-rasya*. <sup>15</sup> W. O. om. *tad*; B. *gunam*. <sup>16</sup> W. O. *evam*; M. exchanges the places of *eva* and *iti*. <sup>17</sup> O. *-ti 'ti*. <sup>18</sup> O. om. *sūtra*. <sup>19</sup> O. *-namā-trapar-*. <sup>20</sup> G. M. *-ta*; O. puts after *dvitvaṁ*, and adds *ity*. <sup>21</sup> G. M. *nishidhyate*; O. *vicishyate*. <sup>22</sup> W. B. O. *nu*. <sup>23</sup> W. B. *tatr-*. <sup>24</sup> G. M. *yuktah*. <sup>25</sup> W. *-dipavāca-kah-*; G. M. *-ṇa*. <sup>26</sup> O. *abhiḥksh-*. <sup>27</sup> W. B. *apavādap-*. <sup>28</sup> G. M. *nā 'eti vīrodha iti*. <sup>29</sup> O. *paramam*. <sup>30</sup> W. om. <sup>31</sup> O. ins. *svrapūrvō*. <sup>32</sup> B. *tu*; O. om. <sup>33</sup> O. *parāv*. <sup>34</sup> W. *-me*; G. M. *-māu*. <sup>35</sup> B. G. M. ins. *'pi*. <sup>36</sup> G. M. ins. *katham*. <sup>37</sup> W. B. *-mam*. <sup>38</sup> O. om. <sup>39</sup> W. om. <sup>40</sup> O. *-ra*. <sup>41</sup> W. *sarvasya*. <sup>42</sup> G. M. *vakshyate*. <sup>43</sup> G. M. *katham*. <sup>44</sup> O. ins. *ity*. <sup>45</sup> O. *janayor*. <sup>46</sup> G. M. O. *uttarasv-*. <sup>47</sup> G. M. *tad*. <sup>48</sup> G. M. *-ram*.



absence of *niyama*. The examples here furnished, which ought to give us the clue to the commentator's meaning, seem to leave us wholly in the dark, since not one of them falls under either of the rules in question: the first, second, and fourth are by rule 23, below, exempt from duplication; the third is a case under rule 8; and the combination *ñh* is (see under rule 15) treated as a simple *h*. Next, the *Çikshâ* is quoted, to the effect that "in some cases, also, duplication of the first consonant of a group after a vowel is prescribed; not, however, of a second mute, nor of a fourth, under any circumstances;" and, by those versed in the subject, the statement is explained [in conformity with what follows]: "in some cases, there is duplication of a consonant between two vowels, in accordance with rule; so there also is to be understood prefixion of the preceding mute, by those skilled in alphabetic sounds" (in the known *Çikshâ*, it may be remarked, no such verses as these are to be found). And the final conclusion is, that the different term in *vyañjanottarayoh* is intended to signify an absence of *niyama* of this sort. That is to say, perhaps, the real independence of the two rules is intimated by the choice of a different term in expressing the common factor which they contain.

### रेफपूर्वयोश्च नित्यम् ॥ ६ ॥

6. As also, in all cases, when they follow *r*.

This, it is pointed out, has the value of an exception under rule 4. The dual number of *rephapûrvayoh* shows that the pair, "second and fourth mutes," spoken of just above, is intended. "Also" (*ca*) implies the increment by prefixion of the next preceding mute. And the meaning is, that second and fourth mutes, with the limitations prescribed, as preceded by *r*, take always their respective predecessors as increment. Thus, *ârdhvo* (i. e. *ûrdhvo*) *bhava* (i.2.14<sup>2</sup>), and *ardhyavân* (i. e. *arddhy-*) *prânah* (vi.5.2<sup>2</sup>: only G. M. have *prânah*). *Nityam*, 'in all cases,' implies that the increment is made after *r* when the mute to be increased is followed by a vowel also (not alone when it is *vyañjanottara*, as specified in rule 5). Thus, in *artheta* (i. e. *arth-*) *sthâ 'pâm* (i.8.11: only B. has *apâm*), *mârkham* (i. e. *mârkham*) *tajjaghanyâm* (vii.1.6<sup>4</sup>), and *goargham* (i. e. *goargham*) *eva* (vi.1.10<sup>1</sup>).

### लकारपूर्वे च ॥ ७ ॥

6. *rephât param ca* (xiv.4) *ity asyâ 'pavâdakam etat': div-  
vacanena dvitīyacaturthāu grhyete: saviṣeṣaṇayo<sup>3</sup> rephapâr-  
vayor anayor<sup>2</sup> nityam pûrvâgamo bhavati<sup>1</sup>: âgamânvâdeṣakaṣ  
cakārah. yathâ<sup>5</sup>: ârdh-.....: ardhy-..... nityam iti kim:  
avaraparatve 'pi bhavatu<sup>4</sup> etad iti: arthe.....: mârkkhâm.....  
go-.....*

<sup>1</sup> W. *avadat*. <sup>2</sup> W. B. *navi*; G. M. O. *-shapâu*. <sup>3</sup> O. *layor*. <sup>4</sup> O. *syât*. <sup>5</sup> in G. M. only. <sup>6</sup> G. M. *-ty*.

7. And when *l* precedes.

The *ca*, 'and,' here brings down from rule 5 only the fourth mute [the last of the two there mentioned] and the increment. The second mute is not also included, because (see note to rule 2) no second mute occurs after *l* in the Sanhitā. The examples are *pragalbho* (i. e. *-galbbho*) 'sya *jāyate* (ii.5.5<sup>3</sup>: only G. M. have *jāyate*) and *namo madhyamāya cā 'pagalbhāya* (i. e. *-galbbh-*) *ca* (iv.5.6<sup>1</sup>)—but, in place of the latter, G. M. give *apagalbho jāyate* (ii.5.5<sup>3</sup>: O. reads *agayalya* simply, which doubtless means the first word of this).

As was remarked above (under rule 3), the laying down of the present precept without any limitation appears to confirm the commentator's interpretation of rules 2 and 3, as teaching the accepted doctrine of the *ṣākhā*. It would, to be sure, be not impossible to understand *lbbh* for *lbh* as required here, without any reference to the other groups—*lk*, *lg* etc.—in which the duplication after *l* depends upon the earlier rules; but that seems quite unlikely.

उपसर्गपाथश्चोऽत्यातिधामपरमभूतेपूर्वेषु ह्रस्विभुजेषु

च ॥ ८ ॥

8. Also the preceding mute is inserted before *ch*, *khi*, and *bhuja*, when these follow either a preposition, *pātha eshaḥ*, *ati*, *āti*, *dhāma*, *parama*, or *bhūte*.

The examples after a preposition (in which situation alone the increment of *khi* and *bhuja* is made) are first given by the commentator: they are *ā cchṛnatti* (v.1.7<sup>4</sup>: the preceding word, *andācchṛnam*, might well have been included, as an additional instance; my MS. has simple *ch* in both cases); *nama ākkhidate ca prakkhidate ca* (iv.5.9<sup>2</sup>: G. M. omit the first word, G. M. O. the last two); *ayakshmayā paribbhujā* (iv.5.1<sup>4</sup>), with *vibhu ca me prabhu ca me* (iv.7.4<sup>1-2</sup>: O. stops at the first *me*) as counter-example, to show the necessity of saying *bhuja*, instead of *bhu* simply, in the rule; and *yā ca vicchandāḥ* (v.2.11<sup>1</sup>). Then follow counter-examples: first, to show that *kh* is increased only when followed by *i*, *nikhātam manushyānām* (vi.3.4<sup>6</sup>) and *datṣv adhi khādati* (vi.2.11<sup>4</sup>: only G. M. have *datṣv*); next, to show that the increment takes place only after a preposition, *sachandā yā* (v.2.11<sup>1</sup>). The examples after the remaining words, as particularly specified in the rule, are *priyam apy etu pāthaḥ : esha cchāgah* (iv.6.8<sup>1</sup>: only O. has *priyam*), with *ṛtubhir vā esha chandobhiḥ* (vii.5.15<sup>2</sup>), to prove the need of quoting *pāthaḥ* along with *esha* in the rule; *aticchan-*

7. *cakāraḥ caturthāgamayor<sup>1</sup> ākarshakah : caturthasparṣe<sup>2</sup> la-kārapārve sati pūrvāgamo bhuvati. prag-----: namo----- la-kārah pārvo yasmād asū<sup>3</sup> lakārapārvaḥ : tasmin.*

<sup>1</sup> G. M. *-gam.*    <sup>2</sup> G. M. *-the sp-*    <sup>3</sup> G. M. O. *sa.*

*dasam upa dadhāti* (v.3.8<sup>3</sup>), *savitra āticchandasaḍya* (vii.5.14), *dhāmacchad iva khalu vāi* (ii.4.10<sup>2</sup>: B. O. omitt *vāi*), *paramacchado vare* (iv.6.2<sup>1</sup>), and *yad bhūtecchaddāṇ sāmāni* (vii.5.9<sup>4</sup>).

Further examples of the increment of *ch*, falling under this rule, are *ācchad* and *pracchad* (at iv.3.12<sup>2,3</sup>) and *ācchettā* (i.1.2<sup>1</sup>): if there are others, I have omitted to note them. The usage in the manuscripts, of our commentary and of the *Sanhitā*, is quite irregular, varying between *ch* simply, *ceh*, and *chch*, without much regard to whether the case is one to which this rule applies or not. I have collected the cases in which my manuscript of the *Sanhitā* has *chch*: they are *dhāmachchad* (ii.4.10<sup>2</sup>; but *dhāmachad* in the same division), *prachchach chandah* (iv.3.12<sup>3</sup>), and *āyachchad-bhyah* (iv.5.3<sup>2</sup>); and, in the combination of separate words (besides the case just quoted), *ācchach chandah* (iv.3.12<sup>2</sup>), *kakuch chundah* (iii.1.6<sup>2</sup>), and *yach chreshthah* (iii.4.8<sup>1</sup>). In every one of these instances, the Calcutta edition, so far as it yet reaches, reads correctly *ceh*.

I have found no other cases of the increment of *khi* under the rule; but my manuscript has (without authority) *udukhkhidat* (ii.1.1<sup>4,5</sup>), *sam akhkhidat* (vi.6.11<sup>1</sup>), and *akhkhidrāh* (iii.5.8), while (along with the MSS. of the comment) it reads *khkh* instead of *kkh* in the example (iv.5.9<sup>2</sup>) cited above. The edition reads *kkh* at ii.1.1<sup>4,5</sup>, remarking at the latter place that its manuscript authorities have *khkh*. Of course, the doubled aspirate is to be rejected, here as elsewhere, in obedience to sound phonetic theory as well as to the concordant authority of the *Prātiśākhya*s.

अघोषादृष्मणः परः प्रथमो ऽभिनिधान स्पर्शपरा-  
त्तस्य सस्थानः ॥ १ ॥

9. After a surd spirant followed by a mute is inserted a first mute of the same position with the latter, as *abhinidhāna*.

The surd spirants are (see i.9,12,13) five, namely *ṣ* (*jihvāmālīya*), *ś*, *ṣh*, *s*, and *ṣ* (*upadhmānīya*). The rule is to be paralleled with those in the *Vāj. Pr.* (iv.99,100), which direct that a mute be doubled after a spirant, and after *jihvāmālīya* and *upadhmānīya* (which in that treatise are not reckoned as spirants); also with

8. *upasargapūrveshu pāṭha..... evampūrveshu ca' satsu cha khi bhuje 'ty eteshu pūrvāgamo bhavati<sup>2</sup>. cakāra āgamānvādeṣa-kaḥ. yathā<sup>3</sup>: ā..... nama..... ayak.....: je 'ti kim: vibhu.....: yā.....: 'khī 'ti kim: nikh.....: datsv.....: upasarga' iti kim: sa.....: etāny upasargapūrvāni. anyāny ' ucyante: priyam.....: pāṭha iti kim: ṛtubhir.....: ati.....: savitra.....: dhāma.....: parama.....: yad.....*

<sup>1</sup> G. M. om. <sup>2</sup> O. *syāt* <sup>3</sup> G. M. O. om. <sup>4</sup> O. om. <sup>5</sup> G. M. -*rgapūrva*. <sup>6</sup> G. M. O. ins. *apy*.

that in the Rik Pr. (vi.2) which allows, but does not require, duplication of a mute after the spirants (namely *ç, sh, s, h, ç, ø, ñ*). The Ath. Pr. (unless such a precept is lost by the *lacuna* occurring in the treatment of this subject: see note to Ath. Pr. iii. 28) and Pāṇini have nothing similar. Our rule, however, is quite alone so far as the treatment of a nasal after a spirant is concerned, making an insertion of a surd non-aspirate, instead of a nasal: and, as will be seen, the next rule quotes an opinion which would bring the Tāittirīya usage more nearly into accordance with that of the Rik and Vājasaneyi Sanhitās; but the commentator pronounces that opinion unapproved.

The examples quoted are as follows: *yaḥ kāmāyeta* (i. e. *yax kkām-*: ii.1.2<sup>3</sup> et al.); *açmann* (i. e. *açpman*, or, after all rules are applied, *açppman*) *úrjam* (iv.6.1<sup>1</sup>: O. omits the example and puts here, instead of below, that for *ø*); *grishme* (i. e. *grishpme* or *grishshpme*) *madhyandine* (ii.1.2<sup>5</sup>); *ayasmayam* (i. e. *ayaspmayam* or *ayassppmayam*) *vi çrtā bandham* (iv.2.5<sup>3</sup>: only W. has *bandham*); *yaḥ pāpmanā* (i. e. *yax ppā-*: ii.3.13<sup>2</sup>): O. adds to this last *tasmin* (vii.1.5<sup>1</sup> et al.: to be treated like *ayasmayam*, above), and, after *madhyandine*, *prā'çnāti* (*prāççtīnāti*: I have overlooked this citation in searching out the references). As counter-examples, we have first *çarady aparāhne* (ii.1.2<sup>5</sup>: but O. substitutes *brahmavādino vadanti*, i.7.1<sup>4</sup> et al.), to show that the sonant spirant, *h*, does not require a like insertion (the case is one of *nāsikya*, xxi. 14); then *rukmaṃ upa dadhāti* (v.2.7<sup>1,2</sup>: the case is one for *yama*, xxi.12), to show that a mute receives the increment only after a spirant; and lastly *ishvā ca vajreṇa ca* (v.7.3<sup>1</sup>), to show that a mute only is increased after a spirant. For the second of these counter-examples, O. substitutes two of the same character, namely *yam apnavānah* (i.5.5<sup>1</sup>) and *sa pratnavat* (ii.2.12<sup>1</sup> et al.); for the last, it gives (in a passage which has strayed out of place, and got inserted near the end of the comment to rule 10) *agnaye svāhā* (i.2.2<sup>1</sup> et al.).

In all these combinations, *ç* and *ø* are exempt from duplication by xiv.15, but the sibilants are doubled, except as some authorities (xiv.17,18) would leave them unchanged.

9. *sparçaparād aghoshād ūshmaṇaḥ paraḥ<sup>1</sup> prathama<sup>2</sup> āgamas<sup>3</sup> tasya sparçasya sasthānaḥ<sup>4</sup> samānasthāno<sup>5</sup> bhinidhāno bhavati. abhinidhīyata<sup>6</sup> ity abhinidhānaḥ: āropaṇīya ity arthaḥ: 'vedāntare tasyā<sup>7</sup> bhāvād atrā<sup>8</sup> ropañīyatvam. yathā<sup>9</sup>: yaḥ-----: 'açm-----: grīsh-----: ayasm-----: yaḥ-----. aghoshād iti kim: çarady-----. ūshmaṇa iti kim: 'rukmaṃ-----: sparçaparād iti kim: ishvā-----.*

*sātram idam eve 'shṭam: na tatparadvayam<sup>10</sup>.*

<sup>1</sup> G. M. om. <sup>2</sup> B. O. *pratham*. <sup>3</sup> G. M. *-mo bhavati*. <sup>4</sup> B. om. <sup>5</sup> W. O. *-dhā-yata*; B. *-nīyata*. <sup>6</sup> G. M. *vedāntarasyā*; O. *-reṇa tad a*. <sup>7</sup> G. M. O. om. <sup>8</sup> O. om. <sup>9</sup> O. *yam apnavānah: sa pratnavat*, and om. all that follows (but see various readings to next rule). <sup>10</sup> G. M. *tu par-*.

The commentator illustrates with groups of two consonants only (of which the Sanhitā presents twenty-three that would come under the action of the rule); the question arises, then, whether in groups of three or more consonants (of which there are over fifty)—where the mute is followed by another consonant (as *ṣkl, ṣny, shky, stm, stry, qpr*), or where the spirant stands second (as *rṣm, kshn, rshny, tsṣ, tsphy*), or where each is the case (as *tstr, tstry, ntstr*), or where there are two spirants followed by mutes in the same group (as *ṣkshn*)—the rule is to be relentlessly applied. It can admit of little doubt that the sequence of another consonant would not affect the case; whether a preceding consonant would do so is more doubtful. Such resultant groups as *nthattr, tthṣpṣhy, kṣhṣtṣny, and ṣkkh-shṣṣn*, have a tolerably frightful appearance; but whether they would stagger the heroic soul of a Hindu *śākhin*, is another matter.

To the inserted mute is applied the name *abhinidhāna*, which the commentator explains by *abhinidhiyate*, 'it is set down against,' giving as its synonym *āropanīya*, (I presume, simply) 'to be inserted;' and adding the remark, "owing to the absence of this in any other Veda, there is here insertibility" (?). He takes no notice of the doctrine of *abhinidhāna* as a peculiar and imperfect utterance of certain letters in certain situations, which plays so formidable a part in the phonetic systems of the Rik and Ath. Prātiśākhya (see especially the note to Ath. Pr. i.43): we, however, bearing that doctrine in mind, may conjecture with plausibility that the word here not merely signifies an insertion, but designates also a peculiar quality of the inserted letter.

### अधोषि प्रान्ते ॥ १० ॥

10. According to Plākshi, when the following mute is surd.

That is to say, not when it is a nasal: Plākshi would ratify *ṣkk, ṣkṣh, shṣṣ, shṣṣh*, and so on, but would make no insertion in *ṣm, shn*, and their like. This, as was remarked under the last rule, would correspond more nearly with the teachings of the Rik and Vāj. Prātiśākhya. The commentator illustrates with *nishkevalyam* (iv.4.2<sup>2</sup>), *yah kāmāyeta* (ii.1.2<sup>3</sup> et al.), *paçcāt prācīm* (v.3.7<sup>3</sup>: B. reads *prāci*, which is found in the same division; W. has *prāncam*, which does not occur in the Sanhitā after *paçcāt*), *nish tapāmi* (i.1.10<sup>1</sup>), *doshāvastah* (i.2.14<sup>4</sup> et al.), *yah pāpmanā* (ii.3.

10. <sup>1</sup> *aghoṣha eva sparṣe' pare 'suty aghoṣhād ūshmanah 'prathamāgama' bhavati: 'plāksheḥ pakṣah'. yathā: nish-.... 'yah-.... paçc-.... nish-.... 'akṣh-....' dosh-.... yah-.... āsp-.... <sup>2</sup> *aghoṣha eve 'ti kim: kāṣmān-....**

<sup>1</sup> O. ins. *plāksheḥ śākhino male*. <sup>2</sup> W. B. G. M. -ṣa; O. -ṣe 'pi. <sup>3</sup> O. *prathamā bhiniḍhāno*. <sup>4</sup> G. M. ins. *parah*. <sup>5</sup> O. om. <sup>6</sup> G. M. O. om.; W. puts out of place, before *akṣh*. <sup>7</sup> G. M. om. <sup>8</sup> O. substitutes *suçcandra-.... sparapapad itī kim: agn-.... sūtram idam eve 'shtān na tu paradvayam*. 95. *aghoṣha eva sparapapare prathamā yaṣ chandasām: naṣ cid atī: syatram: bṛhaspatisūrapate*. <sup>9</sup> O. adds *abhinidhānaniyamo na 'sti*.

13<sup>2</sup>), and *āspātram juhār devānām* (ii.5.9<sup>3</sup>: G. M. have only the first word). All these are examples quite needless to be given, as they are read by Plākshi precisely as prescribed by the preceding rule. Counter-examples, exhibiting his discordant view, are *kācman chakabhīh* (v.7.23: W. G. M. have *kācman* only, and B. reads *kāshmāndān*, which I have not found in the *Sanhitā*, although *kācmanāda* occurs in the *Tāitt. Āraṇyaka*, at ii.7,8) and *akṣhṇayā vyāghārayati* (v.2.7<sup>5</sup> et al.: given only by W. B., and introduced out of place, between *nish tapāmi* and *doshāvastah*, above).

O. follows an independent course in the interpretation and illustration of this rule. It calls the insertion an *abhinidhāna* (though adding at the end "there is no obligation of *abhinidhāna*") and, for the examples *yah kāmāyeta to āspātram*, it substitutes *suṣcandra dasma viṣpate havyavāt* (iv.4.4<sup>6</sup>: the MS. omits *dasma*), *yaṣ chandasām* (the thing nearest to this that I have found in the text is *prajāpatis chandasām*, iii.3.7<sup>1</sup>), *naṣ cid ati* (this I have overlooked in searching out the references), *syātram* (doubtless meant for *āspātram*), and *bṛhaspatistūrapate* (probably *bṛhaspatistutasya te*, i.4.27).

The present precept was pronounced unapproved in the comment to rule 9.

## उत्तमपरात्तु प्राज्ञायणस्य ॥११॥

11. But according to Plākshāyana, on the contrary, when the following mute is a nasal.

This can only mean to teach the precise opposite of the preceding rule; or, that there is no insertion when a surd mute follows the spirant, but only when a nasal follows. And it is first so explained by the commentator, who gives as examples *akṣhṇayā vyāghārayati* (v.2.7<sup>5</sup> et al.), *aṣṇāti* (i.6.7<sup>3</sup> et al.), and *tīrthe snāti*

11. 'plākshāyanasya tu paksha uttamaparād aghoshād āshmaṇaḥ paraḥ' prathamāgamo bhavati. yathā<sup>2</sup>: akṣhṇ----- aṣṇāti: tīrthe----- uttamaparād iti kim: nish----- 'yah k-----' 'yah p-----' paṣcāt. tuṣabdaḥ plākṣheḥ pakṣham prakṣhipati<sup>3</sup>.

kecid evam ācuḥ: aghoshatvam āshmaṇas tuṣabdo nivartayati 'ti'. tatrā 'yam sātrārthaḥ: uttamaparāt tu' ghoshavata<sup>4</sup> āshmaṇaḥ paraḥ prathamāgamo bhavati. aḥnām----- śarady----- brahm----- ghoshavata<sup>5</sup> iti kim: aṣmā----- grīsh----- ayaś-----

(1) G. M. om. (2) G. M. om. (3) B. om. (4) G. M. om. (5) W. apakṣhiyati; B. kṣhiyati. (6) G. M. om. iti. (7) in W. only. (8) G. M. ghoshād. (9) G. M. agh-

O. substitutes for the whole comment aghoshaprakṛtāni tuṣabde nirayati: plākshāyanasya śikhino mate aghoshād āshmaṇas uttamaparaparād: sasthanaprathamāgamo bhavati: akṣh----- grī----- ṣṇāti: ayaś-----

(vi.1.1<sup>2</sup>); and, as counter-examples, *nishkevalyam* (iv.4.2<sup>2</sup>), *yah kāmayeta* (ii.1.2<sup>3</sup> et al.: B. omits), *yah pāpmanā* (ii.3.13<sup>2</sup>: G. M. omit), and *paṣoḍt* (v.2.9<sup>4</sup> et al.). Plākshāyana would read the first class as rule 9 requires, but would leave the mute without increment in the second class.

Then a second and wholly different interpretation is set forth as taught by certain authorities: namely, that *tu*, 'but,' in the rule, instead of negating Plākshi's opinion, reverses the quality of the spirant as prescribed in rule 9, changing it from surd to sonant—that is to say, admitting the increment only after *h*. The examples given are *ahnām ketuh* (ii.4.14<sup>1</sup>), *ṣarady aparāhne* (ii.1.2<sup>5</sup>: only W. has *ṣarady*), and *brahmavādīno vadanti* (i.7.1<sup>4</sup> et al.: W. B. omit *vadanti*); the counter-examples, illustrating omission of the increment after a surd spirant, are *aṣmā ca me* (iv.7.5<sup>1</sup>), *grīshmo hemantah* (v.7.2<sup>4</sup>), and *ayasmayam vi cṛta* (iv.2.5<sup>3</sup>: W. B. omit *cṛta*). This, which is in itself forced and inadmissible, would also be equivalent to limiting the insertion to the little class of cases in which a later rule (xxi.14) requires the interposition of a *nāsikya*.

In the exposition of this rule, O. goes its own peculiar way, and takes no notice of the second interpretation which the other manuscripts report. It furnishes no counter-examples, and its examples agree only in part with those already given: they are (corrected) *akṣhṇayā vyāghārayati*, *grīshme madhyandine* (ii.1.2<sup>5</sup>), *aṣṇāti* (or *snāti*), and *ayasmayam vi cṛta*.

The rule was pronounced unapproved by the commentator under rule 9.

## प्रथम ऊष्मपरो द्वितीयम् ॥ १२ ॥

12. A first mute followed by a spirant is changed into its corresponding aspirate.

Literally, becomes a second mute—of course, of its own series. The examples given are as follows: *visrpo virapṣinn* (i. e. *viraphcin*; or, by xiv.1, *virapphcin*) *uddāḍya* (i.1.9<sup>3</sup>: only O. has the first word, and it omits the last; W. reads *vāratrivadāya*, which is evidently merely a corruption); *tat shodag* (i. e. *-tth sh-*) *abhavat* (vi.6.11<sup>1</sup>: only G. M. have *abhavat*); *pratyāñ somah* (i.8.21: i. e. *pratyāñk s-* by v.32; then *pratyāñkh s-*); and *tat* (i. e. *tatth*)

12. *ūshmaparah prathama sparṇah savargīyam dvitīyam āpadyate. vis-....: tat-....: praty-....: tat-....* 'prathama iti kim: 'tāh-....' *ūshmapara iti kim: vāk-....* 'arvāg-.... *ity atra prathamapūrvō hakāraṣ caturtham tasya sa-sthānam* (v.38) *iti hakārasya caturthāpattir viśeshavihitatvāt: tatas tṛtīyañ svaraghoṣhavatparas* (viii.3) *tṛtīyatvam.*

*idam eva sūtram ishtam*<sup>1</sup>.

*ūshmā paro yasmād asāv<sup>5</sup> ūshmaparah.*

<sup>1</sup> O. *ātmana*. <sup>2</sup> O. om. <sup>3</sup> W. B. om. <sup>4</sup> in O. only. <sup>5</sup> G. M. *sa*.

*savituh* (i.5.6<sup>4</sup> et al.). As counter-examples, we have *tāh* (i. e. *tās*, ix.2) *sañrohaḥ* (v.3.6<sup>3</sup>: omitted by O.; dropped out in W. B.) and *vāk ta ā pyāyatām* (i.3.9<sup>1</sup>: only O. has the last two words), in which no aspiration takes place.

A possible difficulty in the application of this rule is noticed and removed by O. alone. Such a case as *arvāk : hi : enam : parāūh* (vi.3.3<sup>1</sup>) might seem to fall under its action, the spirant *h* following a surd mute. But it is pointed out that, in virtue of v.38, *h* becomes a fourth mute by special prescription; and hence that rule viii.3 alone applies to the preceding surd, changing it to a sonant.

The place of introduction of this precept and the following—coming in, as they do, right in the midst of the rules respecting duplication, with which they stand in no relation—is quite surprising and objectionable. The commentator, however, passes the matter without notice.

I have not noted any case in which my manuscript of the Sanhitā attempts the aspiration of a mute before a sibilant, as here required. The manuscripts of the commentary, however, which almost never heed the rules for duplication, even in illustrating those rules themselves, often (as we have repeatedly had occasion to notice) observe this one in their citations, although they yet more often neglect it (thus, in the examples here given, G. M. O. aspirate the mutes, and W. B. leave them unchanged). Being taught in company with the duplication, as part of the *varṇa-krama*, it has no claim to be taken account of in the construction of an ordinary Tāittirīya text. Respecting the teachings of the other Prāṭicākhyas upon the subject, see the note to Ath. Pr. ii.6.

### बाडभीकारस्यासस्थानपरः ॥ १३ ॥

13. According to Bādabhīkāra, when the following spirant is not of the same position with it.

Rule ii.44 teaches the accordance of the several (surd) spirants, in their order, with the series of mutes, in point of position—more literally, of place of production.

T. calls the individual here referred to Bādavfkāra, and W. O. have in the rule *vādabhīkāra*, but in the comment *bādabh-*; the rest have uniformly *b* as initial letter, which I have therefore adopted, as being decidedly better supported than *v*. Weber gives the two forms *vādabh-* (V. Pr. p. 250) and *vātabh-* (ib., p. 78).

13. *bādabhīkārasya* <sup>1</sup> *matu ātmano* <sup>2</sup> *'sasthānośhmaparah prathamah savargiyam* <sup>3</sup> *dvitīyam āpadyate.* <sup>4</sup> *'samānam sthānam yasyā 'sau sasthānah: na sasthāno 'sasthānah: sa paro yasmāt sa tatho 'ktah. yathā': vis- ...: tat-----' asasthāna iti kim: tat-----'*

*ne 'dam sūtram iṣṭam.*

<sup>1</sup> O. ins. *śākhino.* <sup>2</sup> G. M. O. om. (and begin the next word as-). <sup>3</sup> O. om. <sup>4</sup> O. om. <sup>5</sup> B. om. <sup>6</sup> O. ins. *idará(?)sthāno yam sakārah.*



The commentary (except in O.) is at the pains to repeat a couple of the examples of aspiration already given, namely *visrpo visrpo* (i.1.9<sup>3</sup>: W. omits *visrpo*) and *tat shodaçi* (vi.6.11<sup>1</sup>): and it adds, in illustration of the peculiar view of the quoted authority, *tat savituh* (i.5.6<sup>4</sup> et al.), where the dental mute, being followed by the dental sibilant, remains unchanged.

This rule is pronounced unapproved.

अथ न ॥ १४ ॥

14. Now for exceptions.

A heading, introducing the detail of exceptions to the rules as already given, and continuing in force through rule 28.

अवसाने र्विसर्जनीयजिह्वामूलोपध्मानीयाः ॥ १५ ॥

15. A consonant before a pause is not doubled; nor *r*, *visarjanīya*, *jihvāmūliya*, or *upadhmanīya*.

As example of a consonant before a pause, is given *ark* (iv.7.4<sup>1</sup> et al.: W. has instead *so 'rkah* [v.4.3<sup>2</sup>], but it is not an illustration of the rule, and is evidently here only a corrupted reading of *ark*), of which the *k* would otherwise be doubled by xiv.4. Of course, it is only a final after *r* that would fall under the rules of duplication before a pause. The text affords, I believe, no instance of a consonant occurring in this position in *samhitā*, but such words as *ark* and *amārt* (vii.1.1<sup>2</sup> et al.) need to have their reading in the other forms of text determined by a rule like this. The commentator quotes *ark ca* (i. e. *arkk ca*) *me sārjā ca me* (iv.7.4<sup>1</sup>: B. omits the last two words, G. M. O. the last three), as showing that the *k* is doubled when in *sandhi* with a following letter. To illustrate the exemption from duplication of the other letters specified, are given *nā 'rtim ā rechati* (ii.2.4<sup>7</sup>), *manah ksheme* (v.2.1<sup>7</sup>), *yah* (i. e. *yax*) *kāmayeta* (ii.1.2<sup>3</sup> et al.), and *yah* (i. e. *yax*) *pāpmunā* (ii.3.13<sup>2</sup>). According to the approved usage of this *śākhā* (see ix. 2,3), *visarjanīya* comes within the ken of this rule only when it

14. *athe 'ty ayam adhikārah*: <sup>1</sup> *uktasya dvitvavidher* <sup>2</sup> *yathā-sambhavam nishedho 'dhikriyatu* <sup>3</sup> *ity 'etad adhikṛtani* <sup>4</sup> *veditavyam ita 'uttarān yad vakshyāmaḥ*.

<sup>1</sup> G. M. ins. *atha*. <sup>2</sup> W. G. M. *-dhe*; O. *vidh-*. <sup>3</sup> W. *-kṛta*. <sup>4</sup> B. G. M. om *no varṇah*.

15. *padāvasāne* <sup>1</sup> *vartamāno varṇo 'repho visarjanīyo jihvāmūliya upadhmanīyag* <sup>2</sup> *ce* <sup>3</sup> *'ty ete varṇā dvitvani nā* <sup>4</sup> *"padyant ark: repḥāt param ca* (xiv.4) *iti prāptiḥ. avasānavacana virāmābhiprāyam: tasmān na samdhāne nishedhaḥ: yath ark ca..... nā..... man..... yah..... yah..... sva* <sup>5</sup> *arvam* (xiv.1) *ity anendi 'śham prāptiḥ.*

precedes *ksh*, since elsewhere it can stand only in *pausa*. *Jihvāmūliya* occurs (by the conversion of final *h* according to ix.2) in the groups *χk*, *χkl*, *χkr*, *χksh*, *χkshn*, *χkshv*, and *χkh*; *upadhmanīya*, in like manner, in *φp*, *φpy*, *φpr*, *φpl*, and *φph*: the combinations of *r* have been enumerated above (under rule 4).

The other *Prātiśākhya*s have rules equivalent with this, into the variety of expression of which we do not need to enter.

It is to be accounted as a reprehensible omission on the part of our treatise, that it gives no direction as to the treatment of a group beginning with *anusvāra*. The *Vāj. Prāt.* (iv.107) expressly exempts *anusvāra* from duplication; and, in the *Rik Prāt.*, in the fundamental rule (vi.1), *anusvāra* is ruled out of account in the estimation of consonant groups, it being taught that a consonant is doubled after it in the same manner as after a vowel. There is no good reason to doubt that the same is to be understood as the doctrine of the present work, and that it would have *anusvāra*, so far as duplication is concerned, deemed and taken as merely an affection of the vowel to which it is attached. That this is not explicitly stated, stands in connection with the equivocal position of the *Tāitt. Prāt.* in reference to the nature of *anusvāra* (see p. 68): according to the view taken at the beginning of the next chapter (xv.1), rules respecting it are no more required than in the *Ath. Prāt.*, where they are equally wanting.

The commentator notices that some would read the rule now under discussion as two, cutting off *avasāne* from the rest; and for the reason that otherwise, as the rule stands, it seems natural to understand that "*r*, *h*, *z*, and *φ*, when standing before a pause," are not doubled; as a similar construction was made in rule 10 of the fifth chapter. But he denies the validity of the objection, since duplication of *r* and the rest before a pause is not in the remotest

'*avasāna iti*: 'caturṇān varṇānām' prthag eva sūtraṁ 'kecid ūcuh.' ekikarane' doshadarṣanāt: asāu<sup>10</sup> doshaḥ: avasāne var-  
tunānā rephavisarjanīyādāya<sup>11</sup> ity anvayasampādanam<sup>12</sup>: ava-  
graha ācīr dhūḥ suvar (v.10) itivād iti cet<sup>13</sup>: nāi 'sha do-  
shaḥ: ravisarjanīyādānām<sup>14</sup> padāvasāne<sup>15</sup> dvitvaprāptir<sup>16</sup> dūrot-  
sārīte<sup>17</sup> 'ti ne 'yam atra ṣaṅkā 'sti<sup>18</sup>: avasāneprthakkarane<sup>19</sup> saty<sup>20</sup>  
avasāne<sup>16</sup> kinī vā bhavati 'ti sākāñkshatīyā<sup>21</sup> vacanam anartha-  
kaṁ<sup>22</sup> syāt: ekikarane tu ravisarjanīyetivarnasāhacaryā<sup>23</sup> av-  
sāne vartunāno varṇa itī<sup>24</sup> labhyate: tasmād ekikarṇam eva  
ramanīyam.

<sup>1</sup> W. B. yad-. <sup>2</sup> W. B. combine, as in rule. <sup>3</sup> O. om. ca. <sup>4</sup> G. M. -dyaṇ. <sup>5</sup> G. M. -āna itī v-. <sup>6</sup> O. om. <sup>7</sup> G. M. kecid idam sūtraṁ prthag eva "cuh: avasāna itī ca: ravisarjanīyājihvāmūliyopadhmanīyā itī ca: kothaṁ prthakkarṇam. <sup>8</sup> W. caturvarṇāḥ; B. om. varṇānām. <sup>9</sup> W. corrupt. <sup>10</sup> G. M. O. ko 'sāu. <sup>11</sup> G. M. O. ravi-; B. -niyā. <sup>12</sup> G. M. avayavasānabhāvanam; O. asya dvitvaṁ sañip-. <sup>13</sup> O. om. <sup>14</sup> O. avasānevyatirikasthale vis-. <sup>15</sup> B. om. <sup>16</sup> W. rephaprāptiḥ. <sup>17</sup> W. tatsa-; O. dūratot-. <sup>18</sup> G. M. kinī cit; O. kinī ca. <sup>19</sup> G. M. O. prth-. <sup>20</sup> W. sti; G. M. nāsti. <sup>21</sup> G. M. -kshā tathā; O. -kshayā. <sup>22</sup> B. arth-. <sup>23</sup> W. saviḥ; B. vis-; O. om. varṇa. <sup>24</sup> O. om.

manner suggested by the rules (literally, 'is expelled to a distance'), and consequently cannot be suspected of being taught here. If, on the other hand, *avasāne*, 'before a pause,' were set by itself, the inquiry would be "what under the sun is it that happens before a pause?" and the expression would appear meaningless. When, however, it is combined with the names of letters that follow, we naturally infer from the association that 'a letter *in pausā*' is intended. Hence, the inclusion of the two precepts in one rule is alone to be approved.

This defense of the unity of the rule is evidently of the most trifling and futile character, and the objectors are in the right—not, indeed, as the separation into two rules is absolutely necessary, but as it is decidedly preferable, and more in accordance with the general usage of the treatise elsewhere.

### उष्मा स्वरपरः ॥१६॥

16. Nor a spirant, when followed by a vowel.

It is only, of course, after *r* (xiv.4) that a spirant can be liable to duplication before a vowel, so that the combinations to which the rule applies are *rg*, *rsh*, *rs*, and *rh*. All the other treatises excepting the Vāj. Prāt. have the same rule (R. Pr. vi.2; A. Pr. iii.32; Pān. viii.4.49).

The commentator's examples are *dārṣapūrnāmāśāu* (ii.2.5<sup>4</sup> et al.), *varshābhyah* (vii.4.13: I presume; my MS. of the Sanhitā has *varshyābhyah* twice instead of *varshyābhyah* and *varshābhyah*: O. gives instead *suvarshām*, iv.4.4<sup>1</sup>), *barsam nahyati* (ii.5.7<sup>1-2</sup>), and *barhishā* (i.7.4<sup>1</sup> et al.: G. M. have instead *barhisho* 'ham, also i.7.4<sup>1</sup>). To illustrate the limitation to a spirant, he gives *ebhir no arkāih* (i. e. *arkkāih*; iv.4.4<sup>7</sup>: O. omits); to show that a vowel must follow, *pārṣve* (i. e. *pārṣve*; vii.3.10<sup>3</sup>), *varshyābhyah svāhā* (i. e. *varshshy-*; vii.4.13: G. M. omit *svāhā*), *barsvebhīh* (i. e. *barssv-*; v.7.11), and *agnir hy asya* (i. e. *hhy*; v.1.5<sup>5</sup>)—but O. has a different series, namely *dārṣyam yajñam* (iii.2.2<sup>3</sup>), *varshyebhīh* (the MS. has *varshebhīh*; I have not succeeded in finding either word in the Sanhitā), and *agner hy etat purisham* (vi.2.8<sup>6</sup>).

The combinations in which the spirant after *r* is doubled, being followed by another consonant, are *rgm*, *rgy*, *rgv*, *rshṭ*, *rshṇ*, *rshm*, *rshy*, *rv*, and *rhy*. To complete the *sandhi*, either with or without duplication, the rules for insertion of *svarabhakti* (xxi.15,16) have to be further applied.

16. *svarapara ūshmā dvitvaṁ nā "padyate. svarah paro yas-mād āśāu svaraparah. yathā': dārṣ-----: varsh-----: barsam-----: barh-----: 'rephāt param ca (xiv.4) iti prāptīh. ūshme 'ti kim: ebhir-----' svarapara iti kim: 'pārṣve: varsh-----: barsvebhīh: agnir-----'*

<sup>1</sup> G. M. O. om. <sup>(2)</sup> O. om. <sup>(3)</sup> O. *dā*-----: *varshebhīh: agner*-----.

प्रथमपरश्च प्राक्षिप्राक्षायणयोः ॥ १७ ॥

17. Or, according to Plākshi and Plākshāyana, when followed by a first mute.

That is to say, these two *ṣākhināu* would leave a spirant free from duplication before an unaspirated surd mute, contrary to the first rule of the chapter. The groups which would be thus affected are *ṣc* and *ṣcy*, *ṣp*, *shk* and *shky* and *shkr*, *sh* and its further combinations (*shṭy*, *shṭr*, *shṭv*), *shp*, *sk*, *st* and its further combinations (*stn*, *sty*, *str* and *stry*, *stv*), and *sp*. One hardly sees why combinations with a second mute (namely *ṣch* and *ṣchy*, *shkh*, *shṭh* and *shṭhy*, *sth* and *sthn*, *sph* and *sphy*) should not be subject to the same rule—but then, one must not expect to see the reason of anything whatever, general rule or particular exception, in this doctrine of duplications. It may be made a question whether the single case, *rsht*, falling under rule 4 is not also here aimed at; if the pair of kinsmen did not overlook it, it is doubtless included with the rest.

The examples (which are lost in W.) are *suṣcandra dasma* (iv. 4.4<sup>6</sup>: O. omits *dasma*) and *aśṭāu kṛtvāḥ* (vi.4.5<sup>1</sup>); a counter-example, with a last mute after the spirant, is *tasmād evān viduśhā* (vi.4.9<sup>2</sup>: O. omits *viduśhā*); but O. has, with B., omitted to point out that this is a counter-example, and gives further, as such, *iśhvā ca vajrena* (v.7.3<sup>1</sup>).

The commentator then goes on to say that although the word *ca*, 'or,' in the rule brings down by implication a spirant pure and simple (without exclusion of any sound belonging to that class), yet the real application is only to *ṣ*, *sh*, *s*, and *h*, since otherwise the mention of *ṣ* and *ṣ* in rule 15 would be without meaning, their exception being assured by the present precept. The interpretation is doubtless true, but the reason given for it is only acceptable on the supposition that what is here put forward as the view of two individual authorities is in fact the accepted doctrine of the Prāṭiśākhya; in any other case, there is no inconsistency or interference between rules 15 and 17, and the commentator should rather have said that, as the pair of dissidents doubtless accepted

17. *plākshiṭplākshāyanayoḥ pakṣhe*<sup>1</sup> 'prathamapara ūshmā divi-  
tvaṁ nā' 'padyate. cakāra ūshmānam anvādiṣati. suṣc-....  
aśṭāu-.... 'prathamapara iti kim.'<sup>2</sup> *tasmād-....*<sup>3</sup> *pratha-  
maḥ paro yasmād asāu prathamaparāḥ*.<sup>4</sup>

*cakāro 'tra' yady apy' ūshmamātrākarśhakas' tathā 'pi' ṣa-  
shasaheshv eva sampratyayaḥ: anyathā' 'vasāne ravisarja-  
nīya (xiv.15) iti' sāt্রে jīhvāmāliyo padhmadānyayor grahaṇam  
vyartham: anenā'*<sup>11</sup> 'va nishedhasiddheh'<sup>12</sup>.

<sup>1</sup> O. *mate*. <sup>2</sup> W. om. <sup>3</sup> B. O. om. <sup>4</sup> O. ins. *prathamapara iti kim: iśhvā-....*  
<sup>5</sup> G. M. O. om. <sup>6</sup> W. om. <sup>7</sup> G. M. *ūshmāḥ*. <sup>8</sup> W. O. *hi*. <sup>9</sup> G. M. om. <sup>10</sup> W. O.  
om. <sup>11</sup> O. ins. *śāśi*. <sup>12</sup> W. O. *-shedhe s-*.

rule 15, it was not necessary to regard the present statement of their views as having any reference to  $\chi$  and  $\phi$ . That the rule is accepted in the *śākhā* represented by the commentator may be inferred also from the fact that (under rule 22) he pronounces the five that follow unapproved, but says nothing of this.

## उष्माघोषो हारीतस्य ॥ १८ ॥

18. According to Hārīta, a surd spirant is not doubled.

There is unusual variety and inaccuracy of reading among the different manuscripts of the commentary of this rule, and O. goes off upon a course of its own: yet the aim of all is the same, and not difficult to discover. The word *ūshma* (which was present or implied in the two preceding rules, and therefore might naturally enough come down into this by continued implication) is here expressly repeated, for the purpose of breaking connection with what goes before. If *aghosha*, 'surd,' only were specified, and *ūshma*, 'spirant,' implied, the latter would have to be implied along with the attributes attached to it above, namely "followed by a vowel," or "followed by a first mute," and to such a spirant the further qualification of "surd" would be given; while the meaning intended is that Hārīta would forbid the duplication of a surd spirant altogether, in any situation.

O. alone gives as first example *dārçyam yajñam* (iii.2.2<sup>3</sup>); all have *vāiçyo manushyānām* (vii.1.1<sup>5</sup>); to which W. B. add *pushyati prajāyā paçubhiḥ* (ii.4.6<sup>2</sup>) and *vāiçvānarasya rāpam* (v.2.3<sup>2</sup> et al.), which O. omits, while G. M. substitute the single passage *asyā parūpam* (iii.5.7<sup>3</sup>). As counter-example, showing the limitation to a surd spirant, W. B. give *tiroahniyā mā* (vii.3.13: B. omits *mā*); but G. M. give instead *mahyam imān* (iii.1.9<sup>6</sup>), and O. *sapta jihvāḥ sapta* (i.5.3<sup>2</sup>).

18. <sup>1</sup> *hārītasya* <sup>2</sup> *mate* <sup>3</sup> *'ghosha ūshma dvitvaṇi nā* <sup>4</sup> *"padyate. 'dārç-.....' vāiçyo-.....: 'pushy-.....: vāiçv-.....' aghosha iti kin: 'tiro-..... ūshmagrahaṇam' pūrvāsūtrānapekshārtham*: *atra yady apy ūshmagrahaṇam na kriyata ūshme 'ty etat svaraparātvena* <sup>5</sup> *' sambaddham*<sup>10</sup>: *tasmād ihā 'pi tatsambandhasyāi* <sup>11</sup> *'vā*<sup>12</sup> *'ghoshavattvaṇiçeshah*<sup>13</sup> <sup>14</sup> *syāt: atas tannivṛttyartham ūshmagrahaṇam*<sup>14</sup> *atra kṛtam: atah sarvāvastha ūshmā 'tra dvitvanishedhabhāk*<sup>15</sup>. <sup>16</sup>

<sup>1</sup> O. begins *ūshmagrahaṇam pūrvāsūtrānapekshārtham*: *pūrvāsūtre svaraparātvena prathamaparātvena ca sambandha iti aghoshagrahaṇam tasyāi 'va viçeshānam syāt: atas tannivṛttyeshu punar ūshmagrahaṇam hārī- etc.* <sup>2</sup> O. ins. *śūkhino*. <sup>3</sup> O. *sarvāvasthā eva ūshmā 'ghosho nyo na divarṇam ā*. <sup>4</sup> in O. only. <sup>5</sup> O. om.; G. M. *asyā-.....* <sup>6</sup> O. simply *sapta-.....* <sup>7</sup> W. *śūshmayāg*; G. M. *-māg*. <sup>8</sup> W. B. *pūrvātrān*. <sup>9</sup> G. M. ins. *ca*. <sup>10</sup> W. *-bandham*; B. *-bandhak*. <sup>11</sup> W. B. *va*. <sup>12</sup> W. *-vāte vi*; B. *-vāte 'ti vi*; G. M. *'ghoshavattvaṇiçeshānam*. <sup>13</sup> W. B. ins. *na*. <sup>14</sup> G. M. *ūshme 'ti gr*. <sup>15</sup> W. *nishedhāt*; B. *nishedhāt*, and adds, out of place, the first part of the comment to the next rule (to *rephāparo*, excl.).

Rules 18–22 are pronounced unapproved under rule 22.

रेफपरश्च हकारः ॥ ११ ॥

19. Nor *h*, when followed by *r*.

The word *ca* in the rule is declared to continue the implication of “according to Hārīta.” This individual having in the former rule limited his denial of duplication to a surd spirant, and so left the sonant spirant *h* (? the MSS. say “a surd spirant”) liable to be always doubled, it is now taught that *h* with the distinctive mark of a following *r* remains single. The example given, alike in all MSS., is *duduhre ahrayah* (i.5.5<sup>1</sup>); counter-examples are *juhve* (i. e. *juhve*) *hy agnis tvā hvayati* (i.1.12: G. M. end with *agnih*; W. B. omit altogether, along with the introductory explanation to the next citation), to show that *h* would be doubled by Hārīta before any other letter than *r*; and *gukraṇi* (i. e. *gukkrani*) *te anyat* (iv.1.11<sup>2</sup>: O. omits), to show that any other letter than *h* would be doubled before *r*.

O., though using two of the citations given by the other MSS., has a wholly independent exposition of this rule.

टवर्गश्च तवर्गपरः ॥ २० ॥

20. Nor a lingual mute, when followed by a dental.

That is to say, in the opinion of Hārīta. Thus, in *vashaṭ te vishno* (ii.2.12<sup>4</sup>: O. has *vishat te vikshane*, but it is doubtless only a corrupt reading) and *vid draviṇam* (i.8.13<sup>1</sup> et al.), Hārīta would leave the groups *tt* and *ddr* untouched, while the rules of the treatise would require *ttt* and *dddr*. The other groups in which he would teach the simpler combination are *ttr*, *dd*, *ddhr*, and *rtt*; and *ts*, *tsv* and *rts* would fall indirectly under the same exception, since, by v.33, *t* (converted to *th* by xiv.12) must be inserted between *t* and *s*: *ts*, then, would in Hārīta's hands become *tths*; in those of the regular adherents of this school, *ttths*. Counter-examples, of obvious application, are *vdk te* (i. e. *vākk te*; i.3.9<sup>1</sup>: wanting in B. O.), *tat te* (i.3.9<sup>1</sup> et al.: found in W. only, and of no

19. 'pūrvam āśhmā 'ghoshu ity ukte' 'ghoshoshmaṇo nityam dvitve prāpte 'viśiṣṭa idānīm' rephaparo hakāraḥ cakārdkrṣṭa-hāritamate dvitvaṇ nā 'padyate. yathā: dud----- rephapara iti kim: 'juhve----- hakāra iti kim: gukraṇ----- rephaparo yasmād asāu rephaparah.

(1) G. M. a. (2) W. viśeṣṭādinām; B. viśiṣṭādivadanam; G. M. viśinashṭi id. W. -re. (4) G. M. om. (5) W. B. om.

O. substitutes caṣabdo hāritasyā 'nvādeṣakah: hāritasya śākhīno male rephaparo hakāro dvivarpaṇāpadyate. dud----- rephapara iti kim: juhve-----

20. cakāro' hāritānvādeṣakah: 'tavargas tavargaparo na dvitvam āpadyate. yathā: 'vashaṭ-----' vid----- 'tavargah paro

account, since exempt from duplication by xiv.23), *śaṭkapāḍaṇi nih* (i. e. *śaṭṭk-*; i.8.5<sup>1</sup>: wanting in O.), and *vid vāi marutaḥ* (i.e. *vidd vāi*; vi.6.5<sup>3</sup>).

## लतवर्गो यवकारपरौ ॥ २१ ॥

21. Nor *l* nor a dental mute, when followed by *y* or *v*.

Hārīta is this time implied "by vicinage" merely, there being no word in the rule to which his memory can be directly fastened. Examples of *l* before *y* and *v* are *kalyāṇi* (vii.1.6<sup>6</sup>) and *bāilvo yāpo bhavati* (ii.1.8<sup>1</sup>: G. M. omit *bhavati*); of a dental mute in like situation, *kanye 'va tunda* (iii.1.11<sup>8</sup>) and *ishe tvā* (i.1.1 et al.). The accepted usage of the school requires *lly*, *lv*, *ny*, *tv*, while Hārīta would leave the groups as in the ordinary text.

Combinations of a dental mute with a following *y* or *v* are quite numerous (I have noted about twenty in the Sanhitā).

## परश्च ॥ २२ ॥

22. Nor the following.

This rule completely puzzles the native comment, which has nothing of any value to say about it. Two explanations are suggested, evidently on the barest conjecture only, and it would be hard to say which of them is the more senseless. In the first place, it is said that *paraḥ*, being singular, implies the sound *v* (as being the one last mentioned in the preceding rule); it, namely, of the two affecting causes (*y* and *v*) specified in rule 21, does not suffer duplication: examples are *vibhūdāvne* (iii.5.8 et al.) and *ā grā-vaṇaḥ* (vi.3.2<sup>3</sup>: W. B. omit *ā*); and a counter-example, showing the limitation to *v*, is *kalpān juhōti* (v.4.8<sup>6</sup>). And the intent of the rule is to remove a restriction imposed in rule 3 of this chapter—that is to say, to allow the duplication of *l* before a mute, which is there forbidden. In the second place, *paraḥ* is said to be equivalent to *dvitīya*, 'second,' and to signify that, when the

*yasmād asāu tavargaparaḥ. tavarga' iti kim: 'vāk-----: 'tat-----: evampara' iti kim': 'śaṭ-----: 'vid-----.*

<sup>1</sup> O. *caṣabdo*. <sup>2</sup> O. *-tasyā 'nv-*. <sup>3</sup> O. ins. *hārītasya śākhino mate*. <sup>4</sup> G. M. O. om. <sup>(5)</sup> G. M. om. <sup>(6)</sup> O. *tavargapara*. <sup>7</sup> W. *-gapara*. <sup>(8)</sup> B. om. <sup>(9)</sup> G. M. om. <sup>(10)</sup> O. om.

21. *hārītaḥ śānnidhyāḥ labhyate: tanmate latavargāu na khaḥ yavakāraparāu dvitvām āpnuṭaḥ. 'yathā: lakāraḥ: ' kalyāṇi: bāilvo-----: 'tavarge 'pi: kanye-----: ishe----- yavakārāu' parāu yābhyān tāu tathoktāu'.*

<sup>(1)</sup> G. M. om. <sup>(2)</sup> G. M. om. <sup>3</sup> W. B. *-ra*. <sup>4</sup> G. M. *yavakāraparāu*.

My collation of O. gives nothing whatever upon rules 21 and 22 and their comment, and I do not know whether there is a *lacuna* in the MS., or whether the collator has overlooked the passage.

duplication has been once performed, it is not done over again, as otherwise the process would go on *ad infinitum*. And if it be objected that rule 23 sufficiently forbids this repeated duplication, and that this one would therefore be an unnecessary repetition, the answer is made that that is no fault, since the matter in hand is a division of opinions—that is to say, doubtless, that here Hārīta's view only is concerned, and so there is no necessary connection between the two rules.

Fortunately, the commentator is able to add that the present precept, along with its four predecessors, is to be ruled out of account as unapproved, so that what it means is of very little consequence.

### सवर्णसवर्गयिपरः ॥ २३ ॥

23. A letter followed by one homogeneous with itself, or one of the same mute-series, is not duplicated.

By *savarna*, 'of like color or sound,' we are told, is signified identity of form, not merely correspondence as regards place and organ of production. The difference is, that the latter description would apply to the spirants, in their relation to the series of mutes (ii.44,45), and it is not the usage of this school to exempt the spirants (except *ṛ* and *ṣ*, rule 15) from duplication, even before a mute with which they are akin. The Ath. Pr. (iii.30) does so exempt them. The epithet *savarna*, then, applies only to an identical letter and to the nasal semivowels into which (by v.26,28) *n* and *m* are converted before *y*, *l*, and *v*.

The cited examples of the application of the rule to homogeneous sounds are *atvakkāya* (vii.5.12<sup>2</sup>), *attā havīṣhi* (ii.6.12<sup>2</sup>), *pippakā te śaravyādyā* (v.5.19: only O. has the last word), *saṁyattālī*

22. *cakāro hārītākarshakāḥ*<sup>1</sup>: *para ity ekavacanena*<sup>2</sup> *vakāro*<sup>3</sup> *grhyate*: *pūrvasūtrasthanimittayoḥ*<sup>4</sup> 'so 'pi ' na dvitvam āpad-yate. *yathā*: *vi-----: ā----- vakāra iti kim: kalpān----- sparśa*<sup>5</sup> *evāḥ*<sup>6</sup> 'keshām ācāryānām (xiv.3) *ity 'utrā*<sup>7</sup> *'vadhā-  
raṇanirākarandya*<sup>8</sup> *'yam*<sup>9</sup> *ārambhāḥ. athavā*<sup>10</sup>: *taddvite*<sup>11</sup> *krte pa-  
ro dvitīyaparyāyo*<sup>12</sup> *'dvitvavidhir nā 'sti*<sup>13</sup>: *anavasthāprasaṅgāt.  
nanu savarṇasavargīyapara* (xiv.23) *iti parasūtreṇā*<sup>14</sup> *'pi  
punardvitanishedhāḥ*: *'pāṇaruktyam mā bhād iti*<sup>15</sup>: *mata-  
bhedān nāi 'sha*<sup>16</sup> *dosha iti brūmah.*

*hārītamattā*<sup>17</sup> *āśhmā* *'ghoṣha* (xiv.18) *ityādisūtrapañca-  
kam*<sup>18</sup> *anishṭam.*

<sup>1</sup> G. M. -*tamatāk*. <sup>2</sup> W. *eva* v-. <sup>3</sup> W. *sav*-, and puts after *grhyate*. <sup>4</sup> G. M. ins. *paraḥ*. <sup>5</sup> G. M. ins. *hārītamate*. <sup>6</sup> G. M. -*śapara*. <sup>7</sup> G. M. *evandha*... *ṇāyādyā* *'yam*. <sup>8</sup> W. B. *yathā*. <sup>9</sup> G. M. om. *tad*. <sup>10</sup> G. M. -*āyena*. <sup>11</sup> G. M. -*dhin na prāp-  
noti*. <sup>12</sup> W. om. *para*. <sup>13</sup> G. M. ins. *tasmāt*. <sup>14</sup> W. -*kyo mā bhavati*; G. M. -*kyam āvāhati*. <sup>15</sup> W. *va*. <sup>16</sup> G. M. -*mate*. <sup>17</sup> G. M. *ityādi paraś ce 'tyantam* *sū-*. O. wanting (see above).



(i.5.1<sup>1</sup> et al.: wanting in W. B.), *yal lohitaṃ* (ii.1.7<sup>2</sup>), and *tvaṃ vā-tāir arunāḥ* (i.3.14<sup>1</sup>: only O. has *arunāḥ*). Those which illustrate absence of duplication of a mute before another of the same series are *aṅkāu nyanākāu* (i.7.7<sup>2</sup>), *prāṇcam upa* (v.2.7<sup>3</sup>: O. omits *upa*), *kāṇḍāt-kāṇḍāt* (iv.2.9<sup>2</sup> et al.), *taṃ te dṛṣṭvāśāḥ* (iii.2.10<sup>2</sup>), and *ambha stha* (i.5.6<sup>1</sup> et al.). Then the commentator quotes from some unnamed authority a verse prescribing that "when a nasal precedes, a *k* or *g* is inserted before *t* or *dh* respectively," and claims that, in virtue of it, there fall under the rule also such cases as *pāṅkto yajñāḥ pāṅktāḥ* (i.5.2<sup>1</sup> et al.: G. M. O. omit the last word) and *tān brāyād yuṅgulhvam iti* (iii.4.8<sup>2</sup>: O. omits the first two words). From this we should draw the inference that, in forms like those here quoted, the omission of the non-nasal mute (specially prescribed by the Ath. Pr., at ii.20) is the regular and proper reading of the *śākhā*, its presence, when found, being regarded as an irregular insertion, or a process forming part of the *varṇakrama*—which is just the opposite of the etymologically correct view. I have not collected all the passages illustrating the point, but the omission is certainly the prevailing, though not exclusive, reading in my manuscript of the Sanhitā, as also in the Calcutta edition. That the verse quoted is from some treatise dealing specifically with the Tāittirīya text may be inferred (not too confidently) from its making no mention of *th* as requiring the insertion of *k*; it being the fact that no example of *th* in such a situation is to be found in the Sanhitā.

Finally, as counter-examples, where the two mutes are of different classes, we receive (except in O.) *vāñ ma āsan* (v.5.9<sup>2</sup>: G. M. end with *me*), *śhaṇ māsaḥ* (vi.5.3<sup>4</sup>), *vidathāni manmahe* (iv.7.15<sup>3</sup>), and *dāmnā 'pāu 'mbhaṇ* (ii.4.13: W. B. have *dāmnā* only): here the combinations are to be made *ñm*, *ṃm*, *nm*, and *mmn*. The illustrations are quite one-sided, both for and against the rule, being only groups containing a nasal.

This rule furnishes the most important of all the prescribed

23. *savarṇaparāḥ savargīyaparaḥ ca dvitvaṃ nā 'padyate: savarṇatvaṃ nāma sārūpyam<sup>1</sup> ucyate: na tulyasthānakaraṇatā-mātram: savargīyaḥ samānavargasambandhī. yathā: atvak-kāya: attā..... pipp..... samyattāḥ<sup>2</sup>: yal..... tvaṃ..... savarṇaparāṇy evamāḍini<sup>3</sup>: savargīyaparāṇy<sup>4</sup> api<sup>5</sup> vadā-maḥ: aṅkāu..... prāṇcam..... kāṇḍāt..... taṃ..... ambha.....*

*anunāsikaparvas<sup>6</sup> tu kukāro madhya<sup>6</sup> āgamaḥ:*

*gakāraḥ ca takāre<sup>7</sup> ca 'dhakāra ca<sup>8</sup> yathākramam.*

*itivacanād idam apy udāharanam: pāṅkto..... tān.....*

*'evampara iti kim: vāñ..... śhaṇ..... vīda..... dāmnā.....*

<sup>1</sup> B. -pyatvam. <sup>2</sup> W. B. om. <sup>3</sup> W. savarṇap-. <sup>4</sup> W. eva. <sup>5</sup> W. anuvārap-. <sup>6</sup> W. -dhyamā. <sup>7</sup> O. -raḥ. <sup>8</sup> W. om.; G. M. yak. <sup>9</sup> O. om.

restrictions to the sphere of duplication, as there are somewhat over a hundred consonant groups to which it applies.

### नानुत्तम उत्तमपरः ॥ २४ ॥

24. Unless, indeed, it be a non-nasal followed by a nasal.

This is a precept of counter-exception, contravening in part the exceptions established by the foregoing rule. Examples are *yācñā* (i.5.7<sup>4</sup>: the only example of this combination which the text affords), *yajñe-yajñe* (iii.1.11<sup>2</sup>: but O. has *yajñena*, vi.5.3<sup>1</sup> et al.), *ātñdrah* (v.6.5<sup>3</sup>: also the sole instance), *sa pratnavat* (ii.2.12<sup>1</sup> et al.: in O. only), and *pāpmānam* (i.4.41 et al.): a counter-example is *tam mā devāh* (iii.3.2<sup>2</sup>: wanting in O.).

The cases here denied exemption from duplication are those in which, according to xxi.12, *yama* is introduced between the two mutes. According to the Vāj. Prāt. (iv.111), *yama* suspends duplication.

### अथैकेषामाचार्याणाम् ॥ २५ ॥

25. Now for the views of certain teachers.

A simple heading for the rules that follow, in force as far as rule 28 inclusive—or, according to the commentator's interpretation of rule 28, through 27 only.

### लकारो ह्रस्वकारपरः ॥ २६ ॥

26. A *l* is not doubled when followed by *h*, *ç*, or *v*.

The commentator's examples are *malhā ā'labhanta* (ii.1.2<sup>4</sup>: but B. O. have *-bheta*, which is found in the same division, and G. M. read *-bhate*, which is doubtless a corruption of the same), *çatavalço vi roha* (i.3.5 and vi.3.3<sup>3</sup>: O. omits *vi roha*), and *tato bilvaḥ* (ii.1.8<sup>2</sup>: O. substitutes *bāilvo yūpaḥ*, ii.1.8<sup>1</sup>); his counter-examples (omitted in O.) are *kalmāshī* (v.1.1<sup>4</sup>) and *kalyānī* (vii.1.6<sup>6</sup>).

This rule, we are told, determines the usage of the school so far as the combinations *lh* and *lç* are concerned, but not in the case of

24. *nakāro 'yam pratiprasavārthah': 'uttamaparo 'nuttamo divi-  
tvam āpadyate. yathā': yācñā: yaj-----: ātñdrah: 'sa-----'  
pāpmānam. 'anuttama uttamapara iti kim: tam-----' utta-  
mah paro yasmād asāv<sup>3</sup> uttamaparah. savarnasavargīya-  
para<sup>4</sup> (xiv.23) iti pratishedhaprāptāv ayam ārambhah.*

<sup>1</sup> O. *pravārtha*. <sup>(2)</sup> G. M. om. <sup>3</sup> O. om. <sup>(4)</sup> in O. only. <sup>(5)</sup> O. om.; B. om. *anut-*  
*tama*; W. om. *uttama*. <sup>6</sup> G. M. om. *para*.

25. *athe 'ty ayam adhikārah: ekeshām<sup>1</sup> mate<sup>2</sup> kriyata<sup>3</sup> ity etad  
adhikṛtaṁ veditavyam ita uttarāṁ yad vakshyāmaḥ.*

<sup>1</sup> G. M. ins. *deśyāḍām*. <sup>2</sup> G. M. *matam*; O. *maçcitam*. <sup>3</sup> G. M. O. *adhikri-*

*lv*. But O. has an inserted passage, so corrupted as to be hardly intelligible, which quotes a verse (easily made such by a little emendation) from some authority unspecified, making a distinction between *lv* as occurring in a circumflexed syllable or otherwise—that is to say, between *bilvāh* and *bāilvāh*.

All the groups here treated of are quite rare, *lç* occurring, I believe, only in *valça* (vii.3.19) and its compounds, and *lh* only in *malha*; *lv* is sometimes found also as the result of *sandhi* (as at i.5.9<sup>6</sup>: ii.5.1<sup>6</sup>).

The commentator adds, finally, that the next rule also is not approved.

स्पर्श स्पर्शपरः ॥ २७ ॥

27. Nor a mute that is followed by a mute.

This is a view of certain authorities merely, and unapproved. The examples are *vāg devī* (i.7.10<sup>2</sup>), *apām ojmānam* (iv.8.6<sup>6</sup>), *ātñārah* (v.6.5<sup>3</sup>), *sa pratnavat* (ii.2.12<sup>1</sup> et al.), and *yam apnavānāh* (i.5.5<sup>1</sup>): O. has only the first two of them.

पदान्तश्च व्यञ्जनपरः प्राकृतः ॥ २८ ॥

28. Nor an original final that is followed by a consonant.

The natural meaning of this rule would appear to be simply that, in the opinion of some authorities, a final mute which is not the product of euphonic alteration is exempted from duplication before any initial consonant whatever (not before a mute only, as in the preceding rule). The commentator, however, manages to extract from it a very different value: namely, that *n* final is not liable to duplication before a semivowel or spirant (i. e. *h*); and he regards

26. <sup>1</sup> *ekeshām* <sup>2</sup> *mate haçavakāraparo lakāro* <sup>3</sup> *dvitvaṁ nā* "padyate. *malhā*.....: *çata*.....: *tato*..... <sup>4</sup> *evampara iti kim: kalmāshī: 'kalyāṇī'*. *hakāraç ca çakāraç ca vakāraç ca haçavakārāh: te* <sup>5</sup> *pare yasmāt sa tathoktaḥ*.

*atra* <sup>6</sup> *haçapare kāryam iṣṭam* <sup>7</sup> *na tu vakārapare: "* *nā 'pi pa-* <sup>8</sup> *rasūtram* <sup>9</sup> *iṣṭam*.

<sup>1</sup> G. M. ins. *sa*. <sup>2</sup> G. M. O. ins. *ācāryaṇām*. <sup>3</sup> G. M. *lavakāro*. <sup>4</sup> O. om. <sup>5</sup> W. om. <sup>6</sup> O. *ete*. <sup>7</sup> G. M. O. om. <sup>8</sup> O. ins. *lakārasya haçavakārapara iti sūtre sthitaḥ kim kīraṇam nanu vakāra iti prayojanam asti: lakāravakārasya saṁyoga svarito yadī: tadā saṁyukta eva syād asaṁyuktas tadanyathā: iti vacanām asti tasmāt kāraṇāt: yadā lakāravakārapara itī: tato bilvāh*. <sup>9</sup> O. *sūtram*.

27. *ekeshām* <sup>1</sup> *mate sparçapara sparço* <sup>2</sup> *dvitvaṁ nā* "padyate". *vāg*.....: *apām*.....: *ātñārah: sa*.....: *yam*.....: <sup>3</sup> *sparçah paro yasmād asū sparçaparah*.

<sup>1</sup> O. ins. *ācāryaṇām*. <sup>2</sup> O. puts next after *mate*. <sup>3</sup> O. *na dvitvam āpnoti*. <sup>4</sup> O. om.

this as the accepted doctrine of the school, and as determining the reading in this *śākhā*. How this strange result is arrived at, we have to follow through his lengthy exposition closely enough to discover.

In the first place, *vyañjanapara*, 'followed by a consonant,' is declared to mean 'followed by any other consonant than a mute,' because otherwise, as we have read 'followed by a mute' in the preceding rule, the treatise would be guilty of a needless repetition so far as sequence by a mute is concerned. To this the natural answer would be that the two rules do not come into collision, since they do not occupy the same ground: the former relates to any mute in any situation, the latter only to an unaltered mute at the end of a word; and if the one is declared to have a single pronunciation before a mute only, the other before any consonant whatever, what objection can possibly be taken? Moreover, we are stating here the views of certain authorities, of whom one set might hold rule 27, and the other rule 28: and even if they partly covered one another, there would be nothing wrong about it. Once more, *sparṣapara* is claimed to be implied here merely for the purpose of denying it, the commentator's conclusion being that there is duplication of *n* before a mute, though not before a semi-vowel; and that is certainly a very remarkable kind of *anuvrtti* which should work thus by contraries. Of the last two considerations, the commentator takes no notice (although he has once appealed to the former of them in a somewhat similar case above, under rule 22): the first he states and replies to. It may be objected, he says, that there is a difference of affecting cause laid down in consequence of the difference of the affected letter; the latter is here qualified as final and as original; and the former as being any consonant whatever. Nevertheless, he claims, there would be meaninglessness of the qualification of the affecting cause,

28. *vyañjanapara iti sparṣavyatiriktavyañjanapara ity arthaḥ: anyathā sparṣānām api grahaṇe pūrvasūtre 'pi sparṣa' ity ukta- tvāt pūnaruktyam syāt. nanu nimittaviśeṣhān<sup>8</sup> nimittaviśeṣho<sup>9</sup> 'sti: paddāntatvam prākṛtatvam ca nimittino<sup>10</sup> viśeṣhā<sup>11</sup> nimittasya tu sarvavyañjanātmakatvam<sup>12</sup>: iti cet: tathā 'pi sparṣabhāge<sup>13</sup> ni- mittaviśeṣhasya<sup>14</sup> vāiyarthyam<sup>15</sup>: sparṣapara ity<sup>16</sup> atra sāmānyenā<sup>17</sup> 'pi<sup>18</sup> nimittaviśeṣhasya<sup>19</sup> vigatatvāt<sup>20</sup>: tasmād<sup>21</sup> antasthādāya evā<sup>22</sup> 'tra vyañjanaśabdano<sup>23</sup> 'cyante. "cakāro yady api sparṣamātrā- karśhakas tathā 'pi pārīṣeṣhyān<sup>24</sup> "nakārasya<sup>25</sup> 'nukarśhaṇam<sup>26</sup>: tathā hi: antasthādivyañjanaparātve<sup>27</sup> 'nyasparṣānām<sup>28</sup> avikṛtā- nām padānte sthitiṃ nā<sup>29</sup> 'sti: samrād<sup>30</sup> ity atrā<sup>31</sup> 'sti 'ti cet: māi<sup>32</sup> 'vam: na sañ sām iti<sup>33</sup> rāpara (xiii.4) ity atra vāiyarthiyāt<sup>34</sup>: iṭiśabdo makārasya dvitvasadbhāvam bodhayati<sup>35</sup> 'ty<sup>36</sup> adhyayanā- nurodhād upapāditam: tasmān nāi<sup>37</sup> 'sha nishedhaviśayaḥ. "nā<sup>38</sup> 'pi brahmunvantah: nyañ.... ityādiviśayaḥ<sup>39</sup>: kutah: iha*

so far as mutes were concerned: the reason he gives is of course a mere quibble, and the point of it is so fine that I am not confident of seeing it rightly: it seems to be, that there is an absence of such qualification in the implied term *sparṣapara*. At any rate, the comfortable conclusion is, that only the semivowels etc. are intended by the term "consonant" as employed in the rule. The next step is, to declare that *ca*, 'nor,' although it strictly brings forward 'a mute,' without qualification, yet really amounts, on the principle of exclusion, to an implication of *n* only. Namely, thus: no other consonant remains unchanged at the end of a word before a semivowel or spirant. It may be objected that *m* also does so before *r* (by xiii.4) in such words as *samrāj*: but this is of no account; for, if admitted as a reproach to the interpretation now under treatment, it would convict of superfluosity a part of rule xiii.4: namely, the *iti*, which was shown, in accordance with the received reading of the *śākhā*, to teach the duplication of the *m*. We see now why that atrociously forced and groundless construction of the meaning of rule xiii.4 was made; it was needed to bolster up in advance the forced and groundless construction to be put upon the present precept. As the *m*, then, constitutes no ground of exception, so neither do the nasals *n* and *ṇ* in such cases as *brahmaṇvantah* (vi.4.10<sup>1</sup>) and *nyāṇ raṣṁibhiḥ* (ii.4.10<sup>2</sup>). For why? the qualification *prākṛta*, 'original,' in the rule involves [as belonging to the letter to which it is applied] the quality of being alterable, since it would otherwise be meaningless; and there is no case to be found where either *n* or *ṇ* is altered before a semivowel or spirant. If, then, the term *prākṛta* is to be allowed its proper force, the implication of any other mute than *n* must be excluded. Here is another most arbitrary act of construction—as if *prākṛta* meant necessarily ' (an alterable mute) when it retains its original form,' instead of simply ' (a mute) that retains its original form.'

*prākṛta iti viśeṣaṇaṁ vikṛtasadbhāvaṁ* kalpayati: "anyathā svasya" vāiyarthyaḥ: tac ca vikṛtatvaṁ nakārasya<sup>1</sup> nakārasya<sup>2</sup> vā 'ntasthādiparatve<sup>3</sup> sūti kvacid api padānte na dṛṣyate: tasmāt *prākṛta iti* prayogasāphalyāya<sup>4</sup> nakārasya<sup>5</sup> vā 'nukarṣaṇaṁ yuktam iti pāriṣeṣyam.

kim ca: māhisheya<sup>6</sup> pi nakārasya<sup>7</sup> vā 'nukarṣaṇaṁ siddhivatkrītyo<sup>8</sup> 'ktam: "tatre 'yaṁ sūtrayojanā<sup>9</sup>: ekeshāṁ<sup>10</sup> māte padāntaḥ prākṛto nakāro 'ntasthādivyaṇjanaparo<sup>11</sup> na dvitvam āpadyate. yathā: mitro.....: om.....: etān..... padānta iti kim: anyā.....: anv..... antasthādipara iti kim: tān.....: imān..... prākṛta iti kim: tān.....: "vāish....." nanu katham atra<sup>12</sup> vikṛtatvaṁ:

repṣād ṛvarnāt<sup>13</sup> pūrvaḥ ca tavargāc<sup>14</sup> ca paraḥ ca naḥ<sup>15</sup>:

tavargasthāna<sup>16</sup> ity āhur atasthāno<sup>17</sup> 'nya<sup>18</sup> ucyate.

iti vacanād asti sthānabhede<sup>19</sup> kṛtām<sup>20</sup> vikṛtatvaṁ<sup>21</sup> iti brāhmaṇaḥ.

The authority of Māhisheya (see note to the introductory verses, p. 7) is further appealed to as making the same restriction of implication. His explanation is that, in the view of some teachers, a final unaltered *n* followed by a semivowel or spirant is not doubled. Examples are *mītro janān yātayati* (iii.4.11<sup>5</sup>: only G. M. have *mītro*), *omanvati te* (ii.6.9<sup>5</sup>; p. *oman-vati*), and *etān homān* (i.5.4<sup>4</sup>); in all which we are to understand that the *n* remains single. On the other hand, there is duplication in *anyā* (i. e. *annyaḍ*) *yanti* (ii.5.12<sup>2</sup>) and *anv* (i. e. *annv*) *aha māsāh* (i.7.13<sup>1</sup>), where the *n* is not final; in *tān* (i. e. *tānn*) *kalpayati* (v.3.1<sup>2</sup>) and *imān* (i. e. *imānn*) *bhadrān* (i.6.3<sup>1</sup>), where the *n* is followed by a mute; and also in *tān rakṣadhvam* (i.2.7) and *vāishnavān rakshohanah* (i.3.2<sup>2</sup>), where, it is asserted, the *n* does not maintain its original form. Since, however, there is no rule in the Prāṭiśākhya for altering a *n* in this last pair of cases, the commentator quotes (from the same authority, we may conjecture, which has been recently twice appealed to, under rules 23 and 26) a prescription to the effect that *n* when preceding a *r* or an *r*-vowel, or when following a lingual (the MSS. say, a dental) mute, is uttered in the lingual position: thus, he says, in virtue of its change of position, the *n* is phonetically altered. Finally, he makes an alleged citation from the Çikshā (not found in the version known to us), which teaches that a final *n* preceding *r* exhibits a peculiarity, and is liable to duplication. Such a modification of the utterance of *n* forms no part of the phonetic system of any of the Prāṭiśākhyas.

Thus is brought to an end the tedious subject of duplication, the physical foundation of which is of the obscurest, although the pains with which the Hindu *çākhinah* have elaborated it, and the earnestness with which they assert their discordant views respecting it, prove that it had for them a real, or what seemed like a real, value.

*çikshā cāi 'vaṁ vakshyati:*

"*rephāt pārvo*" *nakāro yaḥ padānte*" *yatra*" *drçyate:*

*viçeṣaṁ tatra jānīyād dvitvaṁ ity*" *abhidhīyate.*

"*vyañjanam asmāt*" *"param iti*" *vyañjanaparaḥ: prakṛtiḥ*" *svabhāvaḥ: tatsambandhi prakṛtaḥ.*

<sup>1</sup> O. -*çapara*. <sup>2</sup> G. M. -*ttavaçān*; O. -*ttanimitlav*. <sup>3</sup> G. M. -*viçishṭho* 'py artho; O. *nāimīṭṭikaviçeṣho* 'py a. <sup>4</sup> G. M. -*tto*. <sup>5</sup> G. M. O. -*shah*. <sup>6</sup> G. M. -*kam*. <sup>7</sup> G. M. -*çaviḍh*. <sup>8</sup> G. M. -*çishṭe* 'sya. <sup>9</sup> O. -*rithye*. <sup>10</sup> O. *avyaṇjanasāmānye*; G. M. om. *api*. <sup>11</sup> G. M. -*syā*; O. -*sha*. <sup>12</sup> G. M. 'pi g.; O. *pag*. <sup>13</sup> O. om. <sup>14</sup> W. B. *cakīra sparçakṣharapāri*; G. M. *cakārasṭhānisparçakarṣhakah pariçeṣhyan*. <sup>15</sup> B. *takārā-karṣhaṇam*. <sup>16</sup> G. M. O. *saty any*. <sup>17</sup> G. M. ins. *tu*. <sup>18</sup> G. M. om. <sup>19</sup> W. om. *iti*. <sup>20</sup> W. om. <sup>21</sup> W. -*āve*. <sup>22</sup> G. M. om. <sup>23</sup> B. *svarasya*. <sup>24</sup> W. B. *nak*. <sup>25</sup> W. *dak*; B. om. <sup>26</sup> O. *divyañjanop*. <sup>27</sup> W. -*sākal*. <sup>28</sup> O. -*ddhev*. <sup>29</sup> O. om.; B. G. M. *tatrāt 'vaṁ s*; G. M. -*tre yo*. <sup>30</sup> O. ins. *ācāryānām*. <sup>31</sup> W. -*sthāv*. <sup>32</sup> O. om. <sup>33</sup> W. a. <sup>34</sup> W. O. *av*; B. *v*; G. M. *rav*. <sup>35</sup> all the MSS. *tav*. <sup>36</sup> G. M. *na*. <sup>37</sup> W. B. O. *tav*. <sup>38</sup> W. O. *ata sth*; G. M. *asthine*. <sup>39</sup> G. M. om. <sup>40</sup> O. -*da*; G. M. -*ddt*. <sup>41</sup> G. M. om. <sup>42</sup> O. ins. *asti*. <sup>43</sup> all but O. *rephap*. <sup>44</sup> W. G. -*to*. <sup>45</sup> G. M. *yadi*. <sup>46</sup> B. om. <sup>47</sup> O. ins. *cakāro kanasyarçakarṣhakah*. <sup>48</sup> W. *paro*. <sup>49</sup> G. M. O. -*tir it*.

## उदात्तात्परोऽनुदात्तः स्वरितम् ॥ २९ ॥

29. A grave following an acute becomes circumflex.

The following rule shows that the substantive here to be understood is *svarah*, 'vowel.' All the other Prātiśākhya, in their corresponding rules (R. Pr. iii.9, V. Pr. iv.134, A. Pr. iii.67), state the principle as applying to an *akṣaram*, 'syllable.' In his explanation and illustration, however, the commentator is not careful to bear this in mind. He states the sphere of the rule to be all the three kinds of enclitic circumflex, the *prātihata* (xx.3), *pādavṛtta* (xx.6), and *tāirovyañjana* (xx.7), although these in part include cases to which only the next rule attributes the circumflexed quality. And his examples are *sā idhānāh* (iv.4.4<sup>5</sup>), *āthā 'bravīt* (iii.2.11<sup>5</sup>), *nasvy asi* (i.2.5<sup>1</sup> et al.), *prāṅgam* (iv.4.2<sup>1</sup>), and *tayā devātayā* (iv.2.9<sup>2</sup> et al.); of which only the first and fourth show the circumflex vowel following the acute without an intervening consonant (rule 30). Nor are all the examples unexceptionable in other respects: for though the *i* of *idhānāh* and the *a* of *asi* are really *anudatta*, 'grave,' in the *pada*-text, and so show an actual conversion into circumflex, the other exhibited cases of enclitic circumflex are circumflexed in the *pada*-text as well, and undergo no alteration in consequence of their change to *saṁhitā*. It is at this that the commentator aims, when he adds that, "there being grave quality in the condition of separation of letters, then, when these are combined together, circumflex quality appears in accordance with the present precept." That is to say, it is the natural unaccented quality of the syllable that is here implied in *anudatta*, not its being technically grave, and marked as such. This understanding is also needed in order to make good rule 31, where we are not taught that the enclitically circumflexed final of *ātha*, for example, becomes grave before an acute or circumflex (as in *ātha tvām*, *ātha kvā*), but that the unaccented final *a*, which was made circumflex by rules 29 and 30 after *ā*, is exempted from the change when so followed, and remains unaccented.

The enclitic circumflex is written in the recorded Tāittirīya text in the same manner as in the Rik and Atharvan; namely, by the perpendicular stroke above the syllable, the same that is used for the independent circumflex. The method is so familiar to all students of the Veda that it does not need to be illustrated here. Certain specialties of Tāittirīya usage will come up for notice under later rules (xix.3, xxi.10,11).

29. *prātihatapādavṛttatāirovyañjanavishayam*<sup>1</sup> *etat*: *udāttāt paro 'nudāttah svaritam āpadyate. yathā*: *sa*..... *athā*..... *nasvy*..... *pra*..... *tayā*..... *varṇavibhāgāvasthāyām anudāttutve saty 'eva punas tatsaṁhitāyām*<sup>2</sup> *eva*<sup>3</sup> *tallakṣhaṇasvaritavram*<sup>4</sup> *prāṅgam ityādāu vijñeyam.*

<sup>1</sup> O. om. *pādavṛtta*, and ins. *prāvṛtta* before *-vish-*. <sup>(2)</sup> W. *evā 'dhasāt saṁ-*.

<sup>3</sup> G. M. O. om. <sup>4</sup> G. M. O. *etallakṣhaṇāt sv-*.

For an exposition of the place and value of the enclitic circumflex in the Hindu accentual system, see the note to Ath. Pr. iii.65. It may doubtless admit of question whether the Hindu phonetists, in noting the syllable naturally grave as being otherwise than grave when immediately preceded by an acute, would not have apprehended it better, and described it more truly, as a middle tone between acute and grave, rather than a combination (i.40) of acute and grave. Arguments drawn from the analogies of the Greek and Latin accentual systems (see F. Misteli, in Kuhn's *Zeitschrift*, vol. xvii., 1868; also Prof. J. Hadley, in the *Proceedings of the Am. Oriental Society* for Oct. 1869 [Journal, vol. ix., pp. lxii.-lxiii.]) may press upon us this latter view as the more plausible. But that any one having access to the sources of knowledge upon the subject should dispute the substantial identity in physical character of the Greek circumflex and the Sanskrit independent *svarita*, and should set down the latter as a "middle tone," in the face of all authority and of all sound phonetic theory, savors of inexcusable carelessness or prejudice.

### व्यञ्जनान्तर्हितो ऽपि ॥ ३० ॥

30. Even when consonants intervene.

For the necessity of this explicit statement, see the note on the preceding rule. The commentator, having already given under the latter several cases in which the affected and the affecting vowel were separated by one or more consonants, has nothing that is new to offer; but he quotes, nevertheless, *tād agne anrnó bhavadmi* (iii. 3.8<sup>2</sup>: B. O. omit *bhavāmi*) and *yás tvā hrđá* (i.4.46<sup>1</sup>): in the first case, *ag-* and *bha-* are circumflexed; in the second, *tvā*.

### नोदात्तस्वरितपरः ॥ ३१ ॥

31. Not, however, when an acute or circumflex follows.

That is to say, the syllable naturally unaccented or grave—but which, coming next after an acute, would usually take, by rule 29, the tone of transition from higher to lower pitch—retains its low or grave tone if immediately followed by an acute, or by a (*nitya* or independent, of course) circumflex, of which the first element is acute: the pitch of voice is governed by the following tone in preference to the preceding, and sinks at once, without perceptible movement of transfer, to the level of *anudatta*, as a vantage-ground from which to rise to the immediately succeeding high point.

In this rule, as well as that to which it constitutes an exception,

30. *vyañjanāntarhito* 'py *udāttāt paro* 'nudāttāḥ *svaritam* 'āpadyate. *yathā*: *tād*.....: *yas*.... 'ity ādi'. *antarhito vya-vahita ity arthaḥ*.

<sup>1</sup> O. ant. <sup>2</sup> B. -tatvam. <sup>3</sup> G. M. om. <sup>4</sup> O. om.



all authorities are agreed (see note to Ath. Pr. iii.70); although we should not less naturally expect the double attraction, of a high tone on either hand, to exercise at least as much assimilating effect upon the pitch of an intermediate syllable as a preceding high tone alone exerts.

The commentator's examples are *sá imám lokám* (i.5.9<sup>4</sup>: but G. M. add *ijayan*, which doubtless means *tá imám lokám ajayan*, vii.1.5<sup>3</sup>), *tásmát tá ádyā annadhā'nāt* (vii.1.1<sup>5</sup>: only O. has the first word and the last), *kirinā mānyamānah* (i.4.46<sup>1</sup>), and *tāsyāi vy'rddham āndām ajāyata* (vi.5.6<sup>1</sup>: only G. M. have the last two words): the vowels between acute and acute, or between acute and circumflex, in these examples, are *anudātta*, and written, as such, with the horizontal stroke beneath.

The three rules here given only apply, in strictness, to a single unaccented syllable following an acute; where there is more than one such, the rules for *pracaya* (xxi.10,11) come into force.

## नाग्निवेश्यायनस्य ॥ ३२ ॥

32. Not so, according to Āgniveṣyāyana.

The significance of this rule (which is declared unapproved, in the comment to its successor) is more clearly stated by O., in an independent exposition, than by the other four versions of the comment. It is meant to exhibit an opinion contravening the doctrine laid down by its predecessor, and allowing the circumflex accent to stand, even when the following syllable has, or begins with, the high tone. No examples are given, except by O., which has *vódhavé* (i.6.2<sup>1</sup> et al.) and *tāsyā kvā suvargāḥ* (ii.6.5<sup>5</sup>).

G. M. read, in rule and comment, Āgnivāṣyāyana.

## सर्वी नेत्येके सर्वी नेत्येके ॥ ३३ ॥

33. Some say not, in all cases.

31. *udāttasvaritapara'* *udāttāt paro 'nudātto na' svaritam āpadyate'*. *yathā'*: *sa*-----: *ta*s-----: *kī*r-----: *ta*syāi-----  
*udāttāṣ ca svaritāṣ co 'dāttasvaritāu: tāu parāu yasmāt sa tatho 'ktaḥ*.

<sup>1</sup> W. -*para nān*; B. *svaritaparo vā*; G. M. *udāttapara svaritaparo vā*; O. do., except *vā*. <sup>2</sup> G. M. O. put after *svaritam*. <sup>3</sup> B. *āpnoti*; O. *prāpnoti*. <sup>4</sup> G. M. om.

32. *pūrvasūtrapratiprasavārtho'* *yam nūkārah: udāttāt paro 'nudāttaḥ svaritam' āgniveṣyāyanasya' matu udāttaparo' vā' svaritaparo vā ' nā 'padyata iti na'*. *pūrvoktāny evo 'dāhara-nāni*.

<sup>1</sup> B. -*trasya prati*-. <sup>2</sup> G. M. om. <sup>3</sup> G. M. -*yana*. <sup>4</sup> W. B. G. M. -*ttāt pa*-. <sup>5</sup> B. '*nudātta*'; G. M. om. <sup>6</sup> B. G. M. ins. *svaritam*. <sup>7</sup> B. om.

O. substitutes *āgniveṣyāyanasya cikhiṇo mate udāttapara svaritaparo vā udāttāt paro 'nudātta svaritam āpadyate na pratishedhaḥ*. *yathā'*: *vo*-----: *ta*s-----.

According to the majority of MSS. of the comment, the denial of these skeptical people is not limited to the enclitic *svarita*, but extends to the whole accent, in all its seven forms (xx.1-8). Thus, namely; in the *brāhmaṇa* of the Vājasaneyins (that is to say, the Ṣaṭapatha-Brāhmaṇa) there are only two accents, the acute and the grave. But O. has once more a version of its own, stating that the authorities here referred to would not, like Āgniveçyāyana, annul rule 31 simply, but would also deny the rules in general for the enclitic circumflex, as in *sá idhánáh* (iv.4.4<sup>1</sup>) and *prapá'* (? MS. *prathá*) *asi* (ii.5.12<sup>4</sup>). We cannot well hesitate to prefer the latter interpretation; there has been no question here of the independent circumflex, and a denial of its existence would be altogether out of place and impertinent. Nor is the reference to the Ṣaṭapatha-Brāhmaṇa one at all likely to have been intended by the Prātiśākhya. And it is not true, except so far as the mode of designating the accents is concerned, that that treatise has no circumflex accent: it writes, to be sure, only the *anudatta* sign, so that, if the value of this were the same as in the other usual systems of designation, all its syllables would be either grave or acute: and on this foundation, later Hindu systematists have declared them such, and painfully elaborated an exposition of them (see Weber's Ind. Studien, x. 397 ff.).

Rules 32 and 33 are, naturally enough, declared unapproved; but to us it is both interesting and important to find that there were Hindu phonetists in the ancient time who did not admit such an element of utterance as the enclitic circumflex.

## CHAPTER XV.

CONTENTS: 1-3, nasalization of vowels, or insertion of *anusvāra*, in cases of the loss or alteration of *n* or *m*; 4-5, the same, in the cases detailed in the next chapter; 6-8, the same, in the case of certain finals; 9, utterance in monotone.

33. *na kevalam udāttāt paraḥ: kiṃ tu sarva eva saptaavidha-svarito ná 'stí 'ty eke śákhino manyante. tathā hi: vājasaneyi-brāhmaṇe' dvāva eva svarāu: udāttaḥ cā 'nudāttaḥ ca. ne 'dam sūtradhvanyam' ishtam.*

O. substitutes *eke śákhino manyante na kevalānudāttāḥ udāttassavaritāparaḥ: pratiśhidhyati kiṃ tarhi udāttakapūrvakaḥ ca: sa..... prāthā..... ne 'dam* etc.

*iti tribhāshyaratne prātiśākhyavivarane  
caturdāśo 'dhyāyaḥ.*

<sup>1</sup> W. *vājanepīdrá*; B. *-nehīdr-*; G. M. *-neyabr-*. <sup>2</sup> W. *-tram*. <sup>3</sup> G. M. O. *dvitiye praçne dvitiyo*.

## नकारस्य रेफोष्मयकारभावाद्युक्ते च मलोपाच्च पूर्वस्वरो ञ्नुनासिकः ॥ १ ॥

1. In case of the conversion of *n* into *r*, a spirant, or *y*—also when the *y* is omitted—or in case of the omission of *m*, the preceding vowel becomes nasal.

That this Prātiśākhya takes no distinct and consistent ground upon the question whether the so-called *anusvāra* consists in a nasalization of the vowel or in a nasal consonantal element following the vowel, has been already pointed out (note to ii.30); as also, that the present rule is the one where the former view is most unequivocally taken. As the school to which the commentator belongs has adopted the other view, he declares (under rule 2) that the doctrine here laid down is unapproved.

The “conversion of *n* into *r* or a spirant” is, of course, the retention of a historical final *s* after *n* unchanged before *t* (vi.14), or changed to *ç* before *c* (v.20), or to *r* before a vowel (ix.20 etc.); its “conversion into *y*,” with the (invariably) consequent “loss of the *y*” (ix.20 etc., x.19), goes back to the same cause. The commentator’s illustrative examples are *agnīṅr apsuśhadah* (v.6.1<sup>2</sup>), *sa triṅr ekādagañ iha* (iii.2.11<sup>3</sup>: found in O. only), *karnāñç cā ’karnāñç ca* (i.8.9<sup>3</sup>), *triṅs trcān* (ii.5.10<sup>1</sup>), and *mahāñ indrah* (i.4.20 et al.); of which the last is by part of the MSS., rather needlessly, quoted twice, once for the conversion of the *n* into *y* (for which it should be written *mahāñy indrah*), and again for the loss of the *y*. For the loss of *m* (by xiii.2), the examples are *pratyushtuñ rakshañ* (i.1.2<sup>1</sup> et al.) and *sañçitam me* (iv.1.10<sup>3</sup> et al.).

The commentator explains *anunāsika* by *sānunāsika*, as if the word were properly a noun, and needed reduction to adjective form: in this treatise, however, it is always and only an adjective, meaning ‘nasal’ (see note to ii.30).

## नेकेषाम् ॥ २ ॥

2. Some deny this.

1. ‘*nakārasya rephubhāvād āśmabhāvād yakārabhāvād cakā-rākṛṣṭayakāre hūpte ca*’ sati ‘*makāralopāc ca*’ *pūrvasvaro ’nunāsiko*’ bhavati: *sānunāsiko bhavati* ‘*ty arthaḥ*. ‘*yathā: rephubhāvāt: agn-.....*’ ‘*sa-.....*’ ‘*atho ’śmabhāvāt: karn-.....*’ ‘*triṅs-.....*’ ‘*yakārabhāvād yathā: mahāñ-.....*’ ‘*yakāre hūpte yathā: mahāñ-.....*’ ‘*atha makāralopāt: praty-.....*’ ‘*sañ-.....*’ ‘*ity dāi*’. *makārasya lopo makāralopāḥ*<sup>12</sup>: *tasmāt*.

(<sup>1</sup>) wanting in B. (<sup>2</sup>) O. om. (<sup>3</sup>) W. om. (<sup>4</sup>) O. om. (<sup>5</sup>) in O. only. (<sup>6</sup>) O. om.; G. M. om. *atha*. (<sup>7</sup>) O. om.; G. M. om. *yathā*. (<sup>8</sup>) W. O. om. (<sup>9</sup>) G. M. om. (<sup>10</sup>) O. om.; G. M. om. *atha*. (<sup>11</sup>) O. om. (<sup>12</sup>) B. *malo*.

This is a mere introduction to the next rule, which informs us what the doctrine is which these dissidents hold instead. The commentator pronounces it the approved doctrine for this *çākha*.

ततस्वनुस्वारः ॥ ३ ॥

3. And claim that, on the contrary, *anusvāra* is inserted after the vowel.

The *anusvāra* here prescribed is called by the commentator an *āgama*, 'increment.' Its insertion is the alternative view to the nasalization of the vowel, and, as is pointed out, is held where that nasalization is denied—of which denial, the *tu*, 'on the contrary,' is the sign in the rule. There is one example given: *sa triñr ekā-daçāñ iha* (iii.2.11<sup>3</sup>: W. B. omit *sa*).

The approval of this rule is, of course, involved in that of its predecessor; and the usage of the recorded Tāittirīya text corresponds.

सादिषु चैकपद ऊष्मपरः ॥ ४ ॥

4. *Anusvāra* is also inserted in the case of *sra* etc., in a single word, before a spirant.

"Also" (*ca*) in the rule, we are told, brings down the implication of the above specified increment. The *śrādayas*, '*sra* etc.,' are the whole detail, given in the next chapter, of the occurrence of *anusvāra* in the Tāittirīya-Saṁhitā otherwise than as the result of the rules of combination, implied in rules 1-3 of this chapter. The precept, then, is introductory to the detail referred to, and also lays down some general limitations affecting it. The commentator quotes a single case, *çoñsā moda ive 'ti* (iii.2.9<sup>5</sup>: it falls under xvi.2); and then gives counter-examples, establishing the restrictions made: *tāsām trīni ca* (ii.5.8<sup>3</sup>) shows that the insertion is made only under the circumstances defined in chapter xvi.; *tam mā sañ śrja varcasā* (i.4.45<sup>3</sup> et al.: only G. M. have *varcasā*) and *prastaram ā hi sīda* (ii.6.12<sup>6</sup>: found in O. only) show that it is to

2. *ekeshām mate pūrvasātrokteshu* <sup>1</sup> *śānundāsikyam* <sup>2</sup> *na* <sup>3</sup> *bhavati. uktāny evo 'dāharanāni.*

*idam* 'eve' *'shtam* <sup>4</sup> *na tu pūrvam.*

<sup>1</sup> O. ins. *sthāneshu.* <sup>2</sup> G. M. *nā 'nu.* <sup>3</sup> W. G. M. O. om. <sup>4</sup> O. *eva sūtram iṣh.*

3. *tata iti sarvanāmnā parāmṛṣhāt* <sup>1</sup> *svarāt* <sup>2</sup> *paro 'nusvāra* *āgamo bhavati. yathā:* *sa..... parāmṛṣhāsvaryā* <sup>3</sup> *'nundsi-* *kam* <sup>4</sup> *guṇam tuçabdo nivartayati* <sup>5</sup> *'ti:* *tasmād anundāsikapra-* *śedhapakṣa* <sup>6</sup> *evā 'yam anusvārāgamaḥ syāt.*

<sup>1</sup> G. M. *-śhā.* <sup>2</sup> G. M. *-ra.* <sup>3</sup> B. G. M. *-svār.* <sup>4</sup> G. M. om. <sup>5</sup> O. *-śhāt svarā.*

<sup>6</sup> G. M. *-ka.* <sup>7</sup> O. *-vāray.* <sup>8</sup> G. M. O. om. *iti.* <sup>9</sup> W. B. *-dhāt p;* G. M. *-dhāḥ vak-* *shyamāṇa.*

be made only in a single word—that is to say, if I understand the meaning, that if *mā sām* and *hi sīdu* were single words, they would fall respectively under rules 8 and 13 of the next chapter, and have the increment—; and *māyā māyindām* (iii.1.11<sup>7</sup>) shows that a spirant must follow (*māyindām* otherwise falling under xvi.8). To the specification *ekapade*, 'in a single word,' the commentator adds in his paraphrase the explanation *akhaṇḍapade*, 'in an undivided word;' and then, in his illustration, he treats this as a restriction or limitation, and establishes it by an example, *trishāhasro vāi* (v.8.8<sup>3</sup>; p. *tri-sāhasrah*); rule xvi.25 would otherwise require the increment after *tri*.

### नातविकारात्पूर्वः ॥ ५ ॥

5. Not before an altered final.

The illustrative example is *bahis te astu bāl iti* (iii.3.10<sup>2</sup>: G. M. omit the last two words): we have in it a *s* following *hi* in a single undivided word; and hence, by xvi.13, should have to read *bahiṣ*, but for this restriction. The alteration is from *h* to *s*, according to ix.2. As counter-example is given *mā hiṣir dvipādām* (iv.2.10<sup>1</sup>: G. M. O. omit the last word), a case falling under the rule already referred to.

### अप्रग्रहाः समानाक्षराण्यनुनासिकान्येकेषाम् ॥ ६ ॥

6. According to some authorities, the simple vowels, except the *pragrahas*, are nasalized.

This and the remaining rules of the chapter have the aspect of an intrusion, as they interrupt the natural connection of what precedes and what follows, and merely give the view of certain authorities on points which the Prātiśākhya in general leave untouched. They are brought in here as having to do with nasalized vowels, which are the subject of this chapter and its successor.

With the nasalization thus taught is to be compared that noticed in the Rik Prāt. (at i.16, r. 63, lxiv), which teaches that the first

4. 'āgamānvādeṣakaṣ cakārah: srādishv ekapade 'khaṇḍapada' āshmaparo' 'nusrādgamo bhavati. yathā': ṣoṇsā..... srādishv iti kim: tāsām..... ekapada iti kim: tam..... 'prast.....' akhaṇḍaviṣeṣaṇena' kim: trish..... āshmapara iti kim: māyā.....

(<sup>1</sup>) wanting in B. <sup>2</sup> O. pada. <sup>3</sup> G. M. O. om. (<sup>4</sup>) in O. only. <sup>5</sup> O. -sheṇa.

5. na khalu padāntavikārāt' pūrvasminn anusvārāgamo bhavati. yathā': bahis.....: hipujigā (xvi.13) iti prāptih. antavikārād iti kim: mā..... antasya vikāro 'ntavikārah: tasnād antavikārāt.'

<sup>1</sup> W. vik. <sup>2</sup> G. M. O. om. <sup>3</sup> G. M. om.

eight vowels (namely *a, ā, i, ī, u, ū, r, ṛ*) are by [some?] teachers declared nasal when they are not *pragrhya*, and stand as finals before a pause. This is different, first, in including *r* and *ṛ* (which are not *samānāksharāṇi* according to our treatise: compare i.2; but the difference amounts to nothing, as the vowels in question never occur *avasāne*, but only *avagrahe*); and secondly, in limiting the nasalization to finals, before a pause. But it is perfectly evident that our rule also applies to finals only, and, as we shall see, the commentator resorts to great violence to bring in the implication of "final" in rule 8, below. Again, the specification "in *samhitā* also," in rule 8, and the interpretation of *padam* in rule 7 as signifying *padakāle*, 'in *pada*-text,' sufficiently prove that the present precept does not apply in *samhitā*—that is, that *avasāne*, 'in *pausa*,' is implied here. And the absence of statement or *anuvṛtti* of these two essential implications is strong additional evidence that the rules are interpolated.

By most of the MSS., only one example is given, namely *kulāyini vāsumati* (iv.3.4<sup>1</sup>), which, if our understanding, as above explained, is correct, is to be read, in *pada*-text, *kulāyiniñ : vāsumatiñ*. O. adds *aminanta evāṭih* (iii.1.11<sup>5</sup>), one of the cases of suspended combination falling under x.13, and (by R. Pr. ii.31,32) in the Rig-Veda requiring nasalization of the uncombined final: its citation seems to indicate that O. would not limit the operation of the rule to the *pada*-text. To show that the nasalization does not take place in uncombinable vowels, or *pragrahas*, are quoted, in *pada*-form, *amī iti* (iii.3.7<sup>1</sup> et al.) and *tanū iti* (ii.2.7<sup>2</sup>: omitted in O.). To illustrate the limitation to simple vowels, we find in most MSS. *so evāi 'shāi 'tasya* (ii.2.9<sup>7</sup>); but O. gives instead *agnaye 'nikavate* (i.8.4<sup>1</sup> et al.), *vishṇav e 'hī 'dam* (ii.4.12<sup>3</sup>), and *vāyav iṣṭaye* (ii.2.12<sup>8</sup>).

The commentator, as he has done repeatedly before (under i.49, ii.7, v.2), notices the apposition in the rule of *apragrahāḥ* and *samānāksharāṇi*, two words of different gender. He signifies, further, under the next rule, that both that and this are unapproved.

## पदं च प्लुतं शाङ्खायनकाण्डमायनयोः ॥ ७ ॥

7. As is also, according to Ṣaṅkhāyana and Kāṇḍamāyana, a protracted *pada*.

By *pada* is here signified, according to the commentator, a word

6. ' *yāni samānāksharāṇy apragrahasamjñāni tāny 'ekeshām mate bhavanti' anundāsikāni*. ' *kul-..... apragrahā iti kim : amī iti : 'tanū iti.* ' *samānāksharāṇi 'ti kim : 'so..... pragrahāksharāḥ abdayor niyataliṅgatayā' paraspārānvayo ghaṭate. na pragrahā apragrahāḥ*.

<sup>1</sup> O. ins. *ekeshām ācāryānām mate*. <sup>2</sup> O. om. <sup>3</sup> O. *-kagupāni paṭashante*. <sup>4</sup> O. ins. *am-.....* <sup>5</sup> O. om. <sup>6</sup> O. *agn-..... vish-.....* <sup>7</sup> W. *nyamul-*

in the *padu*-text; and the interpretation, as was remarked above, is fully supported by the specification of *samhitā* in the next rule.

As examples of nasalized protracted vowels, are given *tvīs ity abravīt* (ii.4.12<sup>6</sup>) and *astu hīs ity abrātām* (vii.1.6<sup>1</sup>), both in *samhitā*-form, although it is again expressly pointed out that the nasalization is not made in *samhitā*: the two worthies referred to would read *tvīñs*: and *hīñs*. It is added that *ca*, 'also,' in this rule effects its connection with what is prescribed in the preceding one—or, as O., in more customary phrase, expresses it, brings forward by implication the preceding rule.

Some, we are further informed, restrict the application of the precept to words which contain a single vowel protracted, and would not regard it as authorizing nasalization in *na chinattis iti* (i.7.2<sup>1,4</sup>) or *na vicityās iti* (vi.1.9<sup>1</sup>: G. M. omit *iti*).

The rule is declared to be of no binding force.

## अकारस्तु संहितायामपि ॥ ८ ॥

8. An *a*, however, is nasalized in *samhitā* also.

The commentator's explanation is that nasality and protraction are here implied (from the preceding rule) by vicinage; and that *tu*, 'however,' is intended to annul the implication that only the opinion of the two authorities specified in rule 7 is reported. And though the comprehensive statement "an *a*" is made in the rule, nevertheless, in virtue of rule i.58, "continued implication is of that which is last (or final)," the "also" (*api*) really brings down only a final *a* as suffering a prescribed effect by the attribution of nasal quality. The sense, then, is that a protracted final *a* is nasalized, both in *samhitā* and elsewhere. Examples are *śuclo-kāñs sumāṅgalāñs* (i.8.16<sup>2</sup>), *upahātāñs* (ii.6.7<sup>3</sup>), *yaḥ mamāñs* (vii.4.20); these are, in fact, all the cases of protraction of simple final *a* which the text contains; and the edition (so far as it goes) and my MS. nasalize the *a*, as required by the interpretation of the rule here given. The cases are much more numerous in which a final *ah* exhibits *ās* as the ultimate result of protraction, the *h* being lost before a following vowel or sonant consonant: namely, at i.5.9<sup>6</sup>: v.5.1<sup>3,32</sup> twice; vi.1.9<sup>1</sup> twice; 3.8<sup>1</sup>; 4.3<sup>4</sup>; 6.2<sup>3</sup>; and in one place, vi.5.8<sup>4</sup>, the same final *ās* comes from a protracted *e*: the question might possibly arise whether these do not also fall under

7. *yat*<sup>1</sup> *phutavat padam*<sup>2</sup> 'tac ca' *padakāle* 'cāñkhāyanakāṇḍa-māyanayor mate' 'munāsikam bhavati. *yathā*<sup>3</sup>: *tvīs*....: *astu* .... *padam iti kin*: *samhitāyām nā bhūt*. *cakāraḥ*<sup>4</sup> *pārvasā-troktavidheyasamuccayam*<sup>5</sup> *karoti*<sup>6</sup>. *apara dhruḥ*: '*phutādikasva-ram padam iti*: *anyam nā bhūt*:<sup>7</sup> *na*....: *na*....

*ne* 'dam *sūtradvayam*<sup>10</sup> *isṭam*.

<sup>1</sup> W. *yatra*. <sup>2</sup> O. om. <sup>3</sup> W. *tatra*. <sup>4</sup> O. puts after *bhavati*. <sup>5</sup> G. M. om. <sup>6</sup> G. M. O. *śaṣṭadh*. <sup>7</sup> O. *-vidhim*. <sup>8</sup> O. *anvddiṣati*. <sup>9</sup> O. *phutevarṇapadam iti* 'ha *nā bhūt*. <sup>10</sup> W. *sūtram*.

the rule, but it would have to be answered in the negative (see the counter-examples below); and the text reads accordingly. The manuscripts of the commentary give as found "in another *śākhā*," one example, read *brahmāsn* in W. B. (O. is wanting), and *yadghrā* in G. M.: I do not quite know what to make of this, as there seems to be no call for quoting from another text examples of what is capable of being fully illustrated from the received Veda of the school; *brahmāsn* is found at i.8.16<sup>1</sup> twice, <sup>2</sup> twice, but would be a counter-example to this rule, its *a* not being final; it is, in fact, of the same character with the first of the counter-examples given. These are *satyarājāsn* (i.8.16<sup>2</sup>), *agnāś ity āha* (vi.5.8<sup>4</sup>: W. has dropped out *agnāś*), and *vicityaḥ somāś na vicityāś iti* (vi.1.9<sup>1</sup>: O. has only this).

Finally, the commentator remarks that Čāṅkhāyana and Kāṇḍamāyana also accept this principle. He may well say this, for the natural interpretation of the rule is to make it represent simply the view of those authorities; and the action of the comment, in cutting it loose from its predecessors, and declaring it alone to express the approved doctrine of the treatise, is in a high degree forced and arbitrary. It was noticed under i.58 what an unjustifiable act of violent interpretation was there committed, by way of preparation for this one. The implication of "final" is not needed in rule 8 any more than in rules 6 and 7, and is clearly enough made in them all; whence it comes, it would be the business of those who put the passage in to tell, if they could.

The Ath. Prāt. gives (at i.105) an enumeration of the protracted vowels occurring in the text to which it relates. This our treatise omits to do, and it may be well to repair the omission in this place. A final *a* is protracted to *āñs* at i.8.16<sup>2</sup> twice: ii.6.7<sup>3</sup>: vii.4.20: —*ah* to *āśh* at i.4.27: v.5.1<sup>3</sup>; and to *ās* (the *h* being lost) at i.5.9<sup>6</sup>: v.5.1<sup>3</sup>, 3<sup>2</sup> twice: vi.1.9<sup>1</sup> twice; 3.8<sup>1</sup>; 4.3<sup>4</sup>; 6.2<sup>3</sup>: —*an* to *āsn* at i.8.16<sup>1</sup> twice, 16<sup>2</sup> thrice: ii.6.5<sup>6</sup>: —*am* to *āsm* at vi.1.4<sup>5</sup>; 5.9<sup>1</sup>: vii.1.7<sup>4</sup>; 5.7<sup>1</sup> twice: —*i* to *īs* at i.7.2<sup>1,4</sup>: ii.4.12<sup>6</sup>: vi.5.9<sup>1</sup>: vii.1.6<sup>1,7,4</sup>: —*iḥ* to *īśh* or *īśr* at i.5.9<sup>6</sup>: vi.3.10<sup>1</sup>: —*in* to *īsn* at vii.4.20 twice: —*uh* to *ūs* at vi.3.8<sup>1</sup>: —*e* to *ēsi* at i.4.27: vi.1.4<sup>5</sup>; and

8. *sāmnidhyād anunāsikaphutāu<sup>1</sup> grhyete: tuṣabdah prakṛtācā-ryamatanivartakāḥ<sup>2</sup>: ata<sup>3</sup> eva<sup>4</sup> saṃhitāyām asaṃhitāyām<sup>5</sup> cā 'kāraḥ padāntaḥ phuto 'nunāsiko bhavati: yady apy akāra iti<sup>6</sup> sāmānyeno 'ktaḥ: tathā 'py anvādeṣo 'ntyasya (i.58) iti vacanād apiṣabdo 'nunāsikadharmatayā nimittinam padāntam evā 'kāram anvādiṣati. yathā<sup>7</sup>: suṣl-----: upa-----: 'yaṣo-----: brahmāsn<sup>8</sup> ity anyasyām<sup>10</sup> śākhāyām<sup>9</sup>. apiṣabdah kimarthaḥ: <sup>11</sup>saty-----: <sup>12</sup>agn-----: <sup>13</sup>vicityaḥ-----: śāṅkhāyanakāṇḍamāyanayor apy ayaṃ vidhir<sup>14</sup> akāre phute sammataḥ<sup>15</sup>.*

<sup>1</sup> G. M. -*phute*. <sup>2</sup> O. *pūrvacārya*-. <sup>3</sup> W. *eta*; M. *tata*. <sup>4</sup> O. om. <sup>5</sup> W. O. om. <sup>6</sup> O. om. <sup>7</sup> B. O. om. <sup>8</sup> O. om. <sup>9</sup> G. M. *yadghrā*. <sup>10</sup> G. M. *asya*. <sup>11</sup> O. om. <sup>12</sup> G. M. -*raphtas sammataḥ*.



to *ā* (see i.4) at vi.5.8<sup>4</sup>:—*āu* to *āgv* at vi.6.2<sup>5</sup>. The protracted syllable has always the acute accent.

सर्वमेक्यमं पूर्वेषां सर्वमेक्यमं पूर्वेषाम् ॥ १ ॥

9. According to the former ones, all is of one pitch.

The comment is completely at a loss as to how this rule is to be understood, and gives three more or less discordant interpretations of it, the first of which we are probably to regard as the preferred one, if there be a preference. "All" means 'every kind of articulate sound;' "of one pitch" is equivalent to *ekagruti*, *yama* denoting the tone of an acute syllable; "the former ones" are 'the sacrificers;' the meaning is, then, that in the sacrificial usage of the sacrificers everything is uttered in acute monotone. O. has an exposition of its own, which is in great part too corrupt to be read without considerable emendation, and which conducts to the same conclusion: it quotes, *apropos* of *pūrve*, a *pada* of a *tristubh* verse from some sacred text, "the former ones spoke those words to the former ones."

The second interpretation differs from the first only in declaring *pūrve*, 'the former ones,' to designate certain *śākhinah*, or 'holders of a Vedic text.'

The third is of quite another character; it makes *yama* to be equivalent to *svara* in the sense of 'vowel,' and explains 'every monosyllable is nasalized'—the intent being to annul the restriction to simple vowels only (as made in rule 6). Who the *pūrve* are, is not told us this time.

The commentator consoles himself at the end by declaring the rule not approved. We may fairly extend the same condemnation

9. 'sarvam' varṇajātam<sup>1</sup> ekayamam ekagruti<sup>2</sup> 'ti pūrveshām<sup>3</sup> matam. yamo nāma svara<sup>4</sup> udattu ity arthaḥ: pūrve nāma yājñikāḥ<sup>5</sup>: teshām yājñakarmaṇi sarvam<sup>6</sup> ekagruti<sup>7</sup> bhavati.<sup>8</sup>

anye manyante<sup>9</sup>: pūrve nāma keci śākhinah: teshām sarvam<sup>10</sup> 'ekagruti<sup>11</sup> 'ti<sup>12</sup>.

athā<sup>13</sup> 'pare kathayanti<sup>14</sup>: sarvam ekasvaram anuṇḍsikam bhavati<sup>15</sup> 'ti<sup>16</sup>: 'samānāksharamātrāpekshām adhiksheptum<sup>17</sup>.

ne 'dam sūtram iṣṭam.

iti tribhāṣhyaratne prātiśākhyaavivarane  
pañcadaśo<sup>18</sup> 'dhyāyaḥ.

(1) O. substitutes *sarvam* *iti lakṣyaṁ lakṣaṇavishayaṁ gṛhṇāti*: *ekayam ekagrutiḥ*: *yama* *grutisvara* *ity athāntarā pūrveshā pūrvā nāma yājñikā pūrve pūrvebhyo vaca etad ucir ity darśanāt*: *yājñikānām yājñakarmaṇi sarvam ekagrutir bhavati*.  
<sup>2</sup> W. B. *sarva*. <sup>3</sup> B. *varṇam ajñātam*; G. M. *-tayamam*. <sup>4</sup> W. *sarv*. <sup>5</sup> G. M. put after *udatta*. <sup>6</sup> W. *-āyāḥ*. <sup>7</sup> W. puts after *bhavati*. <sup>8</sup> B. *-tir*. <sup>9</sup> O. *dhuk*. <sup>10</sup> O. om. (11) W. *-grutir*; O. *-grutir bhavati*. <sup>12</sup> G. M. om. *atha*. <sup>13</sup> O. *vydāksate*. <sup>14</sup> O. om. *iti*. <sup>15</sup> O. *sarvam* *iti samānāksharāṇām apekshā grahavyuddsa sarvaṁ tathā vidhiyate*; W. *-ramatrāpekshām apikshiptam*; B. *-ksham adh*; G. M. *-mātrapaksham āksheptum*. <sup>16</sup> G. M. O. *dvitīyapracne tṛtīyo*.

to his treatment of it, and conjecture that, if he could only have told us what it meant, we might have found in it something to approve. We are tempted to seek in it some statement as to the accent of the protracted syllable, or *pada*; and, if it were allowed to amend *pūrveshām* to *ekeshām*, we might translate, 'some hold that the whole word in which protraction occurs is to be uttered in the same tone'—only then, to be sure, we should look for a statement of the usage actually followed in the text.

## CHAPTER XVI.

CONTENTS: 1–31, detail of the cases of occurrence, in the *Sanhitā*, of *ṣ* in the interior of a word, before a spirant.

### अथ सकारपराः ॥ १ ॥

1. Now for cases in which *s* follows.

A simple heading, of force through a considerable part of the chapter (i. e. through rule 13). The essential item of the precept laid down was given above, in xv.4, which directed that in all the cases to be specified in this chapter is to be assumed the presence of *anusvāra* following a vowel and followed by a spirant. Words in which that spirant is *s* form by far the most numerous class, and until rule 14 they alone are treated.

The Rik Pr. is the only one of the other treatises which offers anything at all analogous with this enumeration; it (at xiii.7–10) gives rules for the occurrence of *anusvāra* after long vowels only.

### सशोक्पाश पदादयः स्वरपरे ॥ २ ॥

2. *Sra*, *ṣo*, *ha*, *pā*, and *ṣa*, at the beginning of a *pada*, take *anusvāra* before a *s* that is followed by a vowel.

The commentator cites examples, as follows. For *sra*, *visrañśa-yed amehenā 'dhvaryuḥ* (vi.2.9<sup>4</sup>, 10<sup>7</sup>: G. M. O. have only the first word); we have other cases at ii.5.7<sup>2</sup>: v.1.8<sup>1</sup>: vii.3.10<sup>3</sup>, all from the same root, *sras*. For *ṣo*, *ṣoṇśā modā ive 'ti* (iii.2.9<sup>5</sup>: G. M. omit the last word, O. the last two); I have noted no other case: as counter-example, to show that only *o* after *ṣ* takes the increment, is given *āṣāsānā sāumanasam* (i.1.10<sup>1</sup>: O. alone has the latter

1. *athe 'ty ayam adhikārah: ita uttare grahaṇaviṣeṣhāḥ' sakāraparā' ity etad adhikṛtaṁ veditavyam. sakārah paro 'yebhyas te sakāraparāḥ'.*

<sup>1</sup> B. -*śhāḥ*. <sup>2</sup> B. -*para*. <sup>3</sup> G. M. *yasmāt sa tathoktah* (and -*paraḥ* in the rule).

word). For *ha*, *hañsaḥ śucishad* (i.8.15<sup>2</sup>: iv.2.1<sup>5</sup>); various other cases of *hañsa* are found in the text, and *hañsi*: that *hā* is not treated in the same way is shown by *prajā mā mā hāsi* (v.6.8<sup>1</sup>: O. omits). For *pā*, *pāñsura irāvatī* (i.2.13<sup>2</sup>); other cases are *pāñsūn* and *pāñsavyāya*, at ii.6.10<sup>2</sup> and iv.5.9<sup>1</sup> respectively: that *pa* would not have been correct is shown by *āhatam gabhe pasah* (vii.4.19<sup>3</sup>: O. omits *āhatam*); *pāsi*, which would seem to fall under the rule, is excepted by rule 17, below. For *ṣa*, *yad āsinaḥ ṣaṇṣati tasmāt* (iii.2.9<sup>7</sup>: W. B. G. M. omit *tasmāt*, thus allowing the citation to be found also at iii.2.9<sup>6</sup>); cases of this combination, all of them coming from the root *ṣaṇs*, are not infrequent in the *Sanhitā*. As general counter-examples, we have, to establish the necessity of the restriction "at the beginning of a *pada*," *agnir ukthena vāhasd* (i.5.11<sup>1</sup>), *somam pipāset* (ii.1.10<sup>1</sup>), and *dahā* "ṣa-*saḥ* (i.2.14<sup>6</sup>: O. omits); while *tasmāt su visrasyaḥ* (vi.2.9<sup>4</sup>, 10<sup>7</sup>: only O. has the first two words), *hastayoh* (iv.1.5<sup>3</sup> et al.: G. M. O. omit), and *kaviṣṭāh* (ii.6.12<sup>6</sup>: all the MSS. have -*ṣastāh*, which I have not found in the text, but probably by my own fault) do the same service for the specification "when a vowel follows."

The commentator goes on to say that some authorities accept *hi* as a part of this rule: which is not to be approved, since "at the beginning of a word" is here implied, and so *ahiñśāyā* (v.2.8<sup>7</sup>) would be left without the increment. And if it be pleaded that *hiñśih parama* (iv.2.10<sup>1-2</sup> et al.) should be an example here, the reply is made, that the *anusāra* is assured to it by rule 13, below, where there is no restriction to the beginning of a word; and that to repeat here the specification of *hi* would be useless. The only criticism to be offered upon this is that the objection has too little reason to be really worthy of notice.

2. *śra*: *ṣo*: *ha*: *pā*: *ṣa*: *ity ete grahaṇaviṣeṣāh*<sup>1</sup> *padādayaḥ sakāraparāś tasmint sakāre svarapare saty anusvārāgamam*<sup>2</sup> *bha-jante*<sup>3</sup>. *yathā*<sup>4</sup>: *vi*-----: *ṣoñśā*-----: *okāreṇa kim*: *āṣā*-----: *hañsaḥ*-----: *'hrasva iti kim*: *prajā*-----: *pāñsura*-----: *ḍir-gheṇa*<sup>5</sup> *kim*: *āh*-----: *yad*-----: *padādaya iti kim*: *agnir*-----: *somam*-----: *'dahā*-----: *svarapara iti kim*: *tasmāt*-----: *'has*-----: *kav*-----.

*kecid atra sūtre 'higrahaṇam*<sup>10</sup> *āṅgikurvate*<sup>11</sup>: *tad anupapaṇnam*: *padādaya iti niyamāt*: *ahiñśāyā ity atra 'nusvārābhā-vaprasaṅgāt*<sup>12</sup>. *nanu hiñśih*.... *ity etad atra 'dāharaṇam iti cet*: *māi 'vam*: *'hipujigā* (xvi.13) *ity atra niyamābhāvāt padādāpādādāu ca*<sup>13</sup> *higrahaṇasya kāryasiddheḥ punar atra grahaṇam vyartham*<sup>14</sup>.

*svaraḥ paro yasmd āsū svaraparaḥ*: *tasmīn*.

<sup>1</sup> G. M. -*aparāh vi*-. <sup>2</sup> O. -*ma*. <sup>3</sup> O. *syāt*. <sup>4</sup> G. M. O. om. <sup>5</sup> O. om.; G. M. *hrasvena kim* etc. <sup>6</sup> O. -*gha*. <sup>7</sup> O. om. <sup>8</sup> G. M. O. om. <sup>9</sup> W. om. <sup>10</sup> G. M. *him*. <sup>11</sup> G. M. *āṅgik*. <sup>12</sup> G. M. -*rabhā*; O. -*rābodhapa*-. <sup>13</sup> B. om.

विकृते ऽपि ॥ ३ ॥

3. Even when the vowel is altered.

That is to say, even when the vowel that is by the last rule required to follow the *s* has undergone euphonic alteration, so as to become a consonant. A single example is cited, *apahañsey agne* (iv.7.13<sup>1</sup>; p. *apa-hañsi*); if the text contains any others, they have escaped my notice.

रापूर्वश्च ॥ ४ ॥

4. As also, when they are preceded by *rā*.

This rule is made for the purpose of establishing a single additional case under the general rule given above (xvi.2), namely, the word *nārāṣaṇṣibhyaḥ* (vii.5.11<sup>2</sup>); the case being one, as the comment points out, where the *ṣa* is not at the beginning of a *pada*. The *ca*, 'also,' brings down only *ṣa*; and we are assured that this is the reason why *ṣa* was mentioned last in rule 2, even at the cost of a violation of the natural order of the vowels. Of this point we need not make much, since the rule contains other and unexplained violations of alphabetic order.

शस्त्तानतोदत्ते ॥ ५ ॥

5. Also in *ṣaṇṣtā*, except when it is accented on the final syllable.

Here is another single case, falling under rule 2 by the suspension of one of the restrictions laid down in that rule—namely, that the *s* be followed by a vowel. The passage is *utā ṣaṇṣtā sūviprah* (iv.6.8<sup>2</sup>; O. omits *sūviprah*). The restriction as to accent

3. *apiṣabdaḥ svarānvādeṣakah<sup>1</sup>: sakārāt pare tasmint svare vikṛtam āpanne 'pi vyañjanatām upagate 'pi syāt' anusvāravidhiḥ<sup>2</sup>. yathā: apa-----*

<sup>1</sup> B. *sakārān-*. <sup>2</sup> W. and O.(?) *svārad*. <sup>3</sup> lacuna in O., from (*anuvāra*-) *vidhiḥ* to *svara* under the next rule.

4. *'caṣabdaḥ srādiṣhu' cakāram anuvādiṣati<sup>2</sup>: etadartham eva svaravyatīyaye<sup>3</sup> 'pi cakāragrahaṇam tatrā 'nte kṛtam. rā: ity evampārvaḥ cakārah sakāraparo 'nusvāragamam bhajate. yathā<sup>4</sup>: nār----- apadādīartho<sup>5</sup> 'yam ārambhah.*

<sup>1</sup> W. *ṣabdarādiṣhu*; B. *sacaṣabdarādiṣhu*. <sup>2</sup> W. B. ins. *cakārah*. <sup>3</sup> G. M. *vyatīyaye*; O. begins again with *vyatīyaye*. <sup>4</sup> G. M. O. om. <sup>5</sup> W. O. *apadārtho*.

5. *ṣaṇṣtā: ity etasmin<sup>1</sup> grahaṇe 'nantodātte<sup>2</sup> sakārapare bhavaty<sup>3</sup> anusvāragamah. uta----- anantodātta<sup>4</sup> iti kim: aṣv----- sraṣoḥa (xvi.2) iti prāptāu satyām<sup>5</sup> sakārasya<sup>6</sup> svaraparavā-*

is intended to exclude *ācvasyā viçastā* (iv.6.9<sup>2</sup>: O. adds *dva yam*-).

अशस्न ॥ ६ ॥

6. Also in *açañsan*.

Yet another case belonging with those disposed of by rule 2, but requiring special treatment because the *ça* in it does not stand "at the beginning of a *pada*." The passage is *abhi vy açañsan* (vi.6.11<sup>5</sup>).

O., in an added paragraph, brings forward the objection that, in virtue of rule 1.52 (which makes the citation of any word include also the same word with *a* prefixed), *açañsan* has its *ñ* already assured by rule 2; but refutes it by pointing out that the principle appealed to has to do only with a *pada* or word, not with a mere fragment of one, like *ça* (compare rule 10, below). It adds that "another reading is *çañśan*."

न शसनं विशसनेन ॥ ७ ॥

7. But not in *çasanam* and *viçasanena*.

These are exceptions, the only ones the Sanhitā affords, under rule 2. The passages are *çasanam vājy arvā* (iv.6.7<sup>5</sup>: O. ends with *vājī*) and *çuno viçasanena* (v.7.23).

T. and O. have the simple *pada çasanena*, instead of *viçasanena* (p. *vi-çasanena*) in the rule, and O. reads the same in its comment. This is doubtless an emendation, and makes a reading more strictly in accordance with the approved usage of the treatise. The comment has (especially in the fourth chapter) explained away many a like inaccuracy by the allegation of a phrase "in another *çākhā*:" and we might expect to find added here *vī 'ti kim: āçañsanene 'ti çākhāntare*.

*bhāve 'pi nā 'yam vidhir nishidhyatām 'iti grahaṇam'. anta' udātto yasya tad antodāttam: 'nā 'ntodāttam' anantodāttam: tasmin.* <sup>11</sup>

<sup>1</sup> O. *asmin*. <sup>2</sup> W. B. O. *antod*. <sup>3</sup> O. *syād*. <sup>4</sup> W. *antod*. <sup>5</sup> G. M. om. <sup>6</sup> W. B. *çak*. <sup>7</sup> G. M. ins. *eva*. <sup>8</sup> B. *padagr*. <sup>9</sup> W. O. *ante*. <sup>(10)</sup> O. om. <sup>11</sup> O. adds *apadādyartha . . . ity anetanādi* (which belongs at the end of the comment on rule 6).

6. *açañsanu ity asmin grahaṇe syād anusvārāgamah. abhi . . . 'apadādyartha 'yam ārambhah'.*

<sup>1</sup> O. puts at end of comment on rule 5, and adds, partly there and partly here (a little amended), *kimartham idam. sraçohapāçā* (xvi.2) *ity anenādi 'va tatsiddhāu: apy akārādī* (1.52) *'ti vacanāt: māi 'vam: apy akārādī 'ti vacanam padasya padāvayavah çarabdhā: çañśan ity pāthāntaram.*

7. *çasanam: viçasanena: ity etayor grahaṇayor' anusvārā-gamo na syāt. ças- . . . : çuno- . . . sraçoha* (xvi.2) *iti prāptih.*

<sup>1</sup> O. *ças*, as also (with T.) in the rule itself. <sup>2</sup> O. om.

## मा पदादिरनुदात्तः ॥ ८ ॥

8. *Mā* takes *anusvāra* when beginning a *pada* and unaccented.

All the implications of rule 2 are here cut off (as is distinctly enough intimated by the express repetition of one of them, *padādi*), and hence it is to be understood that the increment takes place before a *s* whether this be or be not followed by a vowel. The examples are *āhar māñśēna* (v.7.20) and *māñspācanyāḥ* (iv.6.9<sup>1</sup>). The restriction to the beginning of a *pada* is established by quoting *sīlikamādhyamāsaḥ* (iv.6.7<sup>4</sup>); that as to the accent, by *mā'sam dikshītāḥ syāt* (v.6.7<sup>3</sup>: only O. has *syāt*).

So far as I have discovered, this rule applies only to forms and combinations of *māñsa*, which are not infrequent in the Sanhitā. The four following rules give it certain extensions and limitations.

## पुमीपूर्वश्च नित्यम् ॥ ९ ॥

9. As also when preceded by *pu* or *mī*, under all circumstances.

The closing specification of the rule amounts to a removal of the restriction as to accent, imposed in rule 8—that as to initial position being virtually removed by the prescribed prefixion of *pu* or *mī*. The examples quoted are *ut pumāñsañ haranti* (vi.5.10<sup>3</sup>: O. omits *haranti*, and B. runs the two citations together, having dropped out a part of each) and *mīmāñsante kārye* (vi.2.6<sup>4</sup>). We have *pumāñsam* again at iv.6.6<sup>5</sup>, and other forms of *mīmāñs* at vi.2.6<sup>4</sup> and vii.5.7<sup>1</sup>: I have noted no other words as falling under the rule.

## सकायपरश्च ॥ १० ॥

10. And when followed by *sakāya*.

The *ca*, 'and,' we are told, here brings down *mā*; and G. M. add that the intent of the rule is to establish an exception under

8. *mā*: *ity evam*<sup>1</sup> *varṇaḥ padādir anudāttaḥ sakārāparo 'nusvārāgamam bhajate. utra nīyamābhāvāt sakārasya svaraparatvābhāve'pi nimittatvam bhavaty eva. yuthā<sup>2</sup>: āhar-----: māñs-----: padādir iti kim: sili-----: anudātta iti kim: māsam-----:*

<sup>1</sup> G. M. O. *ayam*. <sup>2</sup> O. om.

9. *caṣabdo me 'ti jñāpayati: pu: mī: ity evampūrvo me 'ti<sup>1</sup> varṇaḥ sakārāparo nīyam anusvārāgamam bhajate. ut-----: mīm-----: anudāttatvanivartako<sup>3</sup> nīyaṣabdaḥ.*

<sup>1</sup> G. M. O. ins. *ayam*. <sup>2</sup> O. *-nīyamavyāvar-*.

rule 8—that is to say, to bring under that rule a word which would otherwise be excluded in virtue of the requisition “when beginning a *pada*.” The case is similar to that about which O. raises a question under rule 6. The passage is *amāṅsakāya evāḥ* (vii.5.12<sup>2</sup>).

नावग्रहपूर्वः ॥ ११ ॥

11. But not when preceded by a former member of a compound.

Or, ‘by a pause of division (between the two members of a compound),’ taking *avagraha* in its more original sense. W. B. O. define the rule as establishing exceptions under rule 8; G. M., which have taken in this notification (less correctly) as part of the preceding comment, say simply that *mā* is to be understood as implied here by vicinage. The examples given are *pūrnāmāse vāi* (ii.5.5<sup>4</sup>: O. omits *vāi*) and *ardhamāse devāḥ* (ii.5.6<sup>6</sup> twice). The words would satisfy all the conditions of rule 8, the separated element *-māse* or *-māse* being itself (by i.48) a *pada*. Since *māṅsa* nowhere appears as the latter member of a compound, this rule exempts from the increment of *anusvāra* all the cases in which forms of *mās* or *māsa* are found in such a situation; others are the subject of the next following precept.

मासिमासुमासोमासामिति च ॥ १२ ॥

12. Nor in *māsi*, *māsu*, *māsaḥ*, or *māsām*.

These are words which, without special exception, would fall under rule 8. The examples for the last three are *daśāsu masāḥ* ‘*tiśthan*’ (vii.5.2<sup>2</sup>), *śān māsā dākshinena* (vi.5.3<sup>4</sup>: only O. has the last word), and *māsāḥ prātishṭhityāi* (vii.5.1<sup>6</sup>): we have *māsāḥ* also at vii.5.7<sup>1</sup>, and *māsāḥ* at v.7.18. The first, *māsi*, raises a difficulty. Some, the commentator says, cite in illustration of it *prathamē māsi prsthāni* (vii.5.3<sup>1</sup>: O. omits the last word); but this is wrong; for the exemption of *māsi* in that passage is assured by rule 17, below: we are to assume, then, the occurrence in another text of some word of more than two syllables beginning

10. *caṣabdo me ’ti jñāpayati: me ’ty evaṁ’ varṇaḥ sakāyaparo’ ’nūsvarāgamam’ bhajate. am-----.*<sup>4</sup>

<sup>1</sup> B. G. M. O. *ayam*. <sup>2</sup> W. B. *sakārup*. <sup>3</sup> G. M. *nityam anu*. <sup>4</sup> G. M. add *mā padādir anudātta* (xvi.8) *ity asyā ’yam apavādaḥ*.

11. *’mā padādir anudātta* (xvi.8) *ity asyā ’yam apavādaḥ: ’avagrahapūrvo me ’ty evaṁ’ varṇo nā’ ’nūsvarāgamam bhajate. yathā: pūrṇ-----: ardha----- avagrahaḥ pūrvo yasmād ’asāv avagrahapūrvaḥ.*<sup>5</sup>

(<sup>1</sup>) G. M. have this as part of the comment on the preceding rule, and substitute here *sānnidhyān mā ’ti labhyate*. <sup>2</sup> B. G. M. O. *ayam*. <sup>3</sup> B. om. *na*. <sup>4</sup> G. M. O. om. (<sup>5</sup>) G. M. *sa tathoktaḥ*; W. om. *asāv*.

with *māsi*. This interpretation is, of course, forced and false: *māsi* is included with the rest here because it is an example of the same class with them; and the makers of the treatise, when they put it in, either overlooked or neglected the fact that it falls technically under rule 14, and so also under rule 17, establishing exceptions to 14. We have also *masi-māsi*, more than once, at vii.5.1<sup>6</sup>.

हिपुजिगाजिघाहसिनेऽतश्चयदाताऽसीत्कनीयाज्याया-  
द्राधीयार्धीयाश्रेयाहसीयावसीयाभूयाऽसोज्जिवाज्जिवा-  
जिगिवाजीगिवातस्थिवादाश्चादीदिवापपिवापीपिवावि-  
द्वाविविशिवाशुश्रुवाससृवा ॥ १३ ॥

13. The following words have *anusvāra* before *s*: *hi*, *pu*, *jigā*, *jighā*, *chañsine*, *atañsayat*, *ātāñsīt*, *kanīyā*, *jyāyā*, *drāghīyā*, *raghīyā*, *greyā*, *hrasīyā*, *vasīyā*, *bhūyāñsaḥ*, *jakshivā*, *jaghnivā*, *jigivā*, *jīgivā*, *tasthivā*, *dācivā*, *didivā*, *papivā*, *pīpivā*, *vidvā*, *vivivā*, *ṣuṣruvā*, *sasruvā*.

The commentator's examples are as follows: *hiñsīḥ parame vyoman* (iv.2.10<sup>2,3</sup>: O. omits *vyoman*, and G. M. substitute *mā hiñsis tanuvā*, iv.2.3<sup>1</sup> et al.) and *cinute 'hiñsdyāi* (v.2.8<sup>7</sup>: O. omits *cinute*); respecting this first specification, see further below;—*tena puñsvatīḥ* (ii.5.8<sup>5</sup>) and *puñsuḥ putrān* (iv.6.9<sup>4</sup>): I have only noted farther two cases of *puñsaḥ*, at ii.6.5<sup>5</sup> and vi.5.8<sup>2</sup>;—*lokam ajigāñsan* (v.5.5<sup>4</sup>: vi.5.8<sup>2</sup>: O. omits *lokam*): elsewhere only at iii.2.2<sup>3</sup>;—*tvasthāram ajighāñsan* (vi.5.8<sup>4</sup>): the text presents fourteen other cases of *jighāñs*;—*brāhmaṇāchañsine* (i.8.18): the only case: a counter-example (but O. omits all the counter-examples), *pra yuchasy ubhe nī pāsi* (i.4.22), shows the necessity of including in the citation the *ne* of *chañsine*;—*gabhe nushtim atañsayat* (vii.4.19<sup>4</sup>), with a counter-example, *atañni na cushkām* (i.2.14<sup>2</sup>), to explain the citation of the whole word *atañsayat*;—*anvātāñsīt trayi* (iv.7.13<sup>5</sup>: O. omits *trayi*), with *anu vrātāñsas tava* (iv.6.7<sup>3</sup>), to prove the need of the final *it*;—*kanīyāñso devāḥ* (v.3.11<sup>1</sup>): the text offers half-a-dozen cases of this comparative, and about the same number of the next;—*jyāyāñso bhrātaraḥ*

12. 'cakāro nishedhākarshakah': *māsi*..... *ity eteshu graha-  
neshu na syād anusvārāgamah. eshām api mā padādir* (xvi.8)  
*iti prāptiḥ. kecid atra prath*..... *ity udāharanti*: *tad asādhu*:  
*na pade dvisvare nityam*<sup>3</sup> (xvi.17) *ity anenādi 'vu nishedha-  
siddheḥ*<sup>4</sup>: *tasmād anyacākhāyām*<sup>5</sup> *bahusvaram apuram*<sup>6</sup> *udāhara-  
ṇam avadhāraṇīyam. daçasu*..... *shaṇ*..... *māśām*.....

<sup>(1)</sup> O. om. <sup>(2)</sup> W. -*raṇam*. <sup>(3)</sup> W. O. *n*; G. M. om. <sup>(4)</sup> W. -*dham* *siddhuḥ*; B. -*dhaḥ* *siddhaḥ*. <sup>(5)</sup> G. M. *anyasyām* *ṣ*. <sup>(6)</sup> B. G. M. *param*; O. om.



(ii.6.6<sup>1</sup> et al.);—*drāghīyāñsau bhavataḥ* (v.2.5<sup>1</sup>): the only case;—*atho raghīyāñsaḥ* (vii.4.9): also the only case;—*pra greyāñsam* (ii.4.1<sup>4</sup>: but O. substitutes the only other case, *greyāñsam pāpīyān*, v.1.2<sup>3</sup>);—*athu hrasiyāñsum ākramanam* (vi.6.4<sup>2</sup>: but G. M. O. omit the last word, thus allowing the citation to include also the only other case, found in the same division);—*vasīyāñsam bhāgadheya* (v.4.10<sup>5</sup>): there are two or three further cases;—*bhūyāñso 'nyebhyaḥ* (vii.1.1<sup>5</sup>), with *annādo bhūyāñsam* (i.6.2<sup>3</sup> et al.) as counter-example, proving that the final *h* had to be cited with the rest of the word: there are seven other cases of *bhūyāñsa* in the text;—*jakshivāñsaḥ papivāñsaḥ* (i.4.44<sup>2</sup>: O. omits the last word): the only case;—*vṛtram jaghnivāñsum mrdho 'bhi* (ii.5.3<sup>1</sup>: W. B. omit the first word, O. the first and last; G. M. have only the first two, which are read also at ii.5.4<sup>5</sup>): I have noted the word besides only at ii.1.10<sup>2</sup> three times, with the negative prefix;—*vājam jigivāñsaḥ* (i.7.8<sup>4</sup>): the only case;—for *jigivā* is found only a case "in another *çākḥā*," namely *jigivāñsasya* (so W. G. M., though the word is not grammatically admissible; O. has *jigivāñsumyāma* [i. e. *ñsaḥ syāma*?]; B. is corrupt, running the previous citation and this together into *vājam jigivāñsum ūi çākḥāntare*);—*dyumnā tasthivāñso janānām* (i.2.14<sup>4</sup>: O. alone has the last word): there is one other case, at iv.2.2<sup>2</sup>;—*dāçvāñso dāçushaḥ sutaḥ* (i.4.16: O. alone has *sutam*): another case at ii.2.12<sup>5</sup>;—*çucayo dīdivāñsam* (ii.5.12<sup>2</sup>): another case at i.2.14<sup>4</sup>;—*papivāñsaç ca viçre* (i.4.44<sup>2</sup>): the only case;—*pīpivāñsaḥ sarasvataḥ* (iii.1.11<sup>2</sup>: O. has *-tas trayah*, probably corrupt for *-ta stanam*, as the text reads): the only case;—*vidvāñso vāi purā hotārah* (ii.5.11<sup>1,2</sup>: only O. has the last two words) and *avidvāñsaç cakrma* (iv.7.15<sup>6</sup>: O. begins *vishṭāvid*, by mutilation of the preceding word in the passage): the *Sanhitā* has over thirty cases of *vidvāñsa*;—*pravivivivāñsam imahe* (iv.7.15<sup>1</sup>);—*yac chuçruvāñsaḥ* (ii.5.9<sup>2</sup> twice): there is another case at v.3.4<sup>1</sup>;—and, finally, *vājañ sasrvāñsaḥ* (i.7.8<sup>4</sup>).

After the second example (*ahiñsāyāi*), G. M. insert the remark that it is brought under the present rule by the principle of "prefixion of *a*" (i.52). This is wrong, being inconsistent with the

13. 'hi.....' ity evampūrvah sakāraparo 'nusvārāgamo' bhavati. yathā: hiñsīḥ.....: cīn.....: 'tena.....: puñsaḥ.....: lokam.....: tvashṭ.....: brāhm.....: 'na ūi kim: pra.....: gabhe.....: 'yad ūi kim: atasam.....: 'anv.....: 'id ūi kim: anu.....: 'kan.....: jyāy.....: drāgh.....: atho.....: pra.....: atha.....: vasi.....: bhūy.....: 'visargena kim: ann.....: 'jaksh.....: vṛtram.....: vājam.....: jigivāñsasye 'ti çākḥāntare: dyum.....: 'dāçv.....: çucayo.....: papiv.....: pīpiv.....: 'vidv.....: avid.....: pravi.....: yac.....: vājañ.....: 'dāçvāviviçivāçuçuve" 'ty atra sṛdīdīshu cāi 'kapada (xv.4) ūi prāptyā çakāraparo 'nusvārāgamaḥ kim

exposition given under rule 2 (see note on that rule) of the reason why *hi* was not there included: *hi* here is meant not as initial only, but wherever found in a word. Since, however, it is only in this one word that *hiṃs-* occurs otherwise than as initial, it would seem better to have disposed of the single case as of those which form the subject of rules 6 and 10, and to put *hi* into 2, where it would look much more at home than here at the head of a troop of perfect participles and comparatives. And why *pu* was not put into rule 2 without any ceremony, I cannot see at all; unless I have overlooked some case or cases of its occurrence, *puṃs* is invariably initial.

The commentator raises the question why rule xv.4 does not require us to insert an *anusvāra* before the *ç* of *dāçvā*, *viviçivā*, and *çuçruvā*, since these too are *srādayah*; and he makes answer that it is because the restriction conveyed in xvi.1 is still in force. But in that case, he goes on to say, is there not a nasal increment before the *s* of *hrasiyā*, *vasiyā*, *tasthivā*, and *saçvā*? The answer to this objection is twofold. First, the competency of the citation is pleaded—that is to say, the words being read in the rule itself without nasal, that is to be understood as their authoritative form (compare under rule 19, where this plea leads to a further discussion). Secondly, the words in question being found associated with *ātāṃsīt*, *kaniyā*, *jyāyā*, and so on, all of which show the *anusvāra* to follow a long vowel, we are to infer that in the others also it does not follow a short vowel. The first of these answers is not such as is wont to be pleaded in this treatise, and the second is evidently very weak: I should almost prefer to assume that the difficulty was not remarked by the authors of the treatise, and that the commentators who have discovered it have been forced to make the best excuse they could for it.

A more serious objection to the rule, it seems to me, is that it mixes together cases of two different classes—those in which (*chaṅsine* etc.) the nasal appears in the word itself as cited, and those in which it is to be added before a following *s*. Of this, however, the comment takes no notice.

na syāt. atha sakāraparā<sup>13</sup> (xvi.1) ity ūshmaviṣeṣhasya<sup>14</sup> sakārasyā 'nuvṛttir'<sup>15</sup> iti vadāmaḥ. tarhi hrasiyāvasiyyātasthivāsaçve 'ty atrā 'sakārapara evā 'gamah'<sup>16</sup> kiṃ na syāt. uccāraṇa-sāmarthyād eve 'ty prathamah<sup>17</sup> parihārah. atha vā: ātāṃsītka-niyājyāye 'tyādishu sarvatra dīrghānantaram evā 'nuvārasthānam<sup>18</sup> iti sādhaçaryād<sup>19</sup> atrā 'pi na syād anusvārasya hravānan-taraiṃ<sup>20</sup> sthānam ity<sup>21</sup> aparāḥ parihārah.

(1) B. om. (2) O. -man. (3) G. M. syāt; O. bhajate. (4) O. om. (5) G. M. ins. apy akārādī (i.52) prāptih. (6) O. om. (7) O. om. (8) O. om. (9) O. om. (10) G. M. om. (11) G. M. ins. nanu. (12) O. vīdvāviviçivāsuçruśhāsarve. (13) W. om. parā; G. M. -para. (14) G. M. -shaṇasya. (15) G. M. O. -ter. (16) W. makārasya 'gamah; G. ... evā 'nuvārāg-. (17) G. M. -ma. (18) W. -svārah. (19) G. M. O. tatsāh-. (20) W. G. M. hravānt-. (21) W. iti 'ty.

## आकारिकारोकारः सिषिपराः पदान्तयोः ॥ १४ ॥

14. The vowels *ā*, *i*, and *ū* have *anusvāra*, when they are followed by *si* or *shi* final.

This rule, of course, applies to the nominative, accusative, and vocative plural of neuters in *as*, *is*, and *us*. The illustrative examples are *vayāñsi pakvagandhenu* (v.7.23), *tamāñsi gūhatām ajushtā* (i.8.22<sup>b</sup>: only O. has *ajushtā*), *daṣa haviñshi* (vii.5.14<sup>2</sup>), *jyotiñshi kurute* (v.4.1<sup>4</sup>: O. omits), *agna āyāñshi* (i.3.14<sup>7</sup> et al.), and *avabhrthayajāñshi juhōti* (vi.6.3<sup>1</sup>: G. M. omit *juhōti*). To show that the *si* or *shi* must be final, are quoted *tasmād vāsishtho brahmā* (iii.5.2<sup>1</sup>: only G. M. have *brahmā*), and *manishino manasā* (iv.6.2<sup>b</sup>: O. omits *manasā*). To show that the preceding vowel must be long, we have *yathā 'nasi yukta ādhīyate* (v.4.10<sup>2</sup>: only G. M. have the last word), *jyotis tvā jyotishi* (i.1.10<sup>3</sup>), and *āyushi durone* (i.2.14<sup>3</sup>); and, finally, to show that no other vowel than *i* after the *s* or *sh* calls out the increment, *prajāsv eva prajātsu* (vi.4.1<sup>3</sup>), *oshadhishu* (iii.5.5<sup>2</sup> et al.), and *tanūshu buddham* (i.8.22<sup>b</sup>).

The last six counter-examples are omitted in O., which adds at the end the obvious remark that, as *si* and *shi* are here indicated as occasions of the preceding *anusvāra*, that value no longer belongs to *s* merely—that is to say, the force of the heading given in rule 1 is henceforth at an end.

## विकृते ऽपि ॥ १५ ॥

15. Even when the *i* is altered

That the *i* of the ending *si* or *shi* is here aimed at is in the nature of the case obvious enough, but not at all distinctly intimated by the terms of the rule. The commentator quotes in illustration *chandāñsy upa dudhāti* (v.3.8<sup>1.2</sup>), *haviñshy ā sādāyet* (i.6.10<sup>3</sup>), and *tapūñshy agne juhvā* (i.2.14<sup>1</sup>: G. M. omit *juhvā*).

14. *sishiparā ākārekārokārās tayoh sishyoh padāntayoh sator anusvārāgamam bhajante*<sup>1</sup>. *yathā*<sup>2</sup>: *vay----- tam----- daṣa----- 'jyot-----' agna----- avabh----- padāntayor<sup>4</sup> iti kim: tasmād----- manī----- 'ākārekārokārā iti dirghena<sup>5</sup> kim: yathā----- jyotis----- āyushi----- sishi 'ty<sup>6</sup> atre 'kārena kim: praj----- osh----- tan-----*<sup>7</sup>

<sup>1</sup> MSS. *jate*. <sup>2</sup> O. om. <sup>3</sup> O. om. <sup>4</sup> O. -*ta*. <sup>5</sup> G. M. *dirghāḥ*; O. om., with all that follows. <sup>6</sup> W. B. *ity*. <sup>7</sup> O. adds *sishiparanimittayor nideṣāt sakārasya paranimittatva bhātī*.

15. *apiṣabdānvādishṭe<sup>1</sup> sishyor ikāre vikṛte 'pi yakāram āpanne 'pi bhavaty anusvārāgamah. yathā*<sup>2</sup>: *chand----- hav----- tap-----*

<sup>1</sup> W. B. O. -*bdonv-*; G. M. -*bdenā* 'nv-. <sup>2</sup> G. M. O. om.

## अनाकारो ऋस्वः सांकृत्यस्य ॥ १६ ॥

16. According to Sāmkrtya, the vowel, except *ā*, is short.

That is to say, the two vowels *ī* and *u*, to which alone reference has been made above, become short in the cases here referred to: for example, in *haviṇshi bhavanti* (v.5.1<sup>7</sup> et al.: O. omits *bhavanti*) and *samiṣṭayajāṇshi juhōti* (vi.6.2<sup>1</sup>: G. M. O. omit *juhōti*), where Sāmkrtya would read *haviṇshi* and *yajūṇshi*, while in *vayāṇsi* (v. 7.23 et al.: O. omits) he would admit the long vowel.

A curious case of dissent upon a point in grammar which we have not been accustomed to regard as open to any difference of opinion. The rule is, naturally enough, pronounced unapproved.

G. M. add *ca* to the rule, after *sāmkrtyasya*.

## न पदे द्विस्वरे नित्यम् ॥ १७ ॥

17. Not, under any circumstances, in a dissyllabic word.

This is a rule prescribing exceptions under rule 14; the addition *nityam*, 'under any circumstances,' confirms its application to words ending in *si* or *shi* after *ā*, *ī*, or *u* which would otherwise fall under any other rule prescribing the increment.

Examples under rule 14 alone are first quoted, namely *stuto yāsi vaçāṇ anu* (i.8.5<sup>1</sup>: G. M. O. end with *yāsi*) and *yāsi dātah* (iii.5. 5<sup>3</sup>: G. M. have dropped out *yāsi*). Then, as a case also under rule 2, we have *vidhataḥ pāsi nu tmanā* (i.3.14<sup>1</sup>); and, as one under rule 8, *prathame māsi prsthāni* (vii.5.3<sup>1</sup>: G. M. omit the last word), which has been already made the subject of discussion under rule 12, above. The force of the *nityam* does not go so far as to prohibit an *anusvāra* in every dissyllabic word before *si*, what-

16. *ākārād anyo 'nākārah: ikāra ākāraç ce 'ty arthaḥ: tayor eva prakṛtatvāt. sāmkrtyasya mata ikāra ākāraç ca hrasvam āpadyate. yathā': hav-----: sam----- 'anākāra iti kim: vayāṇsi.'*

*ne 'dam sūtram iṣṭam.*

<sup>1</sup> O. om. <sup>2</sup> O. om.

17. *dvisvare' pade vartamānā' ākārekārokārāḥ padāntasishiparā' nā' nusvārāgamam ' bhajante. yathā': stuto-----: 'yāsi ----- nityaçabdah prāptyantarapratishedhārthaḥ: vidhataḥ -----: 'sraçoha'<sup>10</sup> (xvi.2) iti prāptiḥ: prathame-----: mā padādir'<sup>11</sup> (xvi.8) iti prāptiḥ. dvāu svarāu yasmin<sup>12</sup> vidyete tad dvisvaram: tismin.'*

<sup>1</sup> O. *dviṣvare*. <sup>2</sup> G. M. *na*. <sup>3</sup> G. M. *ākārah ikārah*; O. *ākāraūkārah*. <sup>4</sup> G. M. *ntas sishiparo*; O. *ntā si*. <sup>5</sup> B. om.; G. M. *nityan nā*. <sup>6</sup> B. ins. *na*; O. ins. *nityan*. <sup>7</sup> G. M. O. om. <sup>8</sup> W. om. <sup>9</sup> B. om. <sup>10</sup> O. *-hapāça padādaya*. <sup>11</sup> O. *-dir yās*. <sup>12</sup> G. M. ins. *pade*.

ever vowel precedes, or it would include *hañsi* also, and possibly other cases.

## ऋजीषिजिगासिजिघास्यजासियजासिददासिदधासिवर्तया- सि च ॥ १८ ॥

18. Nor in *rjishi*, *jigāsi*, *jighāsi*, *ajāsi*, *yajāsi*, *dadāsi*, *dadhāsi*, and *vartayāsi*.

These are verbal forms which need to be excepted under rule 14, and which, as containing more than two syllables, are not reached by rule 17. The passages in which they occur are quoted by the commentary, as follows: *tena rjishi sarvāni* (iii.2.2<sup>1</sup>: only O. has *sarvāni*), *achā jigāsi* (iv.2.4<sup>2</sup>), *ā tvam ajāsi gurbhadham* (vii.4.19<sup>1</sup>), *havishā yajāsy agne brhat* (iii.5.11<sup>2</sup> et al.: O. omits the last two words), *yābhir dadāsi dācushe* (iii.3.11<sup>3</sup>: G. M. omit *dācushe*), *dadhāsi dācushe kave* (iv.2.7<sup>2</sup>), and *açvam ā vartayāsi naḥ* (vii.4.20). *Yajāsi* I have noted in two or three other passages; if the rest occur elsewhere, I have overlooked them. This leaves unaccounted for *jighāsi*, which is declared to occur "in another text," in the passage *prathame jighāsi*.

## दस्सनाभ्योदस्सोभिर्दस्संवृषदस्शोदस्शुकादस्त्राभ्यां वरः ॥ १९ ॥

19. In *dañsanābhyah*, *dañsobhih*, *dañsam*, *vrshadañçah*, *dañçukā*, and *dañshtrābhyām*, *anusvāra* is taken in the latter place.

The commentator's citations are *vāiçvānarasya dañsanābhyah* (i.5.11<sup>1</sup>); *sajoshāv açvinā dañsobhih* (v.6.4<sup>1</sup>), to which is added as counter-example, proving the need of the *-bhih*, *yushmāko* "ti *riçādasah* (iv.3.13<sup>2</sup>: O. has only the last word, and G. M. begin

18. <sup>1</sup> *cakāro nishedhākarshakah*: *rjishiprabhrtishu* <sup>2</sup> *grahane-shu* <sup>3</sup> *nā* <sup>4</sup> *nuscārāgamah syāt*: *ākārekārokārā* (xvi.14) *iti prāp-tih*. *bahusvaratvād* <sup>5</sup> *eshu* <sup>6</sup> *pūrvasūtranishedo* <sup>7</sup> *na* <sup>8</sup> *sidhyati* <sup>9</sup> *ty atrā* <sup>10</sup> *'yam ārambhaḥ*. *yathā*: *tena*.....: *achā*.....: *jighāsi* <sup>11</sup> *'ti çākhāntare*: <sup>12</sup> *"prathame jighāsi* <sup>13</sup> *'ti*": *ā*.....: *havishā*.....: *yābhir*.....: *dadhāsi*.....: *açvam*.....

<sup>1</sup> O. ins. an enumeration of the words in the rule. <sup>2</sup> G. M. -*rti*. <sup>3</sup> O. om. <sup>4</sup> G. M. -*radī*. <sup>5</sup> B. *esha*; G. M. om. <sup>6</sup> G. M. -*tre ni*; W. B. -*dhān*. <sup>7</sup> O. om. *atra*. <sup>8</sup> G. M. O. om. <sup>9</sup> G. M. -*dāsi*. <sup>10</sup> O. om.; W. *prathame* — — — (as being illegible in the MS. from which the copy was made); B. -*ghāsati*.

19. <sup>1</sup> *dañsanābhyā ityādishu* <sup>2</sup> *grahane-shu para evā* <sup>3</sup> *'nuscārā-gamo bhavati*. *yathā*: *vāiçv*.....: *saj*.....: *bhir iti kim*: *yushm*.....: <sup>4</sup> *'puruḍ*.....: *vrsh*.....: *paçvān*.....: *dañsh*.....: *dañse* <sup>5</sup> *'ty etāvātāi* <sup>6</sup> *'vā* <sup>7</sup> *'lam*: *kim akhilapadapāthena*. *kur*

with *ūti*); *purudaṇṣaṇ sanin* (iv.2.4<sup>3</sup>); *vṛshadañṣas te dhātuḥ* (v.5.12); there is another case at v.5.21; *paṣān dañṣukāḥ syur yad viśhūcinam* (v.2.9<sup>6</sup>: O. omits the first word, and it alone has the last two); and *dañshtrābhyām malimlān* (iv.1.10<sup>2</sup>): there is another case at v.7.11. To the objection that the citation in the rule of *dañsa* simply might have saved the rehearsal of whole words [in a part of the cases given], the commentator replies by quoting *kurvato me mo 'pa ḍasat* (i.6.3<sup>3</sup> et al.) as an example of cases which need to be excluded. The addition of *paraḥ*, 'in the latter place,' is because *vṛshadañṣaḥ* contains two places at which, by xv.4, the *anusvāra* would otherwise require to be inserted.

This last point, however, does not pass (except in O.) without farther question and discussion. The objection is raised that the mere citation of *vṛshadañsa* without *anusvāra* before the former sibilant is enough to settle its reading, according to the same principle that was appealed to under rule 13, for *hrasiyā*, *vasiṣyā*, and so on. This is undeniable; and the only real answer to be made is that there was no harm in adding *para* here, to make the matter sure, while it could not have been employed in rule 13 without occasioning a great deal of additional trouble. The commentator, however, prefers to have recourse to a plea of exceptionally puerile character. In xv.4 (the rule here in force), he says, the spirants in general are implied, but in xvi.1 (in force at rule 13) a special spirant, *s*; and it is an acknowledged principle that, as between a generality and a specification, the specification is the more powerful. That being the case, the putting down of that

*vato.... ityādāu mā bhūḍ iti. 'para iti kim: vṛshadañṣa ity atra' sthānadvoṃye 'pi srāḍishu cāi 'kapada (xv.4) iti prāptāu sutyām pārvatra' mā bhūḍ iti. nanu grahaṇasāmārthyād evā 'nusvārah'<sup>10</sup> pārvatra na bhavati: yathā hrasiyāvasiṣyā (xvi. 13) ityādāu grahaṇasāmārthyād<sup>11</sup> upapādītum. nāi 'sha doṣaḥ: srāḍishu cāi 'kapada (xv.4) ity atra 'shmasāmānyam uktam: atha sakāraparā (xvi.1) ity atra tu tadviṣeṣa uktāḥ: sāmānyaviṣeṣayor viṣeṣo balavān iti nyāyāḥ: tathā sūti<sup>12</sup> balavad-bādhanam<sup>13</sup> eva bhūṣhaṇam<sup>14</sup> 'na tu<sup>15</sup> durbalabādhanam<sup>16</sup> iti<sup>17</sup> tatratī<sup>18</sup> 'va grahaṇasāmārthyān<sup>19</sup> samarthaniyam: na tr atra<sup>20</sup> durbalasthāne: tathā 'pi<sup>21</sup>:<sup>22</sup> adhikāḥ<sup>23</sup> puruṣo virodhinam<sup>24</sup> adhikam eva bādhte bhūṣhaṇatvāt: na tu kudācid alpabalam<sup>25</sup>: iti<sup>26</sup> paraṣabduprayoga<sup>27</sup> upapadyate.'*

<sup>1</sup> O. prefixes a separate rehearsal of the words in the rule. <sup>2</sup> G. M. -di. <sup>3</sup> G. M. syāt. <sup>4</sup> in W. only. <sup>5</sup> O. ins. *ity atra 'py akārādī* (i.52) *iti vacandā anusvāri-gamah syāt: tan mā bhūḍ iti.* <sup>6</sup> G. M. -thanena. <sup>7</sup> O. om. <sup>8</sup> W. ava. <sup>9</sup> W. -va. <sup>10</sup> B. -rāgamah. <sup>11</sup> W. samārthyāgrahaṇam. <sup>12</sup> W. balavatiyam eva bhūṣhaṇam: vādhanam eva bhūṣhaṇam na tu durbalam iti bādhanam. <sup>13</sup> G. M. -vatsādh-; B. -dham. <sup>14</sup> G. M. om. <sup>15</sup> G. M. -lasidhanam na sidhi. <sup>16</sup> W. -nam eva samarthaniyam; B. -rāhya. <sup>17</sup> B. artha. <sup>18</sup> G. M. hi. <sup>19</sup> G. M. ins. *loke.* <sup>20</sup> W. adh-; G. M. -ka. <sup>21</sup> W. -dhanam. <sup>22</sup> W. B. apy alpam. <sup>23</sup> B. iti 'ti. <sup>24</sup> W. B. atra ṣabd-

which is powerful, not of that which is weak, is honorific; hence, the competency of the citation was to be insisted on in the former rule, but not here, in a weak position. Moreover, a superior man puts down, for honor's sake, a mighty opponent, but never a weak one. Therefore, the use of the word *para* here is right and proper!

All the MSS. except B. (and G. M., which have a slight *lacuna*, involving the word) read *dañsan* instead of *dañsam* in the rule.

मश्मेमस्तैयश्मद्यश्मन्वश्मतेवश्मगः ॥ २० ॥

20. Also in *mañsye*, *mañsatāi*, *yañsad*, *yañsan*, *vañsate*, and *vañsagaḥ*.

The commentator quotes as follows: *paçūn nā 'bhi mañsya iti* (iii.1.9<sup>6</sup>), *anu nāu çūru mañsatāi bhadra indrasya rātayaḥ* (vii.4.15: O. alone has the first two words, B. alone the last one), *çocishā yañsad viçvam ny atrinam* (iv.6.1<sup>5</sup>: G. M. O. omit *çocishā*), *ishavaḥ çarma yañsan* (iv.6.6<sup>4</sup>), *agnir no vañsate rayim* (iv.6.1<sup>5</sup>), and *tigmaçrñgo na vañsagaḥ* (ii.6.11<sup>4</sup>). The words here dealt with occur only in the passages quoted, except *yañsat*, which is found also at iv.1.11<sup>2</sup>; 7.14<sup>3</sup>. To the objection that it would have been enough to give *mañs*, *yañs*, and *vañs* (the MSS. leave it doubtful whether these are the precise forms suggested) in the rule, instead of citing whole words, the commentator replies by giving the counter-examples *uttamasyā 'va dyati* (vi.3.10<sup>4</sup>), *yasya bhāyāñso yajñakratavaḥ* (iii.1.7<sup>3</sup>), and *adya vasu vasati* (ii.5.3<sup>7</sup>).

उन्न वश्म ॥ २१ ॥

21. Also in *vañçam*, after *ut* or *na*.

The passages are *ud vañçam iva yemire* (i.6.12<sup>3</sup>: W. has dropped out *yemire*, along with all the rest of the comment) and *prācinavañçam karoti* (vi.1.1<sup>1</sup> twice). A counter-example, with a different preceding word, is *brahmavarcasy eva bhavati vaçam vā eshu carati* (ii.1.7<sup>7</sup>: only O. has the first two words, and it omits the last two).

20. <sup>1</sup> *mañsya ityādishu*<sup>2</sup> *syād anusvārāgamaḥ. yathā*<sup>3</sup>: *paçūn* ..... *anu*.....: *çoc*.....: *ishavaḥ*.....: *agnir*.....: *tigm*.....: *'mañs*: *yañs*: *vañs*:<sup>4</sup> *ity etāvatāi 'vā 'lam*: *kim akhila-padapāthena*: *utt*.....: *yasya*.....: *adya*..... *ityāddu mā bhād iti*.

<sup>1</sup> O. prefixes a separate rehearsal of the words in the rule. <sup>2</sup> B. -di. <sup>3</sup> G. M. O. om. <sup>4</sup> W. *bhadrayaṇ*; B. *sañsūr yañis vañis*; G. M. *mañsa*: *yañsa*: *vañsa*; O. *mañse*: *yañse*: *vañse*.

21. *ut*: *na*: *ity evampūrve*<sup>1</sup> *vañçam ity asmin grahaṇe syād anusvārāgamaḥ. ud*.....: *'prā*.....: *'evampūrva iti*<sup>2</sup> *kim*: *brahm*.....<sup>3</sup>

<sup>1</sup> O. *uśyatebhrat*. <sup>2</sup> W. -ro; B. -va. <sup>3</sup> W. om. <sup>4</sup> O. *unne* 'ti.

## अक्रंस्तक्रंस्त्यतेरंस्त्यतेब्रंश्ते ॥ २२ ॥

22. Also in *akrañsta*, *krañsyate*, *rañsyate*, and *bhrañçate*.

The passages are *dyām vājy ā 'krañsta* (vii.5.19<sup>1</sup>), *utkrañsyate svāhā* (vii.1.19<sup>3</sup>), *uparañsyate svāhā* (vii.1.19<sup>1</sup>: B. O. omit), and *nā 'smāḍ rāshtram bhrañçate* (v.7.4<sup>4</sup>: O. omits the first two words); *bhrañçate* occurs also at i.6.11<sup>1</sup> twice.

G. M. read *utkrañsyate* for *krañsyate* in the rule.

## रंश्चै च ॥ २३ ॥

23. And also in *rañhyāi*.

The only passage is *pāshno rañhyāi* (i.3.10<sup>2</sup>). The significance of the *ca*, 'and,' which is here out of its proper place, will be given, we are told, under the next rule.

## ऐकार उव्यस्य नितान्तः ॥ २४ ॥

24. The *āi*, according to Ukhya, is excessive.

That is to say, according to the commentator, the *āi* of the word *rañhyāi*, here brought forward by the *ca*, 'and,' which is read in the preceding rule. *Nitānta*, 'excessive,' is explained as signifying 'uttered with more violent effort.' The whole business is a very queer one—Ukhyā's opinion itself, its introduction here at a place where it is entirely impertinent, and the bit of interpretation whereby it is worked into the connection.

## विरिति संख्यासु ॥ २५ ॥

25. Also in *vi*, *ri*, and *tri*, in numerals, except in *su*.

22. 'akrañste 'tyādishu syād anusvārāgamah'. *dyām*.....  
*utkr*.....: 'upa-.....' *nā*.....

(1) O. substitutes a separate rehearsal of the words in the rule (except the last), and *eteshu grahaṇeshu anusvārāgamo bhavati*. (2) B. O. om.

23. *rañhyā ity asmin grahaṇe syād anusvārāgamah*. *pāshno*.....  
*cakārasya 'vyatihāreṇā 'nvaya' uttarasātre prayojanam*  
*ucyate*.

(1) G. M. *vyavahārād anvayād*.

24. *rañhyā ity asmin<sup>1</sup> grahaṇe pūrvasūtrasthacakārasamar-  
pita<sup>2</sup> ākāro nitānto bhavati<sup>3</sup> 'ty<sup>4</sup> ukhyasya<sup>5</sup> mate<sup>6</sup>*. *nitāntas tīva-  
taraprayatna ity arthah*.

*nāi<sup>7</sup> tan matum ishtam*.

<sup>1</sup> G. M. om. <sup>2</sup> B. -*trasya cak*-; O. -*treprayasthacak*-; G. M. -*pīte*. <sup>3</sup> G. M. om. *itā*. <sup>4</sup> W. *ukhyā*; O. *ukhyasyā* <sup>5</sup> *cāryasya*. <sup>6</sup> O. -*tan*.



The syllable *su* is here, the commentator tells us, the ending of the locative case, just as *uḥ* (at i.23) is used as representing the nominative case. This remark is called for, because (see the example below) the actual form in which the syllable appears in the cases aimed at is *shu*. We have a right to be surprised at finding it given as *su* in the rule; and perhaps, also, to conjecture that *samkhyāsu* was originally simply the locative plural of *samkhyā*, and that the other value was interpreted into it when the cases calling for exception were noticed.

The quoted examples are *viñcatyāi svāhā* (vii.2.13 et al.: O. omits), *yad viñcatir dve tena virājāu* (v.3.3<sup>2</sup>: G. M. omit the last two words, O. the last three), *catvāriñcate svāhā* (vii.2.17: G. M. O. omit *svāhā*; B. has dropped out *-te svāhā*, the next example, and the first word of the next but one), *triñcate svāhā* (vii.2.17: O. omits *svāhā*), and *triñcat trayas ca* (i.4.11<sup>1</sup>); there are other cases, which I have not taken the trouble to collect. The inclusion of *tri* in the rule, the commentator says, is for the sake of greater plainness, since *ri*, of course, involves *tri* also; it is to be compared with the inclusion of the *v* of *vāghā* in rule vii.13. Begging the commentator's pardon, however, the two cases are not at all analogous; and the citation of *tri* and *ri* together must be esteemed an oversight, and an offense against the law of economy of expression, obligatory in the *sūtra*-style. The need of restriction to numerals is illustrated by *viṣe janāya* (ii.5.12<sup>3</sup>), *su rishah pātu naktam* (i.2.14<sup>7</sup> et al.: G. M. O. omit *naktam*), and *trishṭubhāi 'vā 'smāi* (ii.5.10<sup>1</sup> et al.). Finally, the specification "not before *su*" is established by *trishv ā rocane divah* (iv.2.4<sup>4</sup> et al.: O. omits *divah*); if there is another case of this kind, I have failed to note it.

There is yet another word, *trishāhasrah* (v.6.8<sup>3</sup>; p. *tri-sāhasrah*), which would properly fall under this rule, but is exempted by a pregnant interpretation of the word *ekapade* in xv.4 (see the note to that rule).

शिश्शुमारःशिश्षत्सश्चासश्चासश्सृष्टसश्स्कृत्यसश्स्कृतसश्शितसश्शिताकिश्शिलकिश्शिला ॥ २६ ॥

25. *vi: ri: tri: 1 evampūrva ūshmaparo 2 nusvārāgamah 3 syāt: ebhir yadī samkhyo 'cyate: asu 4 suṣabdam varjayitvā. su 5 saptamī vibhaktir uktā: yathā 6 'hārah 7 prathamāvibhaktirupalukshanaṃ: viñ-.... yad-.... catv-.... 10 triñ-.... 11 triñcat-.... trigrāhanūm vispashtārtham: yato 12 viri samkhyā 'su ity 13 etāratāi 'rā 'lam: yathā nāghāshapurva (vii.13) ity atra vakāro vispashtārthah. samkhye 'ti kim: viṣe-.... sa-.... trishṭ-.... asv iti kim: trishv-....*

<sup>1</sup> G. M. O. ins. *ity*. <sup>2</sup> B. *ūkirap*. <sup>3</sup> G. M. *-ra āg*. <sup>4</sup> G. M. *yadā*. <sup>5</sup> O. *'cyeta*. <sup>6</sup> W. a. <sup>7</sup> G. M. *su itī*; O. *su itī*. <sup>8</sup> B. *ak*; G. M. *āk*. <sup>9</sup> O. *-kter up*. <sup>10</sup> B. om. <sup>11</sup> G. M. om. <sup>12</sup> O. om.

26. Also in *çiñçumārah*, *çiñshat*, *sañçvā*, *sañsrā*, *sañsrshā*, *sañskṛtya*, *sañskṛta*, *sañçita*, *sañçitā*, *kiñçila*, and *kiñçilā*.

The passages, as quoted, are *sindhoh* *çiñçumāro himavatah* (v. 5.11: only O. has the last word); *kiñ tata uc chiñshati 'ti yad dhiranyeshatakāh* (v. 5.5<sup>2</sup>: only O. has the last two words, and it omits the first two); *ubhayatahsañçvāyi kuryād avadāyā 'bhi* (ii. 6.8<sup>4</sup>: only O. has the last two words, and it leaves off *ubhayatah*); *sañsrāvabhāgā stha* (i.1.13<sup>2</sup>); *sañsrshajit somapāh* (iv. 6.4<sup>1</sup>: W. B. put this after the next following example; see farther on); *çarīram eva sañskṛtyā 'bhyārohati* (v. 6.6<sup>3-4</sup>: O. omits the first two words; and all but O. omit the last one, thus making a citation which is also found again in v. 6.6<sup>4</sup>); *tan nuh sañskṛtam* (i. 4.43<sup>2</sup>); *brahmasañçito hy esha ghṛtāhavanah* (ii. 5.9<sup>2</sup>: only O. has the last word); *çaravye brahmasañçitā* (iv. 6.4<sup>4</sup>); *kiñçila vanya yā ta ishuh* (v. 5.9<sup>1</sup>: all but G. M. end with *te*); and *kiñçilaç caturtho ranyah* (v. 5.9<sup>2</sup>: G. M. alone have *vanyah*) and *kiñçilāya ca kshayanāya ca* (iv. 5.9<sup>1</sup>: O. ends with the first *ca*). The commentary prefaces the last two passages with the remark that the second citation of *kiñçila* is that of a part of a word, including a variety of cases. But this, in the first place, would imply that the reading of the rule at the end was *kiñçilakiñçila*, which is the case only in T.; and, in the second place, even were that the reading, the explanation would be a bad one, and the repeated *kiñçila* should be defined as a theme ending in *a*, and so including the declensional forms of that theme, by i. 22: in fact, it was expressly cited under that rule, as an example of its application. If *kiñçilā* is the true reading (as I presume to be the case), then we must suppose that the makers of the rule intended both words as *padāikadeça*'s, the one involving the first two examples quoted, the other the third, and the case being quite parallel with that of *sañçita* and *sañçitā*, just preceding: but the comment has discovered a difficulty, namely, that *kiñçilu* is actually a *pada* in the text (v. 5.9<sup>1</sup>), and therefore cannot be quoted without ceremony as a *padāikadeça* (see under rule 29, where this is more distinctly brought out); and hence its efforts to amend the reading and interpretation—efforts in which it is too intent upon the end to be gained to be mindful of consistency in the means employed. In short, here as in many other places, the *Prātiçākhyā* is less minutely accurate in its modes of statement than the commentator would fain have it, and he undertakes to make it what it should be by forced interpretation.

26. ' *çiñçumāra ityādigrāhaneshu' syād anusvārāgamah. ya-  
thā: sindhoh.....: kiñ.....: ubhay.....: sañsr.....: sañsr-  
.....: çarī.....: tan.....: brahm.....: ' çar.....: kiñç-  
.....: parakiñçilagrahanam' padāikadeçatuyā bahūpādānār-  
tham: kiñçilaç.....: kiñçilāya.....: nam' sañsrshṭe 'ty atra  
shakādrāparo 'nusvārāgamah kiñ na syāt. māi 'vam: atra sātře  
sarvatra' padādinurñānantaram' evā 'nusvārādarganāt: tatsāha-*

Cases of various character are here intermingled. The first two and the last are indivisible words, of which the *anusvāra* forms an essential part, as of those cited in rules 19 and 20, or 29 and 30. The others come from combinations with the preposition *saṃ*, and are of two classes: *saṅskṛtya* and *saṅskṛta* the *pada*-text does not attempt to analyze, although (see v.6,7) it divides *saṅskurute* and *saṃaskurvata*, ejecting the intrusive sibilant: those remaining are compounds with *saṃ* which enter into further composition, so that their compound character does not appear in the *pada*-text. And one or two cases of this last class seem to have been overlooked by the makers of the treatise: they are *svādushaṅśadaḥ* (iv.6.8<sup>3</sup>; p. *svādu-saṅśadaḥ*) and *striṣaṅśādam* (ii.5.1<sup>5</sup>; p. *stri-saṅśādam*). The former of them, indeed, is noticed in G. M., which introduce *saṅśadaḥ* into the rule, after *saṅskṛtu*, and quote the compound in the comment—seeming to betray their consciousness that the word is not a part of the ordinary reading of the rule by saying “when *saṅśadaḥ* is read, the instance is *svādushaṅśadaḥ*.”

There are further varieties of reading in the rule: G. M. have *ṣiṅśhati*; W. B. put *saṅśṛṣhta* between *saṅskṛtya* and *saṅskṛta*, and give its example a corresponding place among the examples; T. B. G. M. read *saṅskṛtaṇi*, which is perhaps to be preferred; other differences are mere copyists' errors, and not worth reporting.

So far as I have discovered, *saṅskṛtam* (i.2.9) and *saṅcita* (iv.6.4<sup>4</sup> a second time) are the only words included in this rule which occur further in the *Sanhitā*.

The commentator raises the question whether we must not suppose that an *anusvāra* is also to be inserted before the spirant *śh* in *saṅśṛṣhta*; but, without this time appealing to the “competency of the citation” to settle the reading, replies that, the word being associated here with others all of which have *anusvāra* only after the first vowel, we must assume the same to be the case with it also; all but O. adding that “there is no reason for inconsistency” in this respect.

सितृद्व हकारपरः ॥ २७ ॥

27. Also after *si*, *tr*, or *dr*, when *h* follows.

The quoted examples are *siṅho vayah* (iv.3.5), *ṣatatarhāṅś trṅhanti* (i.5.7<sup>6</sup> et al.), and *drṅhasva mā hvāḥ* (i.1.3 et al.). Of the

*caryād' atrā 'pi tathāi 'va*<sup>10</sup> *vijñeyam*: <sup>11</sup>*na vāiparītye kāraṇam asti*<sup>11</sup>.

<sup>1</sup> O. prefixes a separate rehearsal of the words cited in the rule. <sup>2</sup> G. M. *-dīshu gr.*; O. *-dīshu*. <sup>3</sup> G. M. O. om. <sup>4</sup> G. M. ins. *saṅśada iti pāṭhe svādushaṅśadaḥ*. <sup>5</sup> W. *paraṇi ki.*. <sup>6</sup> G. M. om. <sup>7</sup> W. G. M. *sarva*. <sup>8</sup> W. *varṇ*; G. M. *-pāñcaram*. <sup>9</sup> O. *sāh*. <sup>10</sup> B. *'vā 'pi*. <sup>(11)</sup> O. om.; W. om. *na*.

27. *si*: *tr*: *dr*: *ity evampūrvo hakāraparāḥ*<sup>1</sup> *syād anusvārad-gamaḥ*<sup>2</sup>. *yathā*<sup>3</sup>: *siṅho*..... *ṣatat*..... *drṅh*..... *'evam*

noun *siñha*, and of forms from the roots *trñh* and *drñh*, which alone come under the action of the rule, there are other cases in the Sanhitā. Counter-examples are given (excepting in O.): to show that no other syllables take the increment before *h*, *sapatnasāhi svāhā* (i.2.12<sup>2</sup>: but G. M. substitute *sapatnasāhiñ sam mārjmi*, i.1.10<sup>1</sup>) and *anati-dāhāyo 'vāca* (v.2.10<sup>3</sup>); that *r* takes the increment only when preceded by *t* or *d*, *grhānām usamartyāi* (iii.3.8<sup>2</sup>); that the increment is taken only before *h*, *sishāsantiñ* (vii.5.2<sup>1</sup>: G. M. read *sishāsah*, but doubtless by a blunder only), *trshvīm anu* (i.2.14<sup>1</sup>), and *naktam drce dipyate* (v.6.4<sup>4</sup>).

मन्दिष्ठस्य च ॥ २८ ॥

28. As also, in *mañhishthasya*.

That is to say, before the *h*, which is brought down from the preeding rule by *ca*, expressly in order to exclude the assumption of *anusvāra* before the *sh* and *s* in the same word. The passage is *mañhishthasya prabhrtasya* (iv.2.3<sup>4</sup>), and there is no other.

आदिरङ्कतिरङ्कोऽङ्कोरङ्कोमुगत्यङ्काग्रङ्कसोऽङ्क-  
साश्शमश्शुभिरश्शमुवाश्श्वश्शूश्शवोऽश्शुरश्शुमश्शू-  
नश्शुनाश्शोरश्शायापाश्श्वश्शौ ॥ २९ ॥

29. Also, after the first vowel, in *añhatiñ*, *añhañ*, *añhoñ*, *añhomuc*, *atyañhāñ*, *añhasañ*, *añhasā*, *añcam*, *añcubhiñ*, *añcabhuvā*, *añçu*, *añcū*, *añcuvah*, *añcuh*, *añcum*, *añcūn*, *añcunā*, *añcoñ*, *añcāya*, *upaññu*, and *añcāu*.

We have here a detailed list of complete *padas* (or, in one or two instances, more than a whole *padu*), in which *anusvāra* is found. The illustrative examples are as follows. For *añhatiñ*, *pari dveshaso añhatiñ* (ii.6.11<sup>2</sup>): the only case. For *añhañ*, *añhomucam vrshabham yajñiyanām* (i.6.12<sup>4</sup>; p. *añhañ-mucam*: G. M. O. omit the last word); *añhañ* is found four or five times in the Sanhitā as an independent word, and about fifteen times in the

*pārva iti kim: sap----- anati----- rkāreñdī 'vā 'lam: kin  
takāradakārābhyām: grh----- evampara iti kim: sish-----  
trshvīm----- naktam-----' hakārah paro yasmād 'asāu hakā-  
raparah.'*<sup>5</sup>

<sup>1</sup> G. M. *-raç ca*. <sup>2</sup> O. *asāu hekāraparah*. <sup>3</sup> B. G. M. O. om. <sup>4</sup> O. om. <sup>5</sup> G. M. om. *eva*. <sup>6</sup> G. M. *sa tathoktah*.

28. *mañhishthasye 'ty asmin grahane cakārākṛṣṭīhakāraparo 'nusvārāgamo bhavati'. yathā<sup>2</sup>: mañh----- 'cakārah kimar-  
thah: atrāi 'va grahane sashukāraparo mā bhūd iti.'*<sup>3</sup>

<sup>1</sup> G. M. O. *syāt*. <sup>2</sup> G. M. O. om. <sup>3</sup> O. om.

compound *añhomuc*—one of the forms of which, as we shall see farther on, has to be made separate account of. For *añhoh*, *añhoc cid yā* (i.4.22 and ii.1.11<sup>4</sup>): there is no other case. For *añhomuk*, *añhomugbhyañ dvikapākuḥ* (vii.5.22: O. omits *drikapākuḥ*, and W. B. put it in out of place); of all the forms of *añhomuc*, this is the only one in which *añhoh* does not form a *pada* (it is divided, of course, *añhomuk-bhyañ*), and which therefore is not disposed of by the citation of *añhaḥ*. For *atyañhāḥ*, *ṛtapāḥ cā 'tyañhāḥ* (i.8.13<sup>2-3</sup>): the word is found again at iv.6.5<sup>5</sup>; it is more than a simple *padu* (p. *ati-añhāḥ*), and the *ati* is included in the citation, we are told, to prevent confusion of *añhāḥ* with *ahāḥ* in such phrases as *śhadukā bhavanti* (vii.5.1<sup>4</sup>; *śhaṭ-ahāḥ*). For *añhasaḥ*, *te no muñcatam añhasaḥ* (iv.7.15<sup>6</sup>: all except B. read *muñcantv*, which does not occur before *añhasaḥ*): of this case of *añhas* I have noted about twenty instances. For *añhasā*, the only example is the one quoted, *añhasā vā eshu grhītaḥ* (ii.4.2<sup>3</sup>: O. ends with *vāi*). The commentator next raises the question why whole *padas* should have been cited, when *añha* (as part of a word) would have been sufficient to assure the reading, and replies by quoting *sa rasam aha vasantīya* (vii.2.10<sup>1</sup>: O. begins with *aha*), as an example of cases that required to be excluded. For *añcam*, *pari paṣyāmo 'ñcam ā* (vii.1.6<sup>2</sup>: O. omits *ā*): the form is found again in the same division. For *añcubhiḥ*, *śhaddbhīr añcubhiḥ pavayati* (vi.4.5<sup>7</sup>: O. omits *yavayati*; W. B. put this example off until after that for *añcu*, which would be, to be sure, a more suitable place for it, if the same order were followed in the rule; but there all authorities agree: see further on). For *añcubhuvā*, *tvayā 'ñcubhuvā somam* (vi.4.8<sup>2</sup>: G. M. O. omit *somam*): the word is found again at vi.4.8<sup>3</sup>. For *añcu*, *tend 'ñcumat* (iii.2.2<sup>1</sup>); and it is pointed out that, by rule i.53 (the comment blunderingly quotes i.52 instead), *anañcu kurrantah* (iii.2.2<sup>1</sup>) is involved with *añcu* (O. has lost, of this, all but the example *anañcu ku*). For *añcā*, *vśhmo hy etāv añcā* (vi.4.5<sup>3</sup>). For *añcavaḥ*, *prānā vā añcavaḥ* (vi.4.4<sup>4</sup>). For *añcuḥ*, *añcur añcus te* (i.2.11<sup>1</sup> et al.): the word is found in eight other passages. For *añcum*, *yamī ādityā añcum āpyāyayanti* (ii.3.5<sup>3</sup> et al.: only W. has the last word): there are five other instances. For *añcūn*, *añcūn apa grhṇāti* (vi.4.4<sup>4</sup>: lost in W.): it occurs further in the

29. <sup>1</sup> *añhatiḥ*..... *eteshv ādir<sup>3</sup> anusvārāgamo<sup>3</sup> bhavati<sup>3</sup>*. *ya-thā<sup>3</sup>: pari*..... *añho*.....: *'sūtre sañhitāyām otvaridhānād<sup>3</sup> ahar*.... *ityādāu na syād ayañ vidhiḥ: kimtu yasmin visar-janīyo rephañ nā<sup>3</sup> 'padyate tasyāi<sup>3</sup> 'vo 'pādānam<sup>3</sup>: añhoc*.....: *'nanv ayañ<sup>3</sup> cāi<sup>3</sup> 'kabundhaḥ: repaprāptasyā<sup>3</sup> 'yañ vidhiḥ: vihitānusvārasya<sup>3</sup> 'vā<sup>3</sup> rephanishedhate<sup>3</sup> 'ti: nā 'yañ doshaḥ: siddhasya<sup>3</sup> 'vā<sup>3</sup> "nusvārasya bodhanam<sup>3</sup> na tu vidhir iti<sup>3</sup>: añ-hom*.....<sup>1,2</sup> *ṛtap*.....: *atī 'ti kim: śhaḍ*.....: *te*.....: *añ-hasā*.....: *"añhe 'ty<sup>3</sup> etāvātā<sup>3</sup> siddhe<sup>3</sup> sakalupadapāṭhaḥ kim-arthah<sup>3</sup>: sa rasam*.... *itī<sup>3</sup> nishedhārthaḥ: pari*.....: *"śhaḍ*

same division, and in no other. For *añṣunā*, *añṣunā te añṣuḥ* (i.2. 6: G. M. O. end with *te*). For *añṣoḥ*, *yo vā añṣor āyatanam veda* (vi.6.10<sup>2</sup>: O. omits the last two words, and B. has lost the whole example, with most of the preceding one). For *añṣāya*, *añṣāya svāhā bhagāya* (i.8.13<sup>3</sup>: G. M. omit *bhagāya*). For *upāñṣu*, *upāñṣusavano yad upāñṣusavanam* (vi.4.4<sup>1</sup>: O. omits the first two words). The word *upāñṣu*, when not further compounded, is separated in *padu*-text into *upa-añṣu*, and so most of its forms come under the various citations of the cases of *añṣu* already illustrated (thus, it furnishes additional instances, not counted above, to *añṣu*, *añṣuḥ*, *añṣum*, and *añṣoḥ*, twenty in all); but in its compounds it makes, of course, a single *pada* of itself (thus, *upāñṣu-savanaḥ*), and so has to be cited in the rule as such (we have other combinations, namely, with *pātra*, *yāja*, and *antaryāma*); and, moreover, we have one case, *upāñṣū*, showing a form of *añṣu* which does not appear independently, and so furnishing the final citation, for which the example is *tam upāñṣū sam asthāpayan* (vi.4.6<sup>1</sup>): there is another in the same division.

The restriction *ādih*, 'after the first vowel,' is intended to guard against any one's imagining that the *s* of *añhasaḥ* and so on is to be preceded by *anusvāra*.

What has thus been given represents the whole comment as found in O.; the other MSS. make two or three troublesome additions, to which it is necessary to return. The last of them regards the citation of *añṣu* and its inflectional forms (namely, those that contain *añṣu* as a part, or *añṣubhiḥ*, *añṣuḥ*, *añṣum*, *añṣunā*); and, if I understand it aright, it asserts that, if *añṣu* alone were cited, the other forms would not be included, because *añṣu* itself occurs as a *pada* (and would therefore have to be taken as such, and not as a part of a word, *padāikadeṣa*); and if it be proposed to cite it with each value, as was done with *kiñčila* (in rule 26: see note to that rule), there remains the difficulty that, as a phonetic complex only, it would involve such cases as *paṣum paṣupate te adya* (iii. 1.4<sup>1</sup>: W. omits *paṣum*)—where, namely, we have the same elements in combination, only without the *anusvāra*. With regard to *añṣa*, a somewhat similar statement appears to be made: namely, that if *añṣu* simply were quoted, it would be understood as a *pada* (being such in *añṣa-bhuvā*), and hence *añṣam* would

.....<sup>22</sup> *tvayā*.....<sup>23</sup> *bhuve 'ti kim: añṣe 'ty etāvātā<sup>24</sup> grahaṇe tathāvidhapadasadbhāvāt añṣum<sup>25</sup> ity atra na<sup>26</sup> syāt.<sup>27</sup> tenā*  
.....<sup>28</sup> *apy akārādi* (i.52) *iti vacanād anañṣu.... ity apy<sup>29</sup>*  
*uddāharanam.<sup>30</sup> vṛśhṇo.... prāṇā....<sup>31</sup> añṣuṛ....<sup>32</sup> yam*  
.....<sup>33</sup> *añṣunā....<sup>34</sup> yo....<sup>35</sup> añṣāya....*  
*upāñṣu.... tam....<sup>36</sup> añṣv<sup>37</sup> ity<sup>38</sup> etāvātā<sup>39</sup> grhīta itareṣhām*  
*aparigrahaḥ<sup>40</sup> syāt<sup>41</sup> tathāvidhapadasadbhāvāt: atho 'bhayaṁ*  
*grhyate padam ekadeṣaḥ<sup>42</sup> ca kiñčilavat: tathā sūti padāikadeṣe-*  
*shu paṣum.... ityādishu pāpnuyād anusvāraḥ<sup>43</sup>: tac cā 'nisk-*

not be included. The comment, however, puts this forward as a reason for including the *bhuvā* of *añcabhuvā*, which, according to the interpretation here offered, it would not be; and perhaps my comprehension of the argument is insufficient. I do not see any reason why, if the *pada*-text divides *añca-bhuvā*, the *bhuvā* should be given in the rule. Equally unexplainable to me is the special citation of *añcubhiḥ*, which, being divided in *pada* into *añcu-bhiḥ*, falls under *añcu*: we have also in the *Sanhitā* *añcubhyām* (i.4.2 and vi.4.5<sup>3</sup>), which is a case analogous with the other, and ought to be treated like it. Possibly we may infer from the unsuitable position of *añcubhiḥ* in the rule, and from the place of its example as given in W. B., next after that containing *añcu-mat* (as if it were, like the latter, a case of *añcu*), that it has been interpolated, by an awkward and blundering hand; but the conjecture is a more daring one than I venture seriously to make.

The first *excursus* of the comment is in connection with the second citation, *añhaḥ*. Since the *saṁhitā*-form of this word, we are told, appears by the rule itself to be *añho*, the rule does not apply to *ahaḥ*, which shows a different result of combination in *ahar devānām* (i.5.9<sup>2</sup>: G. M. read *aharahar*, which is not found in the *Sanhitā* before *devānām*), but only to a word the *visarjanīya* of which does not become *r*. This seems plausible enough; but what shall we say of the *ahaḥ* which appears in *saṁhitā* as *aho* in *ahobhyām*, *ahobhiḥ*, and *ahorātre* (p. *ahaḥ-rātre*)? Either the makers of the treatise overlooked these words, or they did not attribute to the form *añho* in the rule the significance which is here claimed for it.

The remaining passage is more obscure to me than any of the others. In G. M., it is both preceded and followed by the examples for *añhoḥ* and *añhomuk*; in W. B., these examples precede it, excepting the last word of the second, which comes after it. I imagine that its true place is between the two, and that its intent is to turn against the rule the argument just pleaded respecting *añhaḥ*, pointing out that, as *añhoḥ* becomes *añhor* in the rule, it ought not to exhibit *anusvāru* except when occurring in that phonetic form: the objection being then evaded by the plea that the form is given merely as it happens to occur, and not with any

*tam*<sup>9</sup>. *ādir iti kim: sarveshu sthāneshu mā bhūd iti: yathā*<sup>10</sup>  
*ñhasa ityādi.*

<sup>1</sup> O. ins. *ādik*. <sup>2</sup> G. M. *svarād*. <sup>3</sup> G. M. *-gaman*. <sup>4</sup> G. M. *bhajate*. <sup>5</sup> O. om.  
(<sup>6</sup>) O. om. <sup>7</sup> G. M. *otvasya*. <sup>8</sup> MSS. ins. *añhomugbhyām*. (<sup>9</sup>) O. om. <sup>10</sup> W. *aya*.  
<sup>11</sup> G. M. *ca*. <sup>12</sup> W. B. *ekapr*. <sup>13</sup> G. M. om. *eva*. <sup>14</sup> W. B. *-phaṁ ni*. (<sup>15</sup>) W.  
*'nusvārah syāt: modhyayana syāt: tu vidhir iti dvikapālah*; B. *'nusvāra syāt: bodh-*  
*yatā nanu vidhir iti: dvikapālah*. <sup>16</sup> G. M. *udbodhnam*. <sup>17</sup> G. M. *ity aṅhoḥ cid*  
*yd*. (<sup>18</sup>) W. *añh*; B. *aty*. <sup>19</sup> G. M. *-atīti 'va*. <sup>20</sup> O. *-dheh*; B. *dheh kutah*. <sup>21</sup> W.  
*kiñ*; B. om. <sup>22</sup> B. *ity atrā 'pi*; G. M. *ityādi*; O. *ityādāu*. (<sup>23</sup>) W. B. put next  
before *apy akārādi*. <sup>24</sup> O. om. <sup>25</sup> G. M. *-vad*. <sup>26</sup> W. B. *aṅam*. <sup>27</sup> W. B. om.  
(<sup>28</sup>) O. *anañcu ku* simply. <sup>29</sup> W. om. (<sup>30</sup>) G. M. put before *vr̥shno*..... (<sup>31</sup>) W. om.  
(<sup>32</sup>) O. om. <sup>33,34</sup> W. *añcu 'ty*; G. M. *añce 'ty*. <sup>35</sup> B. *-vatā*. <sup>36</sup> B. *upa: iṅgha*; G. M.  
*api grahanām*. <sup>37</sup> G. M. ins. *kuthām*. <sup>38</sup> G. M. *-deṇām*. <sup>39</sup> G. M. *-rāgamah*.  
<sup>40</sup> W. O. a.

intent of prescription. But I have too little confidence in the correctness of this conjecture to be led to attempt amending the text into giving it consistent expression.

अवग्रह उदात्तो ऽसेऽसायाऽसाभ्यामऽसाविति ॥३०॥

30. Also in *añse*, *añśāya*, *añśābhyām*, and *añśāu*, when accented on the first syllable.

The term *avagraha* is declared by the commentator to be equivalent here to *ādi* or *padādi*, 'beginning of the word.' This is, of course, wholly and entirely inadmissible, except as we are driven by the irresistible force of circumstances to give it that meaning or none. There has evidently been some blunder committed, but we can hardly venture to attempt its rectification. Not one of the words here cited occurs, or could occur, as *avagraha*, 'former member of a compound.' The restriction is made with reference to *añśāu* alone, in order to distinguish it from *asāu*. The examples are *dukshine* 'ñsa *upa dadhāti* (v.3.1<sup>5</sup>: O omits *dadhāti*; W. has lost the whole), *ṣityañśāya* (vii.3.17: W. has lost *ṣity*), *añśābhyāñ svāhā* (vii.3.16<sup>2</sup>), and *uttare* 'ñśāv *eva prati dadhāti* (v.3.1<sup>5</sup>: O. reads *tishthāti* for *dadhāti*, but doubtless by a copyist's error only); the counter-example is *asāv abravīc cītravīhātā* (ii.5.2<sup>5</sup>: O. omits the last word); *añśābhyām* alone is found more than once in the text (namely, again at v.7.13).

नासावा नासावा ॥३१॥

31. But not in *asāv ā*.

There is a single passage where the pronoun *asāu*, in the vocative case, stands at the beginning of a clause, and is, accordingly, accented on the first syllable; hence the necessity of the present rule, establishing an exception under its predecessor. The passage is *brāyā'd āsāv ē 'hī 'ty evām evā* (ii.4.9<sup>3</sup>: O. alone has *eva*; G. M. omit also *evam*, and B. blunderingly reads instead of it *utra*).

The Prāṭiśākhya's rehearsal of the cases of interior *anusvāra* is,

30. *avagraha ādir ity arthaḥ: yudī' padādir udāttaḥ syāt tarhy añse '----- ity eteshu' syād anusvārāgamah. itiṣabdaḥ svarāpavāci. dukshine-----ṣity-----: añśā-----: uttare----- ādir udātta iti kim: asāv-----*

<sup>1</sup> B. *pari*. <sup>2</sup> W. *om*. <sup>3</sup> G. M. *-śām*.

31. *ādyudātte' saty apy' 'asāv e 'ty' asmin 'grahṇe na khalu' syād anusvārāgamah. brāyā'd-----*

*iti tribhāṣhyaratne' prāṭiśākhyavivarane  
shodūṣo' dhyāyah.*

<sup>1</sup> W. *yady ud-*; B. *yady udāttaṭve*. <sup>2</sup> B. O. *om* <sup>(3)</sup> W. *asiv āi ty*; B. *asiv*; G. M. O. *asāv ity*. <sup>(4)</sup> O. *om*. <sup>5</sup> B. *ṣitri-*. <sup>6</sup> G. M. O. *dviṭyapraṇe caturtho*.



so far as I have been able to discover, complete for the present Tāittiriya-Saṁhitā, with the exception of the two compounds (*striśhaṁśāda* and *svādushaṁśad*) noticed under rule 26. Whether its rules are so drawn as to involve no cases that require to be excluded, is a much more difficult question, and one which my examination of the text has not been close enough to enable me to determine; but I have noted no instances of inaccuracy, unless the possible confusion of *aṅhaḥ* and *ahah*, pointed out under rule 29, is to be so considered.

## CHAPTER XVII.

CONTENTS: 1-4, opinions of various authorities, as to the degree of nasality in different nasal letters; 5, as to increase of quantity in connection with *anusvāra*; 6, as to increased effort required by certain accents; 7-8, as to other more general matters of utterance.

### तीव्रतरमानुनासिक्यमनुस्वारोत्तमेधिति शैत्यायनः ॥ १ ॥

1. Čāityāyana says that the nasal quality is stronger in *anusvāra* and the nasal mutes.

We have here a chapter entirely composed of the cited opinions of certain specified authorities, and none of them of any definite value or importance in themselves, though interesting as affording us a glimpse of subjects to which the attention of the old Hindu phonetists was drawn, and to their hair-splitting and discordant speculations respecting them.

The commentator's exposition adds nothing to our comprehension of the rule. It quotes the rule at the end of the second chapter (ii.52) as to the cause of nasal quality, and tries (without good reason) to connect with it the present one. Examples of the stronger nasal utterance are given, as follows: *agnīṅr upsushadaḥ*

1. 'anusvāraḥ co 'ttamāḥ' cā 'nusvārottamāḥ: teshu tivratarām bhavaty ānunāsikyam iti čāityāyano nāma munir manyate'. tivrād adhikam tivratarām: anunāsikatā' nundasyam: nāsi-kāvivarapād ānunāsikyam (ii.52) ity asya vidheḥ prayatnadārḍhyam<sup>4</sup> upadiṣyate. <sup>5</sup> yathā: agnīṅr....: 'tāṅs....: martyāñ....: yañ....: 'vañcate....: mañinā....: ete-<sup>6</sup> shv<sup>7</sup> iti kim: rukmam....: tigmam....: 'suḥl....: <sup>8</sup>

(1) O. om. <sup>2</sup> W. -maḥ. <sup>3</sup> W. -sikā; B. -sikanām bhāvah. <sup>4</sup> W. O. -dirgham; B. -dārbyām; G. M. prāyadārthyam. <sup>5</sup> O. ins. anusvārottamā anunāsikā ity elāny anunāsikasthānāni. anusvārottameshu tivratarām ānunāsikyam bhavati čāityāyano nima manyate. <sup>6</sup> G. M. O. om. (7) in O. only. (8) O. prāñ....: <sup>9</sup> O. anusvārottameshu. (10) O. sa....: eteshu cāi 'va tivratarām.

(v.6.1<sup>2</sup>), *yam kāmam kāmāyate* (vii.1.1<sup>2</sup>: G. M. O. substitute *yam kāmāyeta*, i.6.10<sup>4</sup> et al.), *vañcate parivañcate* (iv.5.3<sup>1</sup>), and *muniṇā rūpāni 'ndreṇa* (vii.3.14); but O. introduces after the first *tāñs te dadhāmi* (iv.1.10<sup>3</sup>) and *martyāñ āviveṇa* (v.7.9<sup>1</sup>), and substitutes for the last two *prāñ prā 'dravat* (v.7.10<sup>1</sup>). Counter-examples, of the weaker utterance, are *rukmaṃ upa dadhāti* (v.2.7<sup>2</sup>: but W. substitutes, by an evident blunder, *kūrmam upa dadhāti*, v.2.8<sup>5</sup>), *tigmam āyudham* (iv.7.15<sup>4</sup>), and *śuṣṭokāñs sumāñ-galāñs* (i.8.16<sup>2</sup>); O. giving instead of the last *sa imam lokam* (i.5.9<sup>4</sup>), and spoiling the whole illustration by adding, "in these likewise it is stronger." The first two counter-examples are evidently given for the *yama* which, by xxi.12, is to be inserted between the mute and nasal in each: the last is a case falling under xv.8, which prescribes nasalization of a protracted final *a*. The other nasal sounds are the *nāsikya* (xxi.14), and the nasal semivowels into which *m* and *n* are to be converted (v.26,28) before *l*, *y*, and *v*: these last are instanced by the phrase quoted in O. alone.

The manuscript O. follows an independent course in the exposition of this rule, as of the rest composing the chapter.

## सम सर्वत्रेति कौहलीपुत्रः ॥ २ ॥

2. Kāuhalīputra says that it is the same everywhere.

The comment interprets *samam*, 'same,' as signifying here *tivrataram*, which it had explained above as an absolute rather than a relative comparative—'very excessive,' rather than 'more excessive.' That does not seem likely to be the real meaning. As examples, are cited, rather needlessly, *sañrarāñdh* (iv.6.1<sup>1</sup> et al.), *sañyattāñ* (i.5.1<sup>1</sup> et al.), *nyaññ agniṣ cetavyaḥ* (v.5.3<sup>2</sup>: only O. has *cetavyaḥ*), and *upahātāñs ho* (ii.6.7<sup>3</sup>). O. gives an entirely different, though equivalent, exposition, and only the last two of these examples, with two others, namely *sarvāñ agniñr apsusha-dah* (v.6.1<sup>2</sup>) and *imāñ lokāñ* (ii.1.3<sup>1</sup>).

The name of the authority quoted is given by G. M. as Kāuhalīyaputra, and by O. as Kohalīputra, in both the text and commentary.

## अनुस्वारे ण्विति भारद्वाजः ॥ ३ ॥

3. Bhāradvāja says it is faint in *anusvāra*.

2. *sarvatrā 'nundāsikavarṇeshu' tivrataratvañ 'samam iti' kauhālīputro' manyate. sañr-.....: sañy-.....: nyaññ-.....: upa-.....: ityādi.*

<sup>1</sup> W. B. -*sikyav* -; G. M. -*sikyam* v. <sup>2</sup> W. *sarvatve* 'ti. <sup>3</sup> G. M. (as also in the rule) -*liyap* -.

O. substitutes for the whole *anusvārottamādīshu sarveshu samavīṣeṣeṇā 'nundāsikyam syād iti kohalīputra' dīcāryo manyate sma : tivrataram ity arthaḥ : nyaññ .....: sarvāñ-.....: imāñ-.....: upa-.....*

The term *anu*, 'faint,' is explained by *sūkshmatamam* (or, in G. M. O., *sūkshmataram*), 'exceedingly gentle.' In other nasals than *anuvāra*, we are told, Bhāradvāja accepts Čaityāyana's rule, that the nasal quality is extra-strong in the nasal mutes, and simply strong in the *yamas* etc. Most of the MSS. quote only *tanuvā jaya tvañ satvā* (iv.6.6<sup>1</sup>: B. has dropped out all but the beginning, *nanu*, and O. has lost *tanuvā ja* from the beginning); but O. adds counter-examples, *brahmanvanto devā āsan* (vi.4.10<sup>1</sup>), *rukmaṃ upa dadhāti* (v.2.7<sup>2</sup>), and *tat samyātāñ samyavatam* (v.2.10<sup>6</sup>).

नकारस्य रेफोष्मयकारभावाद्युते च मलोपाच्चोत्तर-  
मुत्तरं तीव्रतरमिति स्थविरः कौण्डिन्यः ॥४॥

4. Old Kāuṇḍinya says that when *n* is converted into *r*, or into a spirant, or into *y* (with loss of the *y*), or when *m* is lost, it is stronger in each case successively.

The alterations of an original nasal mute are here rehearsed in the same order, and in the same terms, as in a previous rule (xv.1). The comment gives an example for each case: namely *triñr ekūda-ṣāñ iha* (iii.2.11<sup>3</sup>: G. M. have lost *ihu*, along with all that follows, to the last example; O. substitutes *triñr uta dyān*, ii.1.11<sup>5</sup>), *ṣuk-lāñṣ ca kṛṣṇāñṣ ca* (ii.3.1<sup>2</sup>: O. substitutes *ṛtāñṣ tanvate*, iv.3.11<sup>4</sup>), *mahāñ indrah* (i.4.20 et al.: O. substitutes *svavāñ indro asme*, i.7.13<sup>5</sup>), and *sañcitam* (iv.1.10<sup>3</sup> et al.: O. substitutes *vihar-yañ casyam*, vii.5.5<sup>2</sup>). The first combination is styled *samyog-*

3. 'anu sūkshmatamam' *ānunāsikyam anuvāre syād iti bhāradvājo manyate. yathā: tanuvā..... anuvārād anyatra ṣāṭyāyanavidhiḥ: uttameshu tivrataratvam yamādishu tivrāmātram iti.*

<sup>1</sup> G. M. *anusūkshmataram*. <sup>2</sup> G. M. *om*.

O. substitutes for the whole *bhāradvājasya* "cāryasya mate 'nūvāre 'nur bhavaty ānunāsikyam: sūkshmataram ity arthah: ya tvañ.....: anuvāra iti kiñ: uto 'nyatra ṣāṭyāyanavidhiḥ: brahm.....: ruk.....: tat.....

4. *nakārasya rephoshmayakārabhāvāc' cakārākṛṣṭayakāre' lupte 'sati malopāc co 'ttaram uttaram' ānunāsikyam' ānupūrvyena tivrataram syād' iti sthaviṛaḥ kāuṇḍinyo manyate. yathā: 'triñr.... 'ity atrā 'nunāsikyam samyogamātravat: ṣukl.... ity 'atra sañcīṣṭam': mahāñ....: ity atra tivrataram: 'sañ.... ity atra tivrataram: ity ānupūrvyam vijñeyam: 'uto 'nyatra' ṣāṭyāyanavidhiḥ.*

<sup>1</sup> O. *rephabhāvād ūshabhāvād yak*. <sup>2</sup> O. *-ṣṭe ya-*. <sup>3</sup> G. M. *ins. ca*. <sup>4</sup> G. M. *om.* (and read 'ttaram for 'ttaram uttaram in rule). <sup>5</sup> O. *om*. <sup>6</sup> O. *ānunāsikyam bhavati*. <sup>7</sup> G. M. *om.*; O. *oma*. <sup>8</sup> O. substitutes *triñr....: ṛt.....: sva.....: ā viveṛa: viñ.....: triñr.... ity atra tivrata samyogamātram: ṛt..... ity atra sañcīṣṭam: sva..... ityatra tivrataram: viñ..... itra tivrataram*. <sup>9</sup> G. M. *om*. <sup>10</sup> W. *atra tu ṣ-*; B. *atrānūñ sañc-*. <sup>11</sup> W. B. G. M. *atra*.

*gumātravat*, 'simple conjunction;' the second, *sunṅghaṣṭa*, 'fused together;' the third and fourth, only *tivratuṣa*, 'more excessive.' And it is added at the end (only O. making the statement intelligibly) that in other cases Čaityāyana's rule (xvii.1) applies.

### व्यञ्जनकालश्च स्वरस्यात्राधिकः ॥ ५ ॥

5. And to the vowel is added, in this case, the time of a consonant.

The "and" (*ca*) in the rule is declared to continue the implication of Old Kāuṇḍinya's opinion: according to this authority, here, in the prescription of *anusvāra*, the time of a consonant, half a *mora* (i.37), is to be added to the vowel that is accompanied by *anusvāra*; an example is *yuñjāthāñ rāsabham yuvam* (iv.1.2<sup>1</sup> et al.). And "in this case" (*atra*, literally 'here') is added in the rule because the prescription of increased quantity is not of force in the cases detailed in the sixteenth chapter, in nasal mutes, nor where *n* or *m* is converted into *l* (v.25,26,28).

O. states the same thing in other language, giving two additional examples, *ṣatrāñr anapavyayantah* (iv.6.6<sup>3</sup>) and *añhomuce* (i.6.12<sup>3</sup> et al.)—of which the latter, being one of those established in the sixteenth chapter (xvi.29), ought to be a counter-example—and remarking further that in the opinion of other teachers the *anusvāra* merely was added to the vowel. *Anusvāra*, namely, was declared by i.34 to have the quantity of a short vowel; and we should be grateful if the commentator had pointed out in what relation this rule really stands to that; if, indeed, there is any connection between them, and if this does not belong properly to a doctrine that regards the *anusvāra* as an affection of the vowel merely; causing the latter's prolongation, to be sure, but not adding an element with independent quantity to it. O. appends the further restriction that the vowel undergoing prolongation is to be a simple one (not a diphthong). And it mentions another interpretation, as put forward by some authorities: that *atra* signifies wherever *anusvāra* is prescribed: and that where there is *anusvāra*, there the quantity of the vowel is to be short in every case.

5. *cakāru sthāvirakāuṇḍīnyam<sup>1</sup> unvādiṣati: atrā<sup>2</sup> 'nusvāravīdhāne sānuṁśikasvarasya vyañjanakālo hrasvārdhakālo<sup>3</sup> 'dhikakṣyāt iti sthāvirah kāuṇḍīnyo manyate: yuñj-.... ityādi. atrā<sup>4</sup> 'va svarasye 'ti kim: srādiṣhū 'ttameshū 'ttamalabhāve<sup>3</sup> cāi<sup>3</sup> 'tad adhikakālavīdhānam<sup>4</sup> mā bhūd iti.*

<sup>1</sup> W. B. -rah kāv-; G. M. -nyamatam. <sup>2</sup> W. B. -mābhā-. <sup>3</sup> B. nāi; G. M. vāi. <sup>4</sup> W. adhikāl-; G. M. adhitakāl-.

O. substitutes for the whole *atrā 'nusvāre vyañjanakālo hrasvārdhakālamātrah svarasyā 'dhiko bhavati svarakālāt: ṣatr-.... añh-.... yuñj-.... caṣabda sthāvirakāuṇḍīnyamatunvādiṣati: itarādīryamate 'nusvāra eva svarasvā 'dhika syāt: atre 'ti kim: srādiṣhu 'ttameshu uttamalabhāve smānāksarāshu cāi<sup>3</sup> 'tad adhikavīdhāna mā bhūt teshu svarakālikidhiko 'nusvāra syāt: apara āhuh atre 'tānuṁśikavīdhāna ity arthah: anusvārabhāve 'pi vyañjanakālo hrasvakālo bhavati yadā 'nusvāras tadā sarvatra hrasvakālo eva syāt.*

The Rik (xiii.13) and Vājasaneyi (iv.147-8) Prātiśākhyaś also concern themselves with the respective length of a vowel and of *anusvāra* as constituents of a syllable, but their rules stand in no definable relation to the one here given.

## स्वारविक्रमयोर्दृढप्रयत्नतरः पौष्करसादिः ॥ ६ ॥

6. Pāuśhkarasādi says the utterance of *svāra* and *vikrama* is attended with firmer effort.

Most of the manuscripts supply in the comment *prayoga*, 'use, application,' as the subject involved in this rule; O. supplies simply *varṇa*, 'alphabetic sound.' *Svāra*, we are told, means *svārīta*, 'circumflex;' O. signifying the same thing by pointing out that the *svāras* are enumerated in the twentieth chapter (xx.1-8). *Vikrama* is a particular kind of *anudātta*, 'grave;' or, O. says, is explained in the nineteenth chapter (xix.1,2). As examples are given *yō 'śya svō 'gnīs tām āpi* (v.7.9<sup>1</sup>: G. M. O. omit the last two words) and *āsye haviḥ priyām* (iii.3.11<sup>1</sup>), for the latter of which O. substitutes *śikhyām abhy ūpa dadhāti* (v.2.4<sup>3</sup>): we have here two kinds of *svāra* or *svārīta*, namely *abhinihata* (xx.4) and *nitya* (xx.2), and one or more cases of *vikrama* (the grave syllable standing directly between two that are either acute or circumflex) in each example. A counter-example is *gām vā'vā tū'vā tāt pāry avadatām* (i.7.2<sup>2</sup>: only O. has the last two words), which contains (except in O.'s addition) neither *svāra* nor *vikrama*.

## प्रयत्नविशेषात्सर्ववर्णानामिति शैत्यायनः ॥ ७ ॥

7. Śaītyāyana says, of all the letters, according to their difference of effort.

The comment (except in O.) supplies the same subject as in the preceding rule, namely *prayoga*; and also continues the predicate of that rule, *dr̥ḍhaprayatnataraḥ*. The latter we can hardly approve, since to assert a specially firm effort of all alphabetic sounds without exception is little better than nonsense. Śaītyāyana may rather be credited with meaning that each constituent of the alphabet has its own proper (*svocīta*) degree of articulative effort—which is more true than edifying.

6. *svāre vikrame ca prayogaḥ pāuśhkarasāder mate' dr̥ḍhaprayatnataro bhavati. svāraḥ svarīta ity arthaḥ: vikramo nāmā' nudātta viśeṣaḥ. yathā': yo..... āsye..... svāravikramayor iti kim: gām..... dr̥ḍhaḥ' prayatno 'yasyā' sām' dr̥ḍhaprayatnaḥ: atīṣayena dr̥ḍhaprayatno dr̥ḍhaprayatnataraḥ.*

<sup>1</sup> B. -*ām*. <sup>2</sup> G. M. om. <sup>3</sup> W. B. -*dha*; G. M. -*dha eva*. <sup>(4)</sup> G. M. om.

O. substitutes for the whole *svāra viśeṣaḥ gānyante: ekātvarīṣaḍ-anuvāke vikramāḥ svāreṣu vikrameṣu ca dr̥ḍhaprayatnataro rāno bhavati pāuśhkarasāder mate śikhyām ... yo..... svāravikramayor iti kim: gām.....*

As example, is cited the first phrase of the Sanhitā, *ishe tvo "rje tvā* (i.1.1: only O. has the last two words).

The manuscripts of the commentary leave us quite in a quandary as to the value of these seven rules, W. B. calling them approved, but G. M. O. unapproved.

नातिव्यक्तं न चाव्यक्तमेवं वर्णानुद्भिजेत् ।

पयःपूर्णमिवामत्रः कृन्धीरो ययामति ॥

इत्यात्रेय आत्रेयः ॥ ८ ॥

8. Ātreya says, one must utter the sounds not over-distinctly and not indistinctly; taking, as it were, a vessel filled with drink, steady, according to the sense.

The commentator gives only a simple paraphrase of this verse, and casts no real light upon its meaning, even as regards the naïve and not very instructive comparison in the second line.

## CHAPTER XVIII.

CONTENTS: 1-7, opinions of various authorities as to the mode of utterance of the auspicious syllable *om*.

7. *sarvavarṇānām prayogaḥ<sup>1</sup> svocitaprayatnaviśeṣād<sup>2</sup> dṛḍha-prayatnataro<sup>3</sup> bhavati<sup>4</sup> 'ti śāityāyano manyate. yathā<sup>5</sup>: ishe.... ityādi.*

'nāi 'tāni<sup>6</sup> sapta sūtrāṇi<sup>7</sup> 'śhāni.

<sup>1</sup> B. -ga. <sup>2</sup> B. syoc-; W. B. -shā; G. M. -shāt. <sup>3</sup> W. -tnaḥ prayatnatamo; B. -tnaḥ prayatnataro. <sup>4</sup> G. M. om. <sup>5</sup> W. B. etāni.

O. substitutes for the whole *śāityāyanasyā<sup>8</sup> cāryasya mātē svaprayatnaviśeṣād<sup>9</sup> sarvavarṇānām viśeṣyād dṛḍhuprayatnataraḥ evaṁ varṇeṣu bhavati: na svadvā-ravikramayo eva<sup>10</sup> 'ti: yathā: ishe..... nāi 'tāni etc.*

8. *ativyaktam<sup>1</sup> atispasṭham avyaktam aspasṭham ca<sup>2</sup> yathā na bhavaty evaṁ varṇān udiṅguyed uccārayed<sup>3</sup> 'ity arthah<sup>4</sup>: payah-pūrṇam ivā<sup>5</sup> 'matram kshirapūritam<sup>6</sup> bhājanuṁ<sup>7</sup> 'harann<sup>8</sup> ivā<sup>9</sup> yathāmati matim<sup>10</sup> anatikramya<sup>11</sup> 'dhiro<sup>12</sup> 'dhyetā<sup>13</sup> bhaved<sup>14</sup> ity ātreya manyate.*

*iti tribhāshyaratne prātiśākhyaavivarāṇe  
saptaduṣo<sup>15</sup> 'dhyāyaḥ.*

<sup>1</sup> W. nā 'tāni. <sup>2</sup> O. om. <sup>3</sup> G. M. om. <sup>4</sup> O. om. <sup>5</sup> W. kshiram apū-; B. -irapapū-; O. -iraiṁ pū-. <sup>6</sup> G. M. amatram. <sup>7</sup> O. pāra'niva. <sup>8</sup> W. O. m. <sup>9</sup> W. O. om. dhiro; G. M. adhyatā yuthā dhiro. <sup>10</sup> G. M. -vet tathe. <sup>11</sup> G. M. O. dvitīyapraṇe pañcamo.

## ओकारं तु प्रणव एके ऋतृतीयमात्रं ब्रुवते ॥१॥

1. As *pranava*, some utter *o* with two and a half *moras*.

In the text of this rule, T. reads *oñkāram*, and B. *oñkārām*; in the comment, at the beginning, W. B. have *oñkārām*. Doubtless the unnasalized form is the true reading; that *oñ* or *oñi* should be uttered with more than the quantity of a long syllable would not be worth the trouble of specifying, in view of rules i.34 and xvii.5, which would require either three or two and a half *moras* for the combination. Whether we are to infer that this holy exclamation was not yet uttered with a nasal ending at the time when the *Prātiçākhyā* was made, is a more doubtful question; the whole matter lies, at any rate, outside the proper province of a *Prātiçākhyā*. By way of examples, the comment appears to intend to quote the first and last words of the *Sanhitā* and of the *Brāhmaṇa*: namely *om iṣhe tvā* (i.1.1), *samudro bandhuh om* (vii.5.25<sup>2</sup>? see below: B. omits the *om*), *om brahma sañdhattam* (Tāitt. Brāh. i.1.1), and *yebhyaç cāi 'nat prāhuḥ om* (B. omits the *om*: the Calcutta edition of the *Tāittiriya-Brāhmaṇa* being incomplete, I can only presume that these are the concluding words of that treatise). The manuscripts G. M. O. put these extracts in a different order, giving the two conclusions first, and then the two beginnings; G. M. add *om* at the end of each, while O. gives no *om* at all. G. M. further append two more citations, *bhadrām karnebhiḥ : om*, and *cāi 'va tapati : om*, of which the former is the beginning, and the latter, I presume, the end, of the *Tāittiriya-Āraṇyaka*. With regard to the phrase *samudro bandhuh*, it is to be observed that the *Sanhitā* as found in my manuscript (or rather, manuscripts, for mine contains the last leaf of another and entirely independent one, which has the same reading), and in those to which Prof. Weber has access, ends with *samudrah* simply; but another word like this is evidently wanting to complete the sense (the concluding sentence is *samudro vā aṣvasya yonih samudrah*), and is not less needed to make up the tale of words as enumerated in the ending, which counts "twelve" after *avahat*, while without *bandhuh* there are

1. *pranava* 'okāram' 'ardhatṛtīyamātram eke bṛuvate': 'eka dātṛyā ardhatrṛtīyamātram' āhur ity arthaḥ. 'ardham' trṛtīyam yayoḥ te ardhatrṛtīye: ardhatrṛtīyamātre yasyā 'sāv' ardhatrṛtīyamātrah'. yathā': "om iṣhe tvā: samudro bandhuh: om: om brahma sañdhattam: yebhyaç cāi 'nat prāhuḥ: om". kālānirṇaye 'py evaṃ' varṇitam:

svādhyāyārambhaçeshasya "pranavasya svarasya ca":

adhyāyasyā' "nuvākasyā nte syād ardhatrṛtīyatā".

tucabdasya" prayojanam ucyate: sañdhyaçkṣharānām vedu-pranavam" cā 'ntarā tathe 'ti kālānirṇaye: sañdhyaçkṣharānām "hrasvā na santi" 'ti" pāṇinīye 'py okāramātrasya" dīrghakālo"

only eleven. This is a very strange fact, and calls for a wider examination of Tāittirīya manuscripts, to see if any of them have saved the lost final word.

Then is quoted a verse "from the Kālanirnaya," to the effect that "the quantity of two and a half *moras* belongs to the *pranava* and to a vowel forming the beginning or end (?) of a passage that one reads in the Veda, also at the end of a chapter or section." The Kālanirnaya quoted here and below must, of course, be a very different work from that of Mādhava bearing the same title (Weber's Catalogue of the Berlin Sanskrit MSS., No. 1166).

In explanation of the word *tu* in the rule, another half-verse, from which I extract no suitable meaning, is quoted from the Kālanirnaya, and the authority of Pāṇini is further appealed to to prove that among the diphthongs there is no short quantity: hence for simple *o* long quantity is determined: here, "however" (*tu*), when the diphthong stands in *pranava*, that quantity is negated; and (quoting, apparently, another half-verse) for the *pranava*, as occurring in the Veda, is prescribed long quantity along with [the quantity of?] a *m*. That is to say, the *tu* intimates a denial of the ordinary quantity of the diphthong *o*. And the remark is finally added that a difference of quantity is to be recognized in the different *pranavas*.

## उदात्तानुदात्तस्वरितानां कस्मिंश्चिदिति शैत्यायनः ॥ २ ॥

2. Çaityāyana says it is to be uttered with either one of acute, grave, or circumflex.

The comment simply paraphrases the rule, adding nothing in its explanation—not even telling us in what relation it stands to rule 7, and whether Çaityāyana would let us give the word, in any given case of its use, whatever accent we chose, or would have us governed by reasons in our choice between the three accents.

*nirūpita*<sup>1</sup>: *iha tu*<sup>2</sup> *pranavasthatvaricēshenā*<sup>3</sup> 'sāu kālo nishidh-yate: *vedasthapranave*<sup>4</sup> *tu syāt* 'samakāradvimātrate<sup>5</sup> 'ti. "pru-navaricēshe kālavaricēshah<sup>6</sup> *pratyetavyah*.

<sup>1</sup> W. B. -ve; G. M. -vena. <sup>2</sup> W. B. onkā. <sup>3</sup> O. -tiyamāvale. <sup>4</sup> G. M. O. om. <sup>5</sup> B. ins. iti. <sup>6</sup> W. ardhaitīyamātrāṇi bruvate: *pranave okāram*. <sup>7</sup> B. O. ardhā. <sup>8</sup> G. M. O. mītre. <sup>9</sup> G. M. -tiyas tam; O. tiyamās tam: sārhadvimāta ity arthah. <sup>10</sup> W. B. O. om. <sup>11</sup> G. M. sam-: om: ye-: om: ish-: om: brah-: om: bhad-: om: āi-: om: O. sam-: ye-: ish-: brah-: <sup>12</sup> B. ins. ca. <sup>13</sup> B. pranavasthatvaricēshenā <sup>14</sup> B. adhyāya: ca. <sup>15</sup> G. M. -kasya tv ante 'lo 'rdhaty-; O. -tiye ti. <sup>16</sup> B. nur-; G. M. anta-. <sup>17</sup> G. M. -dañ ca pr-; O. -dam ca pranavām. <sup>18</sup> O. -svo nā 'sti. <sup>19</sup> W. om. iti. <sup>20</sup> O. okirasya. <sup>21</sup> W. G. M. -le. <sup>22</sup> G. M. -te. <sup>23</sup> B. om. <sup>24</sup> O. -shid; G. M. -shā-nid. <sup>25</sup> W. B. O. -sya pr-. <sup>26</sup> B. -kālo dv-; G. M. -kāle dv-; O. -kāre dvimātrete. <sup>27</sup> G. M. pranavasya vicēshah.

2. *udātānūdaṭṭasvaritānām madhye kusmiñś cit svare prana-vah prayoktavya iti çaityāyano brūte. yathā: o m.*

O. substitutes *utte unuddāte svarite* vā *eshā madhyatmena svareṇa prayoktavya syād i çaityāyanamah* *acārya manyate: os os.*



### धृतप्रचयः कौण्डिन्यस्य ॥ ३ ॥

3. According to Kāuṇḍinya, it is a sustained *pracaya*.

I have ventured to translate the word *dhṛta* in *dhṛtapracaya* by 'sustained,' but without feeling sure that it might not have been better to follow the lead of the commentator, who treats *dhṛtapracaya* as equivalent to simple *pracaya*. He brings up, it is true, the objection that in xix.2 the use of the term *pracaya* itself is attributed to this same Kāuṇḍinya, and that hence it should have been used here; but replies "not so; by this pair of words, even, an appellation is given: thus, namely: on the principle that even where there is no difference of meaning there may be a difference of application, the teacher exhibits a nicety of application: other examples of the principle are the names [of the second Pāṇḍava] Bhīmasena and Bhīma, [of one of Īśa's wives] Bhāmā [G. M. say Satyā] and Satyabhāmā, *pidhāna* and *apīdhāna*, *dīpa* and *pradīpa*." The *pracaya* is defined as the fourth accent; and O. adds that it is to be explained in the twenty-first chapter (namely, at xxi.10,11): it is there said to be of the same tone as *udātta*, 'acute;' so that, unless *dhṛta* is to be regarded as signifying a modification, one does not see in what respect Kāuṇḍinya's opinion differs from that of Vālmīki, given in rule 6 of this chapter.

### मध्यमेन स वाक्प्रयोगः ॥ ४ ॥

4. That application of the voice is with middle tone.

The meaning of this precept is very obscure, and the commentator's exposition does not give the impression that he comprehended it. According to him, the *sa*, 'that,' points us back to the utterance as prescribed by Kāuṇḍinya in the preceding rule: in whatever pitch of voice the application is made, the *praṇava* is to be used with medial effort, or with one that takes into account the

3. *kāuṇḍinyasya' mate praṇavo dhṛtapracayo bhavati: caturthaḥ' svarō dhṛtapracaya iti kathyate. nanu pracayapūrvaś ca kāuṇḍinyasya (xix.2) itivat pracaya ity etāvutāi 'vā 'lam: 'kim dhṛtaçabdena. māi 'vam: padadvayenā 'py anena nāmadheyam abhidhiyate: tathā hi: arthabhedābhāve' 'pi prayoga-bhedo' 'tī 'ti prayogacāturyam' acāryaḥ prakāṣayati: yathā: bhīmaseno' bhīmaḥ: bhāmā' satyabhāmā '': pidhānam apīdhānam: dīpaḥ pradīpa ityādi.*

<sup>1</sup> W. -nya. <sup>2</sup> B. G. M. -tha. <sup>3</sup> G. M. *dhṛtaçabdo nāma: evaṁ*. <sup>4</sup> G. M. evā 'bh-. <sup>5</sup> B. *ardhabh-*; G. M. *ūtham bhe-*. <sup>6</sup> B. -*gaprabh-*. <sup>7</sup> W. -*gāntaracā-*. <sup>8</sup> W. -*ne*; B. -*na*. <sup>9</sup> G. M. om. <sup>10</sup> G. M. ins. *satyā*.

O. substitutes *dhṛtapracayo nāma turiyasvarāḥ'sa evāi' kaviḥse 'nuvāke vakshyate dhṛtapracaya iti nāmadheyam prayānam api vyapadiçyate iti kauṇḍinya acārya manyate dhṛtapracayaḥ praṇavo bhavati yathā om itī: udāttaçacayo çrutya-bhedam tat svaravijñānukṛtām phalam anuhyate.*

combination of high and low tone. The relation of *vāk* in the compound is described as that of a locative case, and the word is paraphrased by *vācaḥ sthāne*, 'in position (i. e., I presume, 'quality' or 'temperament:': compare xxii.11, xxiii.4,5) of voice.'

**स्वरितः प्रानिप्लानायणयोः ॥ ५ ॥**

5. According to Plākshi and Plākshāyana, it is circumflexed.

This rule is, along with its three predecessors, pronounced by the commentator unapproved.

**उदात्तो वाल्मीकिः ॥ ६ ॥**

6. According to Vālmīki, it is acute.

This is the only rule in the chapter, except the first, which the commentator allows to stand as approved. In his school, then, the vowel part of the sacred exclamation is to be two and a half *moras* long, and of acute tone. This agrees with the teaching of the Vāj. (ii.51) and Rik (xv.3) *Prāṭicākhyas*, save that these give (what is really equivalent to the same thing) three *moras* to the whole word *om*; and the Rik Pr. mentions other opinions both as to its quantity and its accent.

**यथाप्रयोगं वा सर्वेषां यथाप्रयोगं वा सर्वेषाम् ॥ ७ ॥**

7. All allow that it may also be according to the application.

The commentator first quotes an absurd opinion of Māhisheya's, to the effect that *yathāprayogaḥ*, 'according to the application,' here means *udātta*, 'acute;': but then goes on to set forth, as given by Vararuci, what appears to be the real meaning of the rule: namely, that with whatever tone the passage to be read [i. e. its beginning] is used, that tone is to be given also to the introductory exclamation. Thus, before *ishé tvá* (i.1.1 et al.), which begins with

4. *prayujyata iti prayogaḥ: madhyameno 'ecanicasumdhāravī-cakṣhaṇena prayatnena prāṇavaḥ<sup>1</sup>: yatra<sup>2</sup> kracana vāca sthāne<sup>3</sup> prayogo bhavati. sa<sup>4</sup> iti kaudīnyābhīmataḥ pūrvokto gṛhyate. vāci prayogo vākprayogaḥ.*

<sup>1</sup> W. -vā; G. M. -vāḥ prayoktavyah. <sup>2</sup> W. anya-. <sup>3</sup> W. B. -na. <sup>4</sup> B. om.  
O. substitutes *ko 'yam prāṇavo nīma cāvaprayogaḥ* [i. e. vākpr-] *kāudīnyamatam* *ādīrya yatra kvacana sthāne dīryate: tena madhyamena svareṇa prayoktavyah.*

5. *plākshiplākshāyanaṇyoh<sup>1</sup> pakṣhe<sup>2</sup> svarito bhavati. nāi<sup>3</sup> tat sūtracatusṣṭayam iṣṭam.*

<sup>1</sup> O. ins. *ācāryayor.* <sup>2</sup> O. *mate*; G. M. O. add *prāṇava*.

6. *vālmīker mate prāṇava udātto bhavati.<sup>1</sup>*

<sup>1</sup> O. adds *yathā*.

grave, the *om* is to be grave; before *āpa undantu* (i.2.1<sup>1</sup>: wanting in W. B.), acute; before *vyṛddham* (v.1.2<sup>1</sup>: W. B. have instead, evidently as a corrupt reading only, *vyādhaḥ*, with which word no *anuvāka* in the *Sanhitā* begins), circumflex.

The rule is declared unapproved—rather hard treatment for one which professes to lay down a principle accepted by all authorities.

## CHAPTER XIX.

CONTENTS: 1-2, occurrence of *vikrama*, between syllables of high tone; 3-5, of *kampa*, in a circumflex followed by a circumflex.

स्वरितयोर्मध्ये यत्र नीचः स्यादुदात्तयोर्वान्यतरतो  
वोदात्तस्वरितयोः स विक्रमः ॥ १ ॥

1. Where a syllable of low tone occurs between two circumflex syllables, or two acute, or two of which either one is acute and the other circumflex, that is *vikrama*.

The commentator paraphrases the rule as if *anyatarataḥ* meant 'between a preceding circumflex and a following acute,' and the following *udāttasvaritayoḥ* 'between a preceding acute and a fol-

7. *yathāprayogaḥ* *abdeno*<sup>1</sup> 'dātto 'bhidhiyata iti māhisheyapa-  
kṣaḥ: *pranave*<sup>2</sup> *yathāprayogaḥ* *vā* *kuryād* iti *surveśhām* *ṛshi-*  
*nām* *matam*. *nararucipakṣas* *tu* *vakshyate*: *adhyeshyamānam*<sup>3</sup>  
*yathāprayogaḥ* *yathāvidhasvaram* 'tathāvidhena *vā* *svareṇa*  
*pranavaḥ* *prayoktavya* iti *surveśhām* *matam* iti. *yathā*<sup>4</sup>: *ishe*  
*tve* 'ty *anenā* 'dhyeshyamānenā<sup>5</sup> 'nudāttena *pranavo* 'py *anudāt-*  
*taḥ*: 'āpa *undantu* ity *udātteno* 'dāttah': *vyṛddham* iti<sup>6</sup> *sva-*  
*ritena* *svaritaḥ*.

*ne* 'dam *sūtram* *iṣṭam*.

O. (corrected a little) substitutes *yathāvidhena* *svareṇā* 'dhyeshyamāno *bhavaṭi*:  
*tathāvidhena* *svareṇā* 'va *pranavaḥ* *prayoktavyaḥ*: *esho* *vā* *surveśhām* *acāryānām*  
*sādhāranapranavavidhir* *bhavaṭi*: *ishe* *tve* 'ty *etad* *adhyeshyamāneṇa* *udāttaḥ* *pra-*  
*navo* *vaktavyaḥ*: *āpa*.... ity *udāttaḥ*: *vyṛddham* iti *svaritaḥ*: *acāryagraha-*  
*ṇām* *teshām* *kīrtiyartham*: *pakṣaparigraha* *vijñānasadrṣṭaḥ* *parikalpanā*: *ne* 'dam  
*sūtram* *iṣṭam*.

iti *tribhāshyaratne* *prātiśākhya* *varāṇe*  
*aṣṭādaśo*<sup>7</sup> 'dhyāyuh.

<sup>1</sup> W. -*gasaḥ*. <sup>2</sup> G. M. -*vam*. <sup>3</sup> W. *adhyeprathamānam*. <sup>4</sup> G. M. -*vidha*. <sup>5</sup> W. B. om. <sup>6</sup> W. 'dhyayamānā; B. -*mānā*. <sup>7</sup> W. B. om. <sup>8</sup> W. B. om. <sup>9</sup> G. M. O. *dvitīyapragne* *śaśātho*.

lowing circumflex.' He adds examples of a *vikrama* syllable in each of the four defined positions: namely *yò 'sya svò 'gnis tám ápi* (v.7.9<sup>1</sup>: G. M. O. omit the last two words), *vòdhavé* (i.6.2<sup>1</sup> et al.), *dhānvanā gā'h* (iv.6.6<sup>1</sup>), and *tāsya kvà svargó lokāh* (ii.6.5<sup>2</sup>: O. omits the last word, G. M. the last two). In the third example, the circumflex by which the *vikrama* syllable is preceded is the enclitic; this shows us (what we should have inferred without it) that, as regards the application of the present precept, no distinction is made between the independent and the enclitic circumflex. As an example of the use of the term, and showing the necessity of its definition here, is quoted rule xvii.6, where we are told that Pāṇshkarasādi asserts the utterance of *svāra* ('circumflex') and *vikrama* with a firmer effort. The word occurs elsewhere only at xxiii.20 and xxiv.5, where we have no assurance that it signifies the same thing as here. It is found, among the other Prātiśākhyas, in that to the Rig-Veda only, and has there no such meaning.

The *vikrama* is marked by the usual sign of low tone, the horizontal stroke beneath. The following rule, as we shall see, extends its definition so as to include nearly all the syllables so marked.

The construction of *sa* in the rule, as agreeing in gender with *vikramah*, though referring to *nīcam* (*aksharam*), was alluded to above, under v.2.

## प्रचयपूर्वश्च कौण्डिन्यस्य ॥ २ ॥

2. As also, according to Kāuṇḍinya, when a *pracaya* precedes.

The *pracaya* (see xxi.10,11) is the series of unaccented syllables following a circumflex (enclitic or independent) in connected discourse, and uttered, save the one next preceding another following circumflex or an acute, in the tone of acute. This last one of the

1. 'yatra ' svaritayor' madhya ' udāttayor vā 'nyatarato ve 'ti svaritodāttayor ve' 'ty arthah: ' udāttasvaritayor vā' madhye nīcam yad aksharam sa vikramo' bhavati. svaritayor' madhye yathā: yo..... 'udāttayor yathā': vòdhave. svaritodāttayor yathā: dhānv..... udāttasvaritayor yathā: tāsya..... vikramasamjñāyāh prayojanam: svāravikramayor dr̥ḍha-prayutnatara (xvii.6) iti.

(<sup>1</sup>) O. yad dvayor. (<sup>2</sup>) B. G. M. ins. sthale. (<sup>3</sup>) G. M. ins. vā. (<sup>4</sup>) G. M. om. (<sup>5</sup>) G. M. om. vā. (<sup>6</sup>) G. M. ins. iti vā. (<sup>7</sup>) O. om.; G. M. put after madhye. (<sup>8</sup>) G. M. -masam-jño. (<sup>9</sup>) O. tayor. (<sup>10</sup>) O. om.

2. cakāro' vikrama iti jñāpayati: 'kāuṇḍinyasya mota udātta-parah svaritaparo vā pracayapārvaḥ ca vikramo vijñeyah. udāt-tuparo yathā: pary.....' svaritaparo yathā: upar..... pra-cayah pārvo yasmād 'asāu pracayapārvaḥ.'

(<sup>1</sup>) G. M. O. caṣabdo. (<sup>2</sup>) W. om. (<sup>3</sup>) G. M. sa tathoktah.

series, which retains its grave tone, is here declared to be, on Kāuṇḍinya's authority, likewise entitled to the appellation *vikrama*. This makes the term apply to all syllables in the *samhitā* that are marked by the horizontal stroke below, excepting those which, after a pause, precede the first accented syllable. The commentator cites two examples: *pāry avadatām yā' yajñē dīyāte* (i.7.2<sup>2</sup>: lost in W.; only O. has the last two words) and *upārishtāllakshmā yājyā'* (ii.6.23<sup>4</sup> et al.), in the first of which the *pracya* is followed by an acute, in the second by a circumflex.

It is to be observed that the *vikrama* appears, so far as this treatise is concerned, to be a mere name; no peculiarity of tone is claimed to belong to it: the other treatises offer nothing analogous.

As nothing is said of the non-approval of the rule, we may regard it as accepted in the school represented by the commentator.

### द्वियम एके द्वियमपरे ता अणुमात्राः ॥ ३ ॥

3. According to some, in a circumflex syllable that is followed by a circumflex, quarter-moras are so.

I have rendered this rule according to my own persuasion of its true meaning, and not at all in conformity with the interpretation of the commentator, who says "*yama* [W. alone says *dviyama*] is a synonym of *svarita*; where there are two such *yamas*, without intervention of anything, that is a *dviyama*; what is followed by such a *dviyama*, that is *dviyamapara*: in the former, and also in the latter, where there is a third *yama* [so in G. M., which is the best reading: the others perhaps mean *triyame*], whatever circumflexed materials there are, all those are depressed at the end to the extent of a quarter-mora: so some think. An example of a *dviyama* is *tē 'nyō 'nyāsmāi* (ii.2.11<sup>5</sup>: but B. G. M. have instead *tē 'nyō 'nyām*, vi.1.5<sup>1</sup>); of a *dviyamapara*, *sō 'pō 'bhy āmriyāta* (vi.1.1<sup>7</sup>; 4.2<sup>3</sup>). Whence do we derive the implication 'at the end?' from the precept 'and likewise, at the end of a word are *kampas*, quarter-moras depressed at the end.' And the implication of

3. *yamaṣabdāḥ' svaritaparyāyāḥ: dvāu yamāu yatra deṣe nāirantaryeṇa' vartete sa dviyamāḥ: tasmin: dviyamāḥ paro yasmād asāu dviyamaparaḥ: tasmiñś ca dviyame' sati yāḥ' svaritaprakṛtayas tāḥ sarvā antato 'numātrā' nihatā' bhavanti 'ty eke manyante. dviyamo yathā: te....: 'dviyamaparo yathā': so....: antata' iti katham pratīyate: padānte ca' tathā' kampā antata nihatānukā' iti vacanād iti brūmah: nihataḥ' tu svaritayor madhye yatra nīcam (xix.1) ity' etatsāmnidhyāḥ labhyate. śikṣhā cāi 'vaṁ vakṣhyati':*

*nityo 'bhinihataḥ' cāi 'va kṣhāiprah praṣṭiṣṭa eva ca: ete svārāḥ' prakampante yatro 'ccasvaritodayā' iti':*  
*śeṣhasyo 'dāttatā vā syāt svārātā' vā vyavasthaye 'ti:*

depression comes by vicinage from rule 1, above, where a syllable of low tone between two that are circumflexed is spoken of. This seems to me entirely inadmissible. In *yama* as a synonym of *svārīta*, and meaning 'circumflex,' I cannot in the least believe; and the designation of a case of three successive circumflexes as *dviyamapara* would be excessively awkward, even without the omission of the *ca*, 'and,' which would be needed to connect it, in that signification, with *dviyama*. On the other hand, *dviyama*, 'of double pitch,' is an entirely natural and acceptable synonym for *svārīta*, 'circumflex,' the essential characteristic of which is that it combines the high and the low tone within the limits of the same syllable; and "a circumflex followed by a circumflex" includes every possible case. The limitation "at the end" is properly enough left to be understood from the nature of the case; but that the predicate "depressed," the most important part of the precept, should remain to be inferred by vicinage only, and from the subject, not the predicate, of the two preceding rules, is not to be tolerated. And I have no doubt that the *tāh* in the rule is the predicate, and represents *vikrama*, its gender and number being adapted to those of *anumātrāḥ* by the grammatical figure *anyonyānvayo*, to which the commentator (see under ii. 7, v. 2) has several times appealed in other like cases. There remains, as the only difficulty, the plural number of both words: we should certainly expect rather *sā 'numātrā*; but even if we have to let this pass unexplained, it is vastly more easy to get along with than the difficulties which beset the other interpretation. One hardly dares presume to suggest that the present reading is the result of an alteration, made after the meaning given in the comment was ascribed to the rule.

The commentator goes on to quote a verse from the Çikshā, to the effect that the four kinds of independent circumflex (see xx. 1, 2, 4, 5) suffer *kampa* when they precede either an acute or a circumflex. This verse is (save that it gives the Tāittirīya instead of the Rik names to the accents) the same with that which is interpolated in the Rik Pr., at the end of the third chapter (iii. 19). He adds further, in another half-verse, doubtless from the same authority, that "of the remainder, there may either be the quality of acute or of circumflex, respectively;" and explains this "respectively" as

*vyavasthāçabdenā 'nenu' dviividhaḥ kampa uktah: saṁhitāyān svaritakampa<sup>1</sup> itaravedabhāga<sup>2</sup> udāttakampa<sup>3</sup> iti ye<sup>4</sup> kumpāḥ prasiddhās<sup>5</sup> tesu<sup>6</sup> etal lakṣaṇam na tu kampavidhāyakam: anyathā yo . . . . ityādāu kampaḥ prasajyeta.*

*ne 'dam sūtram iṣṭam.*

<sup>1</sup> W. *dviy-*. <sup>2</sup> W. *norañ-*; O. *norañtatary-*. <sup>3</sup> G. M. *ṭṛṭiyayame*. <sup>4</sup> W. *yani*; M. *vā*. <sup>5</sup> O. *-tra*. <sup>6</sup> W. *niyatā*; B. *abhihūtā*; G. M. *'bhihiti*. <sup>(7)</sup> O. om. <sup>8</sup> O. *anta*. <sup>9</sup> O. *ka*. <sup>10</sup> W. B. *yathā*. <sup>11</sup> O. *hi ha-*. <sup>12</sup> G. *nihit-*; O. *-tatvaṁ*. <sup>13</sup> B. om. <sup>14</sup> O. *-te*. <sup>15</sup> B. *-hiṭaḥ*. <sup>16</sup> G. M. *sva-*. <sup>17</sup> W. *trav-*; M. *ccaccasv-*; O. *ccasyasv-*; G. M. *-ydd*; O. *-ye*. <sup>18</sup> O. om. <sup>19</sup> B. *-tor*; G. M. *svārīta*. <sup>20</sup> W. *ñte*; O. om. *anena*. <sup>21</sup> W. *-taḥ k-*; B. *-ta uktaḥ k-*. <sup>22</sup> G. M. *-re ve-*. <sup>23</sup> W. *-taḥ k-*. <sup>24</sup> W. B. O. om. <sup>25</sup> G. M. om. <sup>26</sup> B. O. ins. *eva*.

implying that there are two kinds of *kampa*: in the *Sanhitā*, that before a circumflex; in other parts of the *Veda*, that before an acute; and concludes the exposition with pointing out (if I understand him) that this is a definition applying to those cases of *kampa* which are otherwise established; but that it is not a precept requiring *kamṣu*, since this would otherwise have to appear in such passages as *yò 'pá'm púshpa'm véda* (only G. M. have *vedu*: the passage is not to be found in the *Sanhitā*, and possibly is intended to be quoted from one of those "other parts of the *Veda*," referred to above). Finally, he remarks that the rule is unapproved.

The term *kamṣu* is not found anywhere in the text of our *Prātiçākhyā*, or of that of the *Rig-Veda*, although the commentary to the latter (under iii.3.4), like our own, employs it to signify the peculiar modification undergone by the circumflex, when immediately followed by a high tone. The *Atharva-Prātiçākhyā* (iii.65) gives to the same modification the kindred name of *vikampita*. It is signified, in the *Rik* and *Atharvan* texts (as is fully explained and illustrated in the note to *Ath. Pr.* iii.65), by appending to the vowel of the circumflex syllable a figure, either 1 or 3, and applying to the figure the signs of both circumflex and grave accentuation. The theory of this mode of designation is obscure, and no account of it is given in any *Prātiçākhyā*, nor, so far as I am aware, in any other Hindu authority that has yet come to light. We should imagine the figure to be a mere *point d'appui* for an added sign of grave tone, but that there appears in a part of the *Vedic* texts an accompanying prolongation of the *vikampita* vowel (if the vowel be short), of which the figure, therefore, appears to be the sign: of this prolongation the *Prātiçākhyās* give no hint.

This accent wears a quite peculiar aspect in the *Tāittirīya* text, as compared with those to which reference has been made. In the first place, being limited to the case of a circumflex before a circumflex, it is relatively of rare occurrence, there being fewer examples of it in the whole *Tāittirīya-Sanhitā* than in the first book alone of the *Atharvan* (it occurs in the former, if I have overlooked nothing, only at ii.1.6<sup>b</sup>; 2.11<sup>b</sup>: v.4.3<sup>3</sup>: vi.1.17, 51, 112<sup>b</sup>; 2.21<sup>1,2</sup>; 3.2<sup>b</sup>, 42; 4.2<sup>3</sup>, 92, 101; 6.81: and in the ending to v.2.1). Secondly, it is always intimated by an appended figure 1, with simply the mark of *anudātta* tone, or of *vikrama*, written beneath, while the circumflex vowel retains the mark of circumflex accent\*—and this is clearly the method most easily defensible on theoretic grounds:

\* That is to say, this is uniformly the case in my manuscript, which, for example, writes the commentator's quoted instances as follows:

ते॒१ न्या॒न्यस्मै॒

सो॒१ पो॒१ भ्य॒ग्नियत्

and the MSS. of the comment all add the figure 1, although, as everywhere else, they omit the accent signs. In the two cases that occur in the part of the *Calcutta* edition thus far printed, it seems to be by mere unintelligent blundering that the above method is departed from, a 3 being added in the one (ii.1.6<sup>b</sup>), without any sign of *vikrama* beneath it, and no designation being attempted in the other (ii.2.11<sup>b</sup>).

the figure represents the quantity that is added to the syllable to make room for the *vikrama* tone at the end, and it gets, therefore, the *vikrama* sign. Thirdly, in the only two passages (vi.3.4<sup>2</sup>; 6. 8<sup>1</sup>) in which the vowel of the circumflexed syllable is short, it is made long.

What the commentator means by declaring the rule of no force, it is not easy to say. It can hardly be that his school acknowledged no *kampa* at all; and we should have expected him rather to interpret into his text the usage which he and his fellow-*śākhināḥ* accepted as proper—as he has done in so many other cases. There appears to be no discordance between the teachings of the *Prāṭiśākhya* in this chapter and the practice in the known *Tāittirīya* text (but see the note on the next rule); the former, to be sure, do not fully explain the latter; but this is the case also with the other *Vedas*.

The denial of *kampa* in a circumflex syllable before an acute constitutes the most important and conspicuous peculiarity in the *Tāittirīya* system of accentuation as compared with that of the *Rik* and *Atharvan*, and also puts the former at a disadvantage in respect to clearness. Its effect is to deprive us of any constant means of distinguishing whether the syllable following a circumflex is an acute, or a grave with *pracaya* tone (xxi.10); and whether that distinction shall be shown at all depends upon mere accident. For example, *sò 'smā't* and *sò 'smāt* would be accented before a pause precisely alike; and so with any number of acutes or graves following a circumflex before a pause: e. g. *sò 'smād abhavat* and *sò 'smā'd yó vā'i tát.\** And even if, instead of a pause, other syllables follow, there must be at least two grave syllables in succession to bring out the true condition of things: we see that the syllable after the circumflex is acute in *hy èśhā prthi-vyā'h*, but not in *hy ètād devā'h*, and the *saṁhitā* does not tell us whether in *so 'smād etarhi* the *asmāt* is accented or toneless.† And so often does this ambiguity arise, that in the first chapter of the third book there are not less than twenty cases of *pracayas*, all whose syllables except the last admit of being understood as true acutes.‡ Other possible cases of ambiguity, of less frequency and importance, I pass without notice.

This same peculiarity belongs also to the existing *Tāittirīya-Brāhmaṇa* and *Āraṇyaka*, so that the commentator's allusion to "other parts of the *Veda*" as differing from the *Sanhitā* in respect to *kampa* is of doubtful meaning.

\* Thus, सौ ऽस्मादभवत् । and सौ ऽस्माद्यो वै नत् ।

† Thus, क्षेत्रं पृथिव्याः and क्षेत्रदेवाः and सौ ऽस्मादेतर्हि.

‡ Thus, सौ ऽकामयत प्रजाः may be either *sò 'kāmayaṭ prajā'h* or *sò 'kāmāyāt prajā'h*.



## तस्यमेव प्रकृतौ ॥४॥

### 4. In that very material.

The commentator's interpretation of this rule is just as violent and unsatisfactory as is that which he gave of its predecessor, and with which he forces it into strange connection. He says, "in a *dviyama* passage there is depression to the extent of a quarter-mora only in that—namely, the former—circumflex material; but, in a passage where a *dviyama* follows, there is depression to the extent of a quarter-mora of the two former materials; but they do not all share in the quarter-mora effect: that is what the *eva* means. And Kāuhaleya says thus: 'of two, the former is *anumātrika*; of three, the two former are *anumātrika*; beyond that, the natural condition holds.' "

I think we can have no hesitation whatever as to rejecting this: if the treatise had been intending to say what is here claimed, it would have said it in a very different manner. What is really meant, may be much more doubtful; but I imagine that we are directed to find our quarter-mora of *vikrama* in the very substance of the circumflex syllable itself; that is to say, not in any protraction of it; and so, that that treatment of the case which is signified by the insertion of a figure after the circumflex vowel is rejected. This, if established, would make the doctrine of the authorities (*eke*, rule 3) here reported in fact discordant with the practice followed in the recorded text.

## न पूर्वशास्त्रे न पूर्वशास्त्रे ॥५॥

### 5. Not in the former teaching.

A rule of very obscure import, and respecting which the commentator has only his guesses to give us. He ventures two: first, that *pūrvacāstra* signifies the rule respecting *vikrama*, and that in it this affection of the quarter-mora finds no place; second, that *pūrvacāstra* means the first rule of the chapter (which amounts, so far, to the same thing with the other), and that the name of

4. *dviyamasthale pūrvasyām 'eva tasyām' svuritaprakṛtāv anumātrayā' 'pi' nihatatvam' bhavati: dviyamapure tu' sthale pūrvayor eva prakṛtyor' anumātrayā' nihatatvam' bhavati: na tu' tāh sarvā anukāryabhāja'* ity evakāro bodhayati. *evam eva kāuhaleya'* āha: *dvayoh pūrvō'* 'anumātrikas' trishu *'pūrvō'* 'anumātrikāv' *utturāh'* prakṛtye 'ti.

(1) W. *aparasyāṁ*. 2 B. *-trayo*; G. M. *anumātram a.* 3 O. *om.* 4 B. *-hāt.* 5 G. M. *taṭ.* 6 B. *-tyāyo*. 7 B. *anumātrayor*; G. M. *anumātrayā.* 8 B. *-hāt.* 9 W. O. *nu.* 10 G. M. *anuk-*; O. *anumātram bhajate.* 11 W. *-hya.* 12 W. *-va*; B. O. *-rvah.* 13 W. B. O. *anu-*; M. O. *-trakas.* 14 W. *ins. ca.* 15 O. *pūrvō vā*; G. M. *pūrvō yathā uparishit-* etc. (end of comment to rule 2, above). 16 W. *-ād*; M. *-trakāv*; O. *-trako 'py.* 17 W. *-ratuh.*

*vikrama*, there given, does not apply here in the rule for *kampa*, since, by xvii.6, *vikrama* is uttered with a firmer effort of the organs, while that is not the case with *kampa*. There is nothing in either of these proposals to commend it to our acceptance. If we were ourselves to guess, we should perhaps say that the reference was to rule 4 only, which teaches *kampa* without any protraction, and that this was confessed to be a doctrine not before authoritatively taught. But we should not presume to put the conjecture forward with any confidence.

## CHAPTER XX.

CONTENTS: 1-8, names of the different kinds of circumflex, independent and enclitic; 9-12, different degrees of force of their utterance.

### इवर्णेकारयोर्वकारभावे क्षैप्र उदात्तयोः ॥ १ ॥

1. When *i*, *î*, and *u* are converted into *y* or *v*, the accent is *kshāipra*, if they were acute.

The conversion of *i*, *î*, and *u* into *y* or *v* is by rule x.15; *u* does not fall under such a rule on account of its being always *pragraha* (iv.5). Rule x.16 prescribes the conditions under which a circumflex accent is the result of such a conversion; and the addition of *udāttayoh* to the present rule is wholly unnecessary—a case to exercise the ingenuity of the commentator in defending the treatise from the charge of *pāunuruktya*: but either it escapes his notice, or he declines to touch it, as beyond his powers. Of course, if it be necessary to explain here that the altered vowel is acute, it needs to be added that the following vowel is grave.

5. 'pūrvaçāstram nāma vikramavidhiḥ': tasminn etad anukāryam na bhavati. evaṁ vā sūtrārthah: pūrvaçāstre<sup>1</sup> 'dhyāya-prathamāsāstre yā vikramasamjño 'ktā 'sā kampavidhāv atra<sup>2</sup> na bhavati: vikramasya dr̥ghaprayatnatvāt<sup>3</sup> kampasya tadabhāvād iti.<sup>4</sup>

iti tribhāshyaratne prātiçākhyavivarane  
ekonaviṁśo<sup>5</sup> 'dhyāyah.

<sup>1</sup> W. -strāṇām api kram-; B. -stre 'pi yo vikr-; O. -dhīva. <sup>2</sup> O. -rasūtre. <sup>3</sup> W. -dhātu yatra; G. M. sād 'tra pracayavidhāu; O. sād kampavidhāyakatvam. <sup>4</sup> G. M. -matara syāt. <sup>5</sup> G. M. add dvāv arthāu. <sup>6</sup> G. M. O. dvitīyaprayane saptaṁ.

1. udāttayor ivarṇokārayor yathopadeçam<sup>1</sup> yavakārabhāve sati yaḥ svarito vihitaḥ sa kshāipra iti samjñāyate<sup>2</sup>. yathā<sup>3</sup>: vy-----: kṛdhi----- udāttayor<sup>4</sup> iti kim: vas-----: anv-----.

<sup>1</sup> W. -çār; O. -çe. <sup>2</sup> G. M. -jñā jāyate. <sup>3</sup> G. M. om. <sup>4</sup> W. -tha.

The examples are *vy èvā'i 'nena* (v.3.11<sup>3</sup>) and *kṛdhī' sv āsmā'n* (iv.7.15<sup>7</sup>); counter-examples, where the altered vowel was not acute, are *vāsvy asi* (i.2.5<sup>1</sup> et al.) and *ānu enam mātā'*, which is not, I believe, to be found in the *Sanhitā*; the nearest thing to it is *ānu enam vīprāḥ* (iv.6.8<sup>2</sup>); *ānu tvā mātā'* occurs several times (i.3.10<sup>1</sup> et al.).

All the *Prātiçākhyas* agree in calling this particular kind of circumflex by the name *kshāipra* (see note to *Ath. Pr.* iii.58).

सयकारवकारं वृत्तरं यत्र स्वर्यते स्थिते पदे ञ्नु-  
दात्तपूर्वे ञ्पूर्वे वा नित्य इत्येव जानीयात् ॥२॥

2. But where a syllable containing a *y* or *v* is circumflexed in a fixed word, being preceded by a grave syllable, or not preceded by anything, that is to be known as *nitya*.

This definition of the original circumflex accent, which belongs to the word in which it occurs, and does not merely arise as a consequence of the combination of words into phrases (although ultimately of the same nature with the *kshāipra*, just described), is a long and awkward one, but fairly attains its purpose: only we do not see why the reading is not *anudāttapūrvam apūrcam vā*, qualifying *aksharam* formally, as it does logically. A syllable that has the circumflex in *pada*-text (to which *sthite pade* is explained as equivalent), otherwise than enclitically after an acute, is an original (*nitya*, 'constant, invariable') circumflex. The other *Prātiçākhyas* (see note to *Ath. Pr.* iii.57) call it *jātya*, 'natural.'

The commentator defines *aksharam*, 'syllable,' in the rule as meaning *svaraḥ*, 'vowel;' and, in fact, the use of *aksharam* here is somewhat at variance with the general custom of the treatise, which elsewhere talks of the vowel, not the syllable, as having tone (compare i.43, xiv.29). He inserts *sarvatra*, 'everywhere,' in his paraphrase, and then explains it, as if it were a part of the rule, to signify that the accent holds in *sanhitā*, *padu*, and *jatā* text. His examples are *vāyanyām* (i.8.7<sup>1</sup> et al.), *kanyē 'va tunnā'* (iii.1.11<sup>8</sup>: O. omits *tunnā*), *tāto bilvāḥ* (ii.1.8<sup>2</sup>), *nyāñcam cinuyāt* (v.5.3<sup>2</sup>: W. B. add, after a pause, as if a new example, *anyāñcam* [B.

2. sayakāraṁ vā savakāraṁ vā 'ksharam' svāra ity arthah: sthite pade padakāla ity arthah: yatra sthale svaryate: anudāttapūrve 'pūrve' vā pūrvābhāve 'sati': nitya eve 'ti sarvatra jānīyāt: sarvatre 'ti' saṁhitāpadajātāsv ity arthah. yathā: vāy-----: kanyē-----: tāto-----: nyāñ-----: 'kva-----: kvā-----: iti jātyām. tuṣabdo nityādāv uccodayaviśaye' no 'dāttasvaritapara (xiv.31) iti nishedham nivārayati. nanu' nityaḥ ka-tham etannishedhaviśayaḥ": udāttāt paro 'nudātta " (xiv.29) itilakṣaṇāsambhavāt". atro 'cyate: varnavibhāgavēlāyām" udāttapūrvatvam" asti: saṁāhāraḥ svarita (i.40) ity ucca-

reads *-cām*], but no such word is to be found in the *Sanhitā*, and it is probably only a blundering repetition of *nyañcam*, and *kvā jāgati ca* (vii.1.4<sup>3</sup>); and, from the *jātā*-text, *kvā 'syā 'sya kvā 1 kvā 'sya* (v.7.4<sup>2</sup>: B. has lost a part; it involves a case of *kampa*, with resulting prolongation, and use of the sign 1: see xix.3). Counter-examples are given in O. only: namely, of a circumflex not found in *pada*-text, *vy dvā'i 'nena* (v.3.11<sup>2</sup>: the MS. has *vevyāi*), *drvānnah sarpīh* (iv.1.9<sup>2</sup>; p. *drū-annah*); of one which has an acute before it, *mārtýāñ āvivēya* (v.7.9<sup>1</sup>) and *sārvāñ agnī'n* (v.6.1<sup>2</sup>). We have also one of the common attempts to give a profound significance to the word *tu*, 'but,' in the rule; and, as usual, it is abortive, involving difficulties which the commentator only pretends to get rid of. He says the *tu* signifies that, so far as the *nitya* circumflex etc. (i. e. and the other varieties of the independent circumflex) are concerned, the exception laid down in rule xiv.31—namely, that the circumflex character is not retained before a following acute or circumflex—has no force. But it is objected, with entire reason, that rule xiv.31 has nothing to do with the *nitya* at all, but only with the enclitic accent prescribed in rule xiv.29. His reply is, that in the condition of complete separation of sounds, there is, after all, a grave element preceded by an acute, as required in rule xiv.29, the combination of the two, by i.40, giving the circumflex character. Whether this implies his recognition of the fact that the semivowel in every *nitya* syllable really represents an acute vowel, pronounced as such in an earlier stage of the language—*kvā* being equivalent to *kūa*, and *kanyā* to *kanā*—admits of question. He expounds *anudāttapurve* as a descriptive instead of a possessive compound, and *apūrve* as a substantive of the same character, as if the construction were 'there being a preceding grave, or there being no preceding accent'; it is doubtless better to supply in idea *tasmin akshare*, and to render 'when that syllable is' etc. The remaining bit of exposition is much corrupted in its readings, and the drift of it is not clear to me. O. brings it in very differently from the rest, and makes it involve an additional example, *yājyā'i 'vā'i 'nam* (ii.3.5<sup>3</sup>; p. *yājyā : ā : evā : enam*).

*pūrvatvāt*<sup>14</sup> *svaritasye* <sup>15</sup>*ti nishedhaviśhayatvam. anudāttas ca*  
*'sdu pūrvas ca 'nudāttapūrvah*: <sup>16</sup>*tasmin*: <sup>17</sup>*pūrvābhāvo 'pūrvah*:  
*tasmin*<sup>17</sup>. <sup>18</sup>*gūnye tu sarvatrapūrvatvāt*<sup>18</sup> *pūrvatvaviśeshanādvā-*  
*yasyā*<sup>19</sup> *'nyathā*<sup>20</sup> *vāiyarthīyāt*<sup>21</sup>: *tasmāt tatra*<sup>22</sup> *nityasvaritatvam*<sup>23</sup>  
*eva na*<sup>24</sup> *samjñānturam iti vijñeyam.*

<sup>1</sup> W. B. om.; G. M. add *yatra svaryate*. <sup>2</sup> O. ins. *vā*. <sup>3</sup> B. om. <sup>4</sup> G. M. ins. *vā*.  
<sup>5</sup> G. om. <sup>6</sup> O. *pī*. <sup>7</sup> W. B. ins.: *anyañcam*. <sup>8</sup> G. M. O. *-darkav*; O. *-shayo*. <sup>9</sup> G. M. *na tu*. <sup>10</sup> O. *nish*-. <sup>11</sup> G. M. ins. *svaritam*. <sup>12</sup> O. *laksh*-. <sup>13</sup> all MSS. have the lingual *l*. <sup>14</sup> W. *-rvam*. <sup>15</sup> W. B. *ucyate pū*-. <sup>16</sup> W. ins. *tasmāt*. <sup>17</sup> G. M. om.  
<sup>18</sup> O. *na gūnya ity arthah*: *sthite pada iti kim*: *vy*----: *drv*----: *anudāttapūrva*  
*iti kim*: *mart*----: *sar*----. *kicid evam ūcuh*: *yāj*----: *ity ādi*: *prātihaññiṇi-*  
*karoty evakārūh*: *pū*----*sa*----*muc*----*aye anudāttapūrvatvāt*; G. M. *gūnyapūrvasapūrvatvāt*;  
W. . . . *sarvatrā*; B. *bhūnye* etc. <sup>19</sup> W. *pūrvaviśeshād*-.; B. *pūrvatraviśeshanād*-.;  
O. *pūrvaviś*-. <sup>20</sup> O. *nyathā*. <sup>21</sup> W. *-thyam*; G. M. *-thyam syāt*. <sup>22</sup> W. *am*; B. *tat*;  
O. *tra*. <sup>23</sup> W. O. *nityatvam*; B. *svaritatvam nityatvam*. <sup>24</sup> B. *ca*.

अपि चेन्नानापदस्थमुदात्तमथ चेत्साङ्कितेन स्वर्यते  
स प्रातिहताः ॥३॥

3. If, moreover, there is an acute standing in another word, then, if there be a circumflex resulting from a rule of combination, it is *prātihata*.

The phraseology of this rule is very peculiar indeed, and its peculiarity hard to account for. The Rik and Atharva Prātiçākhyas distinguish only two kinds of enclitic circumflex: the *pāda-vṛtta*, in which a hiatus intervenes between the acute and its successor, and the *tāiroryanjana*, in which the two are separated by consonants. According to the explanation, now, of our commentator, the present treatise sets off from the latter, as a separate class, a circumflexed syllable at the beginning of a word, following an acute at the end of the preceding word. He gives us four examples (of which, however, W. B. omit the first two, and O. the last two): *mā te asyā'm* (i.6.12<sup>5</sup>), *yās tvā hrđā' kirinā* (i.4.46<sup>1</sup>: only O. has *kirinā*), *ishē tvā* (i.1.1 et al.), and *tām te duṣḍākshāh* (iii.2.10<sup>2</sup>): the second word in each has the *prātihata* circumflex. As counter-examples, we have *yān nyāñcam* (v.5.3<sup>2</sup>: W. gives instead *yān nāvam* [ii.3.10<sup>1</sup> et al.], but it does not illustrate the point arrived at, and so is doubtless a corruption of the other), to show that the following circumflex must be a result of a rule of combination, and *tāyā devātuyā* (iv.2.9<sup>2</sup> et al.: O. substitutes *tasmād varupam*, which is corrupt; I have overlooked it in searching out the references, and do not know how, if it in fact represents a real citation, it ought to be amended), to show that the acute must stand in another word.

In working out this meaning for the rule, the commentator declares *api*, 'moreover,' to have the office merely of bringing down from the preceding rule the quality of going before (*pūrvatva*); *atha*, 'then,' according to him, either cuts off the continued implication of *nitya* (that is to say, means nothing at all), or else gives the value of a heading to "the being preceded by an acute standing in another word"—which is wholly to be rejected; in the first place because unnecessary (*tasmāt* in the next rule having just that purpose), and in the second place because the word could at any rate make a heading only of what followed it in the rule, not of what went before.

3. *apiçabdaḥ 'pūrvatvamātrākarshakaḥ': athaçabdo nityasañ-jñāvynvachedakaḥ: nānāpadasthodāttapūrvatvādhikārako<sup>3</sup> vā: nānāpadastham aksharam udāttapūrvam<sup>1</sup> cet parato nīcam sāmhitena vidhinā svaryate cet sa prātihato 'tra' veditavyaḥ. 'yathā: mā..... yas.....' 'ishe.....: tam.....' sāmhitene 'ti kim: 'yan..... nānāpadastham iti kim: tayā.....'*

<sup>(1)</sup> W. *pūrvac* simply. <sup>(2)</sup> G. M. om. -*tva*-.; O. om. -*ātr*-. <sup>(3)</sup> O. -*kdro*-. <sup>(4)</sup> G. M. om. <sup>(5)</sup> W. B. om.; G. M. om. *yathā*. <sup>(6)</sup> O. om. <sup>(7)</sup> O. *tasmādivarupam*.

If this be indeed the original intent of the rule, it would seem that, to the apprehension of the Hindu phonetists, there was difference enough between the enclitic circumflex which *te* in *tām te* assumes in *samhitā*, having been grave in *pada*-text, and that which the *shāh* of *duṣcākshāh* has in *samhitā* as well as in *pada*, to furnish ground for a difference of classification and nomenclature.\* But there are various obstacles in the way of our accepting the interpretation as satisfactory. In the first place, why ought not the same distinction to apply where the acute and circumflex are separated by a hiatus, as well as by consonants? or why, when a circumflex after an acute in the same word is called *tāirovyañjana*, alike whether a hiatus or consonants intervene, should a circumflex after an acute in another word have a different name according as it is preceded by a consonant or not? In the second place, why should the rule be thrust in here, wholly out of connection with the others respecting the enclitic circumflex, and with such a frightful sacrifice of that economy of expression which the *sūtrakāra* proverbially rates so highly? for, following rule 7, a simple *nānāpadasthāt tu prātihataḥ* would have done the whole business, and much more unequivocally. Not one of the other treatises mixes together thus the enclitic and independent *svaritas*, when they come to be defined and named. Nor, again, does any other authority found a separate species of accent upon the basis here laid down. I have been inclined, therefore, to conjecture that the rule ought to be rendered 'when there is besides (*api*) a [preceding] acute in another word, then, provided a circumflex arises as the result of a rule of combination, it is *prātihata*:' understanding an independent *svarita* (except a *nitya*) to be intended, whenever that *svarita* was preceded by an acute, and so held a position which would make it an enclitic *svarita* as well; and the reason for thus calling attention to it being that, as written, it is not distinguished from a mere enclitic accent.† But there are too many difficulties connected with this interpretation also to allow of its being accepted as at all satisfactory.

The Vājasaneyi-Prāṭicākhya (i.118) gives a special name, *tāirovirāma*, to the enclitic circumflex which falls in the *pada*-text upon the first syllable of the second member of a compound, under

\* And this difference, it should be noted, applies in the same manner where division is made between the two parts of a compound word; for the extant Tāittirīya *pada*-text, in marked contrast with those of the other Vedas, regards the *avagraha* pause as suspending, like the *uvasāna*, all accentual influence, and writes *ṣukrādvati*, for example, in the same fashion as it writes *ṣukrām* : *asti*—that is to say,

शुक्रवती । instead of शुक्रवती, as the rest would read.

† For example, *ghṛtā'ir vy ūdyate* (iii.1.114) and *ānaṣānā'h svishtim* (iii.1.92) are written precisely as if they were *ghṛtā'ir vy ūdyate* and *ānaṣānā'h svishtim*; namely,

घृतैर्व्यद्यते and आनशानाः स्विष्टिम् : this is an ambiguity which

is common to all the Vedic texts.

the influence of an acute on the final of the first member, and which is therefore 'separated by an intervening pause' from the tone which calls it forth. Thus, the *va* of *ṣukrá-vatī* (as written the second time in the first marginal note on p. 369) has a *táirovirāma svarita*, being marked by the ordinary *svarita*-sign. Now the *vati*, as well as the *ṣukra*, in this word, is to the apprehension of the present treatise (i.48) a *pada*; and hence its syllable *va* appears to fulfil all the conditions laid down in rule 2, just above, as determining a *jātya*: it is circumflexed in the *pada*-text; it is *apūrva*, or preceded by no other accent in the same *pada*; and it is *savakāra*, or contains a *v*. Here, now, as it appears to me, we have the best explanation of the value, and at the same time of the position, and also, at least in part, of the phraseology, of the rule under discussion. This accent needs definition, though enclitic, immediately after the *nitya*, lest it be confounded with the latter: "even if all the conditions of the previous rule are fulfilled, if there is likewise an acute [preceding the syllable] in another word, and the accent is one which is produced by a rule of combination, this accent is not *nitya*, but *prātihata*."

The most conspicuous difficulty in the way of accepting this interpretation is the fact, already referred to, that in the extant *pada*-text of the Tāittiriya-Saṁhitā there is no such circumflex as is here assumed; the *va* of *ṣukrá-vatī*, and all other syllables in like position, being grave, and marked as such. But the difficulty is more apparent than real, since we have no right to assume that this *pada*-text is precisely the same with that held by the school from which the Prātiçākhyā, or this particular rule, emanated: they may have accented their *īngyas*, or separable words, after the same fashion which prevails in the *pada*-texts of the other Vedas. Of more account is the awkwardness of the whole expression, and especially the use of *nānāpadustham* instead of *avagrahasam*, which would be the proper term to use in this treatise (compare i.49) in the sense here indicated. But, if not completely acceptable, the interpretation has more for it and less against it, in my opinion, than either of those given above.

Professor Roth, in his early digest of the teachings of the Prātiçākhyas respecting accent (introduction to the Nirukta, p. lvii. etc.), identified the *prātihata* accent with the *táirovirāma*, but only in consequence of a misunderstanding of the character of the latter, which he supposed (ibid., p. lxx.) to designate an enclitic circumflex separated by consonants from its occasioning acute in a preceding word, thus giving it the same meaning which is attributed by our commentator to the *prātihata* in the present rule. And Weber (under Vāj. Pr. i.118), while defining the *táirovirāma* correctly, repeats the same identification; I do not know whether as taking it incautiously from Roth, or as having arrived by conjecture at an independent interpretation of our present rule. He does not allude to any difficulties as connected with the latter, nor state his identification to rest upon a different basis from that of Roth.

## तस्मादकारलोपे ऽभिनिहृतः ॥ ४ ॥

4. After such a one, in case of the loss of an *a*, it is *abhinihata*.

The word *tasmāt* the comment explains as bringing down *nānā-padaastham udāttam* from the preceding rule: 'after an acute occurring in another word.' But the specification (like that of *udāttayoh* in rule 1) is wholly unnecessary: rule xii.9 prescribes the circumflex and defines its conditions: here we need only to have given us the name by which it is to be called.

O. has an independent exposition, but of equivalent meaning.

The examples are *sò 'bravit* (ii.1.2<sup>1</sup> et al.) and *tè 'bruvan* (ii.5.1<sup>3</sup> et al.); and a counter-example, where, as the eliding diphthong is not acute, no circumflex results, is *bhrá'jo 'sì devá'nām* (ii.4.3<sup>2</sup>).

All the other treatises (see note to Ath. Pr. iii.55) give to this circumflex the name *abhinihita*, of which our own term has the aspect of being an artificial variation.

## उभावे प्रक्षिष्टः ॥ ५ ॥

5. Where an *û* results, it is *praçliṣṭa*.

Rule x.17 prescribes the circumflex to which the name of *praçliṣṭa* is here assigned; and the examples given are to be found there also, being all the instances save one which the Sanhitā affords. They read in this place *sā'nnyam iva* (vi.2.4<sup>1</sup>), *sā'dgātā* (vii.1.8<sup>1</sup>), *māsā 'ttisṭhan* (vii.5.2<sup>2</sup>: G. M. omit *mā*), and *dikshā 'padādhāti* (v.5.5<sup>4</sup>: G. M. O. omit).

The same name (or, in the Ath. Pr., *praçliṣṭa*) is given by the other treatises to the circumflex which results from the fusion of two short *i*'s, the first acute and the other circumflex (see note to Ath. Pr. iii.56).

## पदविवृत्यां पादवृत्तः ॥ ६ ॥

6. Where there is a hiatus between two words, it is *pādavṛtta*.

Here there is abrupt change, without notice, from the independent to the enclitic circumflex. The examples given are *tā' asmāt sṛṣṭā'h* (ii.1.2<sup>1</sup>: B. omits *sṛṣṭā'h*), *sā idhā'nā'h* (iv.4.4<sup>5</sup>), and *yā*

4. 'tasmān nānāpadasthodāttāt parabhātānudāttākārasya' lope sati yaḥ svaritaḥ so 'bhinihato veditavyaḥ'. yathā: so.....: te ..... tasmād iti kim: bhrā'jo.....

(<sup>1</sup>) O. substitutes *tasmāt sāñhitā* na na svaryamānārdāhe te: sadakale asvarita ity arīhaḥ: akārālupte ya swara ādīyate so 'bhinihato nāma svarito bhavati. <sup>2</sup> W. B. -dāttasya; G. M. parabhūtānudāttasya 'kārasya.

5. ābhāve yatra svaryate sa praçliṣṭo veditavyaḥ. sā'n-----: sā'd-----: māsā-----: 'dikshā-----'

(<sup>1</sup>) G. M. O. om.



*upasādaḥ* (vi.2.4<sup>1</sup>); while, as counter-example, to show that the hiatus must be between two *padas*, not two parts of the same *pada*, we have *prāṇgam ukthām* (iv.4.2<sup>1</sup>: this implies, of course, that the *padu*-text does not treat the word as a separable one).

The Rik Pr. (iii.9,10) calls this accent *vāivṛtta*, and there is nothing in its definition or in that of the Vāj. Prāt. (i.119) which should limit the accent to the case of a hiatus between two *padas*, or deprive the *u* of such a word as *prāṇga* of its right to rank as a *pādavṛtta*. See the note to the next rule.

### उदात्तपूर्वस्तिरोव्यञ्जनः ॥ ७ ॥

7. Where an acute precedes, it is *tāirovyañjana*.

The form of this rule, again, is almost unaccountably peculiar. The term *tāirovyañjana* means 'with consonant-intervention,' and all the other treatises (see note to Ath. Pr. iii.82) define the accent in accordance with this, as being one in which the circumflex is separated by intervening consonants from the occasioning acute. Here, to be sure, such a definition would hardly answer, as there is a single word in the Sanhitā, *prāṇgam*, in which a vowel is regarded as having *tāirovyañjana*, although there is no consonant between it and the acute. But why specify *udāttapārva*, 'preceded by an acute,' in this rule, when it was just as necessary in rule 6? The commentator says that, as the implication has been made all along, its repetition here is for the purpose of signifying that the acute is now to be understood to be in the same word with the circumflex. That may satisfy him, but is not calculated to content us. If *nānāpadastham udāttam* was implied in rule 6 from above, then *pādavivṛtīyam* should have been simply *vivṛtīyam*. Things would be made much better by putting rule 6 after rule 7: then we should be able to give *udāttapārva* in rule 7 a meaning, as recalling to mind the actual cause of these two accents; and rule 6 would stand as an exception to the other and more general statement, pointing out a class of cases in which, though depending on a preceding acute, another name was applied to the accent.

The commentator's examples are *yuñjānty asya* (vii.4.20), *vāsvy*

6. *padayor vivṛtīḥ padavivṛtīḥ*: *tasyām yaḥ svaryate sa pādavṛtto veditavyaḥ*.<sup>2</sup> *yathā*: *tā*.....: *sa*.....: *ya*.....: *vivṛtīr vyaktir*<sup>4</sup> *ity arthaḥ*. *padayor iti kim*: *pra*.....

<sup>1</sup> W. B. O. om. <sup>2</sup> B. *bhavati*. <sup>3</sup> in O. only. <sup>4</sup> B. *vyāptatirikta*.

7. *udāttapārvādhikāre sati punar atra tatkathanād ekapada-sthodāttaviśeṣo*<sup>2</sup> *'vagamyate'*: *tasmād ekapadasthodāttapārvo yaḥ svaritaḥ sa tāirovyañjano veditavyaḥ*. *yathā*: *yuñj*.....: *vas*.....: *sa*.....: *tad*.....: *pra*.....: *taṁ*....

<sup>1</sup> G. M. *kath*.; O. *tu k*-. <sup>2</sup> G. M. *-sthityavi*.; O. *-sthatvavi*-. <sup>3</sup> O. *gam*-. <sup>4</sup> O. *asāu*. <sup>5</sup> in O. only.

*asi* (i.2.5<sup>2</sup> et al.), *sá indro* 'manyata' (vii.1.5<sup>3</sup>: G. M. omit *sa*), *tád ágyo* 'bhavat' (v.3.12<sup>1</sup>), *prāṅgam* (iv.4.2<sup>1</sup>), and *tān tvāśtā* "'dhat-ta' (i.5.1<sup>3</sup>: G. M. omit the last word). It is very odd—but, I presume, merely accidental—that in every one of these cases (except *prāṅgam*) the vowel which finally shows the circumflex is not of the same word with the acute, but belongs to another word which has been combined with its predecessor, and, after the combination, gets the circumflex by the general rules xiv.29,30 (for the commentator has expressly denied under rule x.12 that the initial grave *a* of *asya*, for example, receives the circumflex in virtue of its combination with the enclitic circumflex *ti* of *yuñjānti*). I do not see why, in the first two cases, at any rate, the circumflex is not *prātihata*, according to the commentator's explanation of the meaning of that term; and should even incline to conjecture that these are the examples selected and current for the present rule before the erroneous interpretation of rule 3 was established.

No one of the other Prātiśākhyas limits *tāirovyañjana* to an enclitic circumflex following its acute in the same word (see note to Ath. Pr. iii.62); it is quite an oversight, therefore, that the St. Petersburg lexicon gives the term only this restricted meaning (perpetuating Roth's original error, referred to above, in the note to rule 3).

## इति स्वारनामधेयानि ॥ ८ ॥

8. These are the names of the circumflex accents.

The commentator simply gives examples for each accent, in part new, in part the same with those furnished under the rules defining each: namely, for the *kshāipra* (omitted in G. M.), *abhy āsthāt* (iv.2.8<sup>1</sup>) and *ādhvaryō 'veḥ* (vi.4.3<sup>4</sup>: this is a blunder, there being no *kshāipra* in the phrase; B. O. read instead *adhvaryūḥ* [vi.2.9<sup>4</sup> et al.], which does not mend the matter); for the *nitya*, *vāyavyām* (i.8.7<sup>1</sup> et al.) and *kvā 'sya* (v.7.4<sup>2</sup>: G. M. have *kva* simply); for the *prātihata*, *sā te lokāḥ* (v.7.26: G. M. omit *lokāḥ*) and *yāt tvā kruddhāḥ* (i.5.4<sup>2</sup>: G. M. omit *kruddhāḥ*); for the *abhinihata*, *sō 'bravīt* (ii.1.2<sup>1</sup> et al.); for the *praṣliṣṭa*, *sūdyātā* (vii.1.8<sup>1</sup>); for the *pādavṛtta*, *tā enam* (ii.3.11<sup>4</sup>: W. reads, blunderingly, *tān nemiṇi* [ii.6.11<sup>1</sup>], and B. substitutes *sā idhānāḥ*, iv.4.4<sup>5</sup>); and for the *tāirovyañjana*, *māma nā'ma* (i.5.10<sup>1</sup>).

## नैप्रनित्ययोर्द्वितरः ॥ ९ ॥

8. *ity etāni sūpta svaritunāmadheyāny<sup>1</sup> ākhyātāni<sup>2</sup>. yathā:*  
*'abhy-----: adhv----- iti kshāiprah<sup>3</sup>. vāy-----: kvā----- iti*  
*nityah. sa-----: yat----- iti prātihatah. so----- ity abhinihatah.*  
*sād----- iti praṣliṣṭah. tā----- iti pādavṛttah. māma----- iti*  
*tāirovyañjanah.*

<sup>1</sup> W. -māny; B. -yāni svaritandm. <sup>2</sup> O. vyākḥ. <sup>3</sup> G. M. om.

9. In the *kshāipra* and *nitya*, the effort is firmer.

The commentator makes very short work of the remaining rules of the chapter, and we can afford to do the same, as they teach us nothing of value.

अभिनिहते च ॥ १० ॥

10. As also in the *abhinihata*.

The commentator says that *ca* in this rule is used in the sense of secondary adjunction (*anvācāya*), and so signifies that the effort of utterance in the *abhinihata* is *dr̥ḍha*, 'firm,' merely—a less degree than the *dr̥ḍhatara*, 'firmer,' or 'quite firm,' of the preceding rule. The same may be also inferred, he adds, from the fact that the *abhinihata* is made the subject of a separate rule, instead of being included in rule 9, with the other two.

प्रस्निष्टप्रातिहृतयोर्मृदुतरः ॥ ११ ॥

11. In the *praśliṣṭa* and *prātihata*, it is gentler.

Nothing is to be inferred from its association here as to the real character of the *prātihata*. This rule and its successor were referred to under i.46, but for no intelligibly useful purpose.

तैरोव्यञ्जनपादवृत्तयोरल्पतरौ ऽल्पतरः ॥ १२ ॥

12. In the *tāirovyañjana* and *pādavṛtta*, it is feebler.

9. *kshāipre nitye ca prayatno*<sup>1</sup> *dr̥ḍhataraḥ kāryaḥ*<sup>2</sup>.

<sup>1</sup> W. -*tna*; B. -*tni*; O. *yatno*. <sup>2</sup> W. B. om.

10. *anvācāye vartamānaḥ cakāro dr̥ḍhamātram bodhayati: abhinihate*<sup>1</sup> *ca*<sup>2</sup> *prayatno*<sup>3</sup> *dr̥ḍhaḥ*<sup>4</sup> *syāt: na tu dr̥ḍhataraḥ: iti pr̥thaksūtrārambhād*<sup>5</sup> *api*<sup>6</sup> *pratiyate*.

<sup>1</sup> B. -*hite* (as also in the rule). <sup>2</sup> O. om. <sup>3</sup> G. M. insert *mṛdutarah*, and rule 12. <sup>4</sup> O. -*dhataram*. <sup>5</sup> W. *abhi*; B. om.

11. *praśliṣṭe prātihate ca prayatno mṛdutarah kāryaḥ*.

12. *tāirovyañjane pādavṛtte*<sup>1</sup> *ca prayatno*<sup>2</sup> *lpatarah syāt*<sup>3</sup>. <sup>4</sup> *yady* *apy*<sup>5</sup> *alpamṛdudr̥ḍhabhāvas*<sup>6</sup> *tatro*<sup>7</sup> *ktas tathā*<sup>8</sup> *pi*<sup>9</sup> *dīpavad veṇupatrivād iti śikshānurodhāt*<sup>10</sup> *komalaçiraskatvaṁ*<sup>11</sup> *sarvatra vijñeyam*<sup>12</sup>.

*iti tribhāshyaratne prātiçākhyarivarane*  
*viñço*<sup>13</sup> *dhyāyah*.

(1) O. *ca* *lpataram karanam bhavati*. (2) W. om. (3) G. M. O. om. (4) G. M. ins. *tatra*. (5) M. 'pi' *ti*. (6) B. *śikshānurodhoktāu*. (7) B. *alpaçisk*; G. M. *kāivalyaçirasto*. (8) O. *jñeyam*; *yathā*; *yuvā kavī*. (9) G. M. O. *dvitīyapraçne aṣṭamo*.

*Alpatura*, 'feebler,' is doubtless meant to signify a still less degree of force of utterance than *mṛdūta*, 'gentler.'

To the commentator, his *Çikshā* appears to be a higher authority than the *Prāṭiśākhya*, at least in this part; and he adds that, although the qualifications 'feeble, gentle, firm' are here attributed to the accents in question, yet, in accordance with what the *Çikshā* says, "like a candle, like a rush-leaf" (? unintelligible without the context), it is to be understood that there is softheadedness (?) in them all alike. And O. adds an example, *yāvā kuvīḥ* (i.3.14<sup>1</sup>).

## CHAPTER XXI.

CONTENTS: 1-9, division of consonants in syllabication; 10-11, *pracaya* accent; 12-13, *yamas* or nasal counterparts; 14, *nāsikya*; 15-16, *svarabhakti*.

### व्यञ्जनं स्वराङ्गम् ॥ १ ॥

#### 1. The consonant is adjunct of a vowel.

This brief principle calls forth a long discussion. Reference is first made (except in G. M.) to rule xxiv.5, as, by its requirement of a comprehension of *aṅga*, 'adjunct' (literally 'limb, member'), creating a necessity for the present precept (and for those that are to follow). Objection is then at once taken to the principle: if, in such cases as *kāpa* and *yāpa* (and G. M. add yet other words as illustrations), it is the consonant that indicates the difference of meaning, ought not the vowel, rather, to be considered as adjunct

1. ' *vyañjanam svarāṅgam bhāvati: svāso nādo 'ṅgam eva ca* (xxiv.5) *iti vijñeyatvena' vidhānād ayam ārambhaḥ. nanu' kāpa yāpa' ityāddau vyāñjanam evā 'rthaviçeshabodhakam' itī svarō vyāñjanāṅgam kiṁ na' syāt. ucyate: vyāñjanam kevalam avasthātum na çaknoti: kiṁ tu sāpeksham': svaras tu nirapekshah': sāpekshanirapekshayor nirapeksham eva viçishṭam ācakshate prekshāvantaḥ: viçishṭapratyaṅgatvam' aviçishṭasyāi''*

'*va. kiṁ ca: svaravāçiṣṭhyabodhakam anyad api vidyate''*  
*durbalasya yathā rāshṭram hurate'' balavān nṛpaḥ:*  
*durbalam vyāñjanam tadvad dharate'' balavānt svarah'.*

*''kiṁ ca: çikshāvyaçkhyāne*

*yaj svayam rājate tam tu svaram āha patañjaliḥ:*

*uparishṭhāyind tena vyaṅgam vyāñjanam ucyate.''*

*svaras tu'' brāhmaṇā jñeyā ityādi.*

*udāttaç cā 'nudāttaç ca'' svaritaç ca svaras trayah':*

*''hrasvo dīrghaḥ pluta itī'' kālato'' niyamā'' acī'' 'ti''*

of the consonant? The answer given is, that a consonant is incapable of standing alone, and so is dependent, while a vowel is independent; and that, as between a dependent and an independent, the enlightened regard the independent as superior; and it belongs to the inferior to be adjunct to the superior. Moreover, there is found also another proof of the superiority of the vowel, in the verse "as a mighty monarch takes possession of the realm of a weak one, so the mighty vowel takes possession of the weak consonant." The beginning of another verse is added: "the vowels are to be known as belonging to *brahman*." But between this part of a verse and the whole verse that precedes, G. M. insert another, which is asserted to come from "the exposition of the Çikshâ," and which gives a highly imaginative derivation for *svara*, 'vowel,' and *vyañjana*, 'consonant': "Patanjali styled that a vowel which *shines by itself* [*sua-ra* from *sva-yam râ-jate*]: the consonant is so called as being imperfect [*vyañjana* from *vyāṅga*, literally 'limbless'] without [?] the expression needs mending, to bring out a desirable sense] the other following it." Then all start together upon a new argument for the superiority of the vowel with yet another verse, which is actually found in the known *pāṇinīya* Çikshâ (verse 23; see Weber's Indische Studien, iv.353): "acute, grave, and circumflex, the three accents, and short, long, and protracted, these, in regard to quantity, are the necessary characteristics of the vowels;" which shows that acute tone and so on are attributes of vowels only, and of consonants in virtue of their being adjuncts of vowels.

*svarāṅgam evo 'dāttādayo dharmāḥ*: " *vyāñjanānām*" *tu*" *tadañ-gatayā*". *vyāñjanam ardhamātram*" : *svaraḥ ca mātṛakālaḥ*: *taḥ saṁdhir*" *adhyardhamātraḥ*" : *ity evaṁ dīrghakālaḥ pra-saktaḥ*: *tatpratishedhārtham vyāñjanañ svarāṅgam ity uktam*: *svarasamśṛṣṭasya*" *vyāñjanasya svarakāla eva kālo drutavṛttāu*" *na tu* " *svarasyaī 'va*" *sarvatre*" *'ty arthah*. " *drutavṛttāu iti kim*" : *hrasvārdhakālaṁ vyāñjanam* (i.37) *iti*" *vyartham syād iti brūmah*. *yathā*" *kshirodakasamparke*" *kshirasyaī 'vo 'palabdhir no 'dakasya tathā svaravyāñjanasamparke*" *svarasyaī*" *'vo 'palabdhir*" *vāṇīśishtyam*."

<sup>1</sup> O. ins. *svarasyaī 'ṅgam svarāṅgam*. <sup>(2)</sup> G. M. *svara*. <sup>3</sup> G. M. *na*. <sup>4</sup> G. M. *-pas* *sūpak kālāḥ vilāḥ bālāḥ*: *phāla*. <sup>5</sup> O. *-sha iti bo-*. <sup>6</sup> O. om. <sup>7</sup> W. B. *-kshā*: O. *sāksheyam*. <sup>8</sup> O. *-kshakah*. <sup>9</sup> G. M. *-shtam svarāṇi prat*: O. *-shtam prat*. <sup>10</sup> G. M. *-sya vyāñjanasyaī*. <sup>11</sup> G. M. *asti*. <sup>12,13</sup> G. M. *hareta*. <sup>14</sup> G. M. *-ra iti*. <sup>(15)</sup> in G. M. only <sup>16</sup> G. M. *ca*. <sup>17</sup> B. om. <sup>18</sup> G. M. put before *svarāḥ*. <sup>(19)</sup> G. M. O. *hrasvādīrghapluṭāḥ cāi 'va*. <sup>20</sup> G. M. *-lako*. <sup>21</sup> G. M. *-yatā*: O. *-yatīs*. <sup>22</sup> W. *ṛayī*: G. M. *api*: O. *tate*. <sup>23</sup> G. M. ins. *vacandā*. <sup>24</sup> G. M. ins. *na tu*. <sup>25</sup> O. *janam*. <sup>26</sup> W. *tu dan*: G. M. om. <sup>27</sup> O. *tadharmatayā*. <sup>28</sup> G. M. *-trokañ*. <sup>29</sup> O. *sam*. <sup>30</sup> B. G. M. O. *ardham*: G. *-trika*: M. *-traka*. <sup>31</sup> W. *-rasamaśṛṣṭi*. <sup>32</sup> W. *dut*: B. *dūt*: O. *dr̥gatatāu*. <sup>(33)</sup> W. *svārah sparṇasyaī 'va*: O. om. <sup>34</sup> B. *-vasye*. <sup>(35)</sup> B. om.: W. *dūt*: O. *dr̥tav-*. <sup>36</sup> G. M. om. <sup>37</sup> G. M. om. <sup>38</sup> G. M. *-rkāñ*: O. *kshirādukako-saṁpa*. <sup>39</sup> G. M. *-rkāñ*. <sup>40</sup> W. *sparṇasyaī*. <sup>41</sup> W. O. *-bdhir*: B. *-bdhīr*. <sup>42</sup> B. *vaṇīśishtaya*: G. M. *-shyam*.

Next we pass to the consideration of another reason why the principle stated in the rule needed to be laid down. The consonant (by i.37) has half a *mora* of quantity; and a vowel has [for example] a *mora*: their combination, then, would seem to have a *mora* and a half, and so would be liable to be understood as of long quantity: this untoward conclusion is avoided by the present rule, which implies that in fluent utterance the quantity of the vowel belongs in all cases to the combination of consonant and vowel, and not to the vowel alone. The specification "in fluent utterance" (literally, 'in running action') is made in order to save the significance of rule i.37.

Finally, the superiority of the vowel is once more inferred from the fact that, when it is combined with a consonant, it alone is perceptible; just as, when milk and water are mingled, the milk alone is perceived, and not the water.

तत्परस्वरम् ॥ २ ॥

2. And it belongs to the following vowel.

The commentator explains *parasvaram* as a descriptive compound (*karmadhāraya*), governed by *bhajate* understood; such an ellipsis, however, is so violent as to be hardly admissible, and the word is perhaps better taken as a possessive (*bahuvrīhi*), somewhat anomalously used. The occasion of the rule, we are told, is the doubt which is liable to arise as to when the consonant—which, owing to its having the vowel as a superior, is unable to stand by itself—is an adjunct of the preceding, and when of the following vowel. A single phrase is quoted as example, namely *imān eva lokān upadhātā* (v.5.5<sup>3</sup>: O. omits the last word).

This is the leading and introductory principle in all the Prāṭiśākhyas (see note to Ath. Pr. i.55); it is greatly restricted in its application by the following rules.

अवसितं पूर्वस्य ॥ ३ ॥

3. A consonant in *pausā* belongs to the preceding vowel.

The commentator explains *avasitam* as meaning 'standing at the end of a *padu*,' and gives as examples *ūr̥k* (i.2.2<sup>2</sup> et al.: W. has instead *rk* [iv.7.9<sup>1</sup> et al.], and O. has *vāk* [i.3.9<sup>1</sup> et al.]), *vashat*

2. *svarapradhānatayā kevalam avasthātum asahamānam*<sup>1</sup> 'vyañjanam kadā pūrvasyā 'ñgam<sup>2</sup> 'kadā parasyā 'ñgam<sup>3</sup> iti samdehe<sup>4</sup> vyavasthāpayati: tad aṅgabhūtam<sup>5</sup> vyañjanam parasvaram bhajate. yathā: imān----- paraṣ cā 'sāu svaraṣ ca parasvараḥ: ' tam<sup>6</sup> svaraparam<sup>7</sup>.

<sup>1</sup> O. om. <sup>2</sup> G. M. om. <sup>3</sup> W. O. om.; G. M. kadācid apar-. <sup>4</sup> G. M. -ham. <sup>5</sup> W. aṅgabhl; O. egaśūtratam. <sup>6</sup> B. om. <sup>7</sup> W. ins. param svart. <sup>8</sup> O. om. <sup>9</sup> G. M. O. om.

(ii.2.12<sup>4</sup> et al.), *tut* (*passim*: given by G. M. only), and *haviḥ* (i.2.4<sup>1</sup> et al.)

This principle, of course, is without exception in its application. It is either stated or implied in the rules of the other treatises (see note to Ath. Pr. i.57).

## संयोगादि ॥ ३ ॥

### 4. Also the first consonant of a group.

That is to say, as the commentator points out, of a group consisting of either two consonants or more than two. The “also” (*ca*) expressed in the next rule is declared to be implied here also, and to prescribe adjunction to the preceding vowel. The examples given are *yajñān vyādigaṭ* (vi.6.11<sup>1</sup>) and *apsv antah* (i.4.45<sup>2</sup> et al.: but G. M. substitute *apsv agne* [iv.2.11<sup>3</sup>], and W. has the corrupt reading *aṣvatah*). If, now, we had only to take the groups of consonants as they stand in the ordinary text, and divide them, the application of this and of the remaining rules for syllabication would be simple enough; but we are required to apply also the rules for duplication etc. as found in chapter xiv., and to make the insertions required by the rules of the fifth (v.32,33) and the present chapter (12–16), which puts quite a different face upon the matter. In fact, in the examples furnished, *nt* is the only group which is divided *n-t* without farther ceremony; *gr* becomes and is divided *g-gr*; *nv*, in like manner, *n-nv*; *psv* is expanded into *p-phsv*; and *jñ* into *jñ-jñ* (writing the *yama*, as I have done elsewhere, with a straight line above the letter), where, by the action of the next rule, two consonants go to the preceding vowel. The class of groups consisting of two consonants only, and such consonants as (by xiv.23) are not liable to duplication, is the only one of which the division is settled by the present rule alone: it contains (in the Tāittiriya-Saṁhitā) thirty-nine groups, such as *nt*, *tt*, *pp*, *yy*, *ny*, *ṣṣ*.

The other treatises hold this same principle, and teach it in an equivalent manner (see Ath. Pr. i.56 and note)—save that the Rik Pr. (i.5, xviii.18) allows the letter to be adjoined to either the preceding or the following syllable.

3. *avasiṭam padāntavartī<sup>1</sup> vyañjanam<sup>2</sup> pūrvasya svarasyā<sup>3</sup> ṅgaṁ<sup>4</sup> syāt. yathā<sup>5</sup>: ārk: vashaṭ: tat<sup>6</sup>: haviḥ.<sup>7</sup>*

<sup>1</sup> G. M. *antarv*. <sup>2</sup> G. M. *pūrvavarāṅgaṁ*. <sup>3</sup> B. om. <sup>4</sup> O. om. <sup>5</sup> W. O. om.

4. *'dvayor<sup>8</sup> bahānān<sup>9</sup> vā saṁyogo bhavati<sup>10</sup>: tasya saṁyogasyā<sup>11</sup> di<sup>12</sup> vyañjanam<sup>13</sup> pūrvavarasyā<sup>14</sup> ṅgaṁ<sup>15</sup> bhavati. 'yathā<sup>16</sup>: yajñān----- apsv----- parasūtre cakārah<sup>17</sup> pūrvavarāṅga-  
tvabodhuka<sup>18</sup> ity atrā<sup>19</sup> pi tat<sup>20</sup> labhyate<sup>21</sup>.*

(<sup>1</sup>) B. om. (<sup>2</sup>) G. M. om. (<sup>3</sup>) W. *varānān*; G. M. *saṁyogānān*. (<sup>4</sup>) G. M. ins. *yadī*. (<sup>5</sup>) G. M. ins. *yadī*. (<sup>6</sup>) G. M. ins. *at*. (<sup>7</sup>) W. *pūrvasyā*; O. *-suarā*. (<sup>8</sup>) O. om. (<sup>9</sup>) G. M. om. (<sup>10</sup>) W. O. om. (<sup>11</sup>) G. M. *svarasyā ṅg*; B. *-ṅgaṁ bo*. (<sup>12</sup>) G. M. om.

The manuscripts of the commentary are more than usually defective in this neighborhood: B. has lost the present rule, with something of what precedes and follows it; O. omits the next rule, with passages before and after; W. has done the same, to a somewhat less extent; but rule 5 and the lacking part of its comment were apparently restored on the margin of W.'s original, and its copyist has put them in in the wrong place, next before rule 6.

### परेण चासंस्कृतम् ॥ ५ ॥

5. And one that is not combined with the following vowel.

The comment supplies the word *svareṇa*, 'vowel,' as that with which *pareṇa* here agrees, and the whole interpretation is constructed accordingly. The meaning is, then, that (with the exceptions to be further specified in the following rules) only the final member of a group of consonants is to be adjoined to the following vowel, the rest belonging to that which precedes. By way of illustration is given merely *tat savituh* (i.5.6<sup>4</sup> et al.): a most insufficient and ill-chosen example; since, in the final form of the group *ts*, only one consonant goes with the preceding syllable: thus, *t-ths*. But the commentator is obliged to spend his strength, and vainly, in endeavoring to refute an obvious objection to the rule itself, which he thus states: "well, but then the foregoing rule is meaningless, since by this one also the quality of adjunction to the preceding vowel is assured to the consonant that begins a group." And he replies, "you must not think that: for, in such cases as *maryagrīh* (iv.1.2<sup>5</sup> et al.) and *arvā 'si* (i.7.8<sup>1</sup> et al.), in which the *y* and *v* are doubled after *r* by rule xiv.4, the former *y* or *v* is by the present rule made an adjunct of the preceding vowel, but the *r*, by rule 7 below, would become an adjunct of the following vowel: and that is impossible, since no such pronunciation ever takes place. So, as one or the other must needs be annulled, the question arises which is to be annulled; and here rule 4 comes in to settle the question."

This is not a very acceptable exposition, although it in a manner involves the true relations. Rule 4 is not meant as a safeguard against the misapplication of following precepts, but as a fundamental principle, with reference to which the present rule stands in a subordinate position; and the two must be understood as if they read "the first member of a group belongs to the preceding vowel; and, along with it, such other members as are not immediately combined with the following vowel." The former principle obtains everywhere, without exception; to the latter, rules 7-9

5. 'pareṇa' svareṇa<sup>1</sup> 'sainhitam' asaṁyuktān<sup>2</sup> 'ryanjanam' pūrvasvarāṅgam bhavati<sup>3</sup>. yathā<sup>4</sup>: tat..... namu tarhi pūrvasūtram anarthakam: saṁyogādibhūtasya<sup>5</sup> 'pi vyanjanasyā<sup>6</sup> 'nenāi<sup>7</sup> 'va pūrvasvarāṅgatvasiddheh. māi<sup>8</sup> 'ram maṁsthā<sup>9</sup>: maryagrīh: arvā<sup>10</sup> 'si: ity atra yavakārayo rephāt param ca (xiv.



establish very important and extensive classes of exceptions. If the mode of statement adopted in the treatise is open to some objection, we cannot help it; the slight inaccuracy is perhaps a consequence of the general prevalence of the doctrine of rule 4, to which its successor is added as an extension peculiar to this school.

No one of the other *Prâtichākyas* recognizes any such principle as this: those of the *Rik* (i.5, xviii.18) and *Atharvan* (i.58) add to the initial consonant of a group only the first of a following pair which is the result of duplication, that of the *White Yajus* including further (i.104,105) the other one of the pair, provided a mute follows. Its sway is, as already remarked, much more limited than would be thought at first sight, because rule 7 establishes a different usage for the immense class of groups of which a semi-vowel stands as final member, and rule 9 for the much smaller but yet important class in which a spirant stands last, or followed by a semivowel. Its general effect is to attach to the following vowel only such consonants or groups as could begin a word, leaving the rest to belong to the foregoing syllable. There seems to be need of illustrating, more fully than the commentator has deigned to do, the sphere of its application.

This is, in consonant-groups originally of two members, to

1. Groups in which a mute is doubled (or its corresponding non-aspirate prefixed to it, as will be understood hereafter without special remark) after a surd spirant ( $\chi$  or  $\phi$ , xiv.9,15),  $l$  (xiv.2,3), or  $r$  (xiv.4,15), the first member of the group remaining unchanged: thus,  $\chi k-k$ ,  $l k-k$ ,  $r k-k$ . These are twenty-seven in number; and to them may be added  $ry-y$ ,  $rl-l$ ,  $rv-v$ , which, by the final specification of rule 7, follow the same mode of division. In regard to these, the usage as fixed by our treatise is the same with that sanctioned by the rest, as already mentioned.

2. Groups in which a mute, or  $v$ , is doubled before a mute of another series: thus,  $kk-c$ ,  $vv-n$ . Of these there are fifty-one in the *Sanhitā*.

3. The same, but with the addition (by xxi.12) of *yama* before the final member: thus,  $gg-ḡn$ . Twenty-three groups.

4. Groups in which the initial spirant (sibilant) is doubled, and also the following mute (by xiv.9), only the last of all going to the following syllable: thus,  $çç-c$ . Thirteen groups.

5. The same, but with *yama*: thus,  $çç-ṣm$  ( $çm$ ). Six groups.

6. Groups in which  $h$  is doubled before a nasal, with *nāsikya* (by xxi.14: but see the note to that rule, for a different interpretation): thus,  $hh-n$ . Three groups only.

Against these one hundred and twenty-six groups, growing out

4) *iti dvitve ° kr̥te prathamayavakārayoḥ pareṇa cā 'sañhitam' ity anena pūrvavarāṅgatvam<sup>11</sup> prāptam<sup>12</sup>: rephasya tu<sup>13</sup> nā 'ntasthāparam asuvarṇam* (xxi.7) *ity anena parasvarāṅgatvam<sup>14</sup> prāptam<sup>15</sup>: tac cā 'çakyam: tathocçaraṇāsambhavāt: anyatarabādhe<sup>16</sup> kartavye sati kiṁ vā bādhyam<sup>17</sup> iti saṁdehuḥ<sup>18</sup>:*

of original simple pairs, there are eighty like *k-ky* (from *ky*) and *k-khsh* (from *ksh*), in which, by rules 7 and 9, only the initial consonant of the finally resulting group goes with the preceding vowel.

When, now, the pairs here rehearsed come to be extended to triplets by the addition of a third member, if that member be a semivowel, or a spirant (sibilant) following a mute, the point of division remains just where it was before. And so also, of course, in the like extension of the groups mentioned under rule 4, above, as undergoing no change in the *varnakrama*. Thus, *ggr* (*g-gr*) is divided like *gg* (*g-g*); *ccy* (*cc-cy*) like *cc* (*cc-c*); *ñksh* (*ñ-khsh*) like *ñk* (*ñ-k*); and *rks* (*rk-khs*) like *rk* (*rk-k*). And the very great majority (one hundred and fifty-four) of the groups of three consonants occurring in the Sanhitā have a semivowel as their final member; with final sibilant there are only seven.

If, on the other hand, double groups are extended to triplets by appending a mute, either non-nasal or nasal (which happens in thirty-one cases), the point of division is, by the operation of the present rule, shifted toward the end of the group. Thus, we have

1. *ñ-k*, but *ñk-t*, two groups; and *ñ-ch*, but *ñj-jñ*, two groups;
2. *rk-k*, but *rk-k-c*, five groups; and *rj-j*, but *rjj-jm*, five groups;
3. *dd-gh*, but *ddgh-ghn*, two groups;
4. *st-t*, but *stt-tñ*, two groups;

which are extensions of the groups of two members already treated of, and advance the division only one point. But further, groups ending in a sibilant, and falling under rule 9, below, and those which by rule 15 have *svarabhakti*, exhibit, when a mute is added, a still greater transference forward of the point of division, and we have

5. *k-khs* (*ks*), but *kkhst-t* (*kst*), four groups; and *k-khsh* (*ksh*), but *kkhshp-pm* (*kshm*), five groups; and, finally,
6. *r-sh* (*rsh*), but *rshst-t* (*rsh*); and *r-c*, but *rccp-pm* (*rçm*), three groups.

In the yet further extension to groups of four members, the same principles prevail. There are found nineteen such groups in which the additional letter, being a semivowel, has no effect upon the division; and only three in which the division is altered by an added mute. These last are: *ñkhsht-tñ* (*ñkshñ*), from *ñksh*; *hkhsh-tñ* (*hkhshñ*), from *h-khsh* (*hkhsh*); and *nthst-t* (*ntst*), from *n-ths* (*nts*).

Finally, the only two groups of five consonants occurring in the

*tatra niçāyakatvena<sup>19</sup> samyogādī<sup>20</sup> (xxi.4) sūtram upatish-  
thate.<sup>21</sup>*

<sup>1</sup> O. om., with the rule; W. puts, with the rule, at the end of the comment, having here also *pūrvavarāṅgam bhavati*. <sup>2</sup> B. *svar-*; W. adds *svareṇa*. <sup>3</sup> G. M. *'sāmñ-* (as also in the rule). <sup>4</sup> W. ins. *ca*; G. M. ins. *yad*. <sup>5</sup> G. M. ins. *tat*. <sup>6</sup> B. G. M. om. <sup>7</sup> W. *-dibh-*. <sup>8</sup> G. M. om. <sup>9</sup> G. M. ins. *ca*. <sup>10</sup> G. M. *'sāmñ-*. <sup>11</sup> O. *-tva*. <sup>12</sup> O. *-tñ*. <sup>13</sup> W. B. om. <sup>14</sup> O. *-tva*. <sup>15</sup> O. *-tñ*. <sup>16</sup> W. B. *anyadbā-*. <sup>17</sup> O. *cāryam*. <sup>18</sup> G. M. *-ha syāt*. <sup>19</sup> W. *niyatatv-*; B. *niçayatv-*. <sup>20</sup> G. M. *-di 'ti*. <sup>21</sup> O. *iva ti-*.

Sanhitā (*ntstr* and *tstry*) are formed by added semivowels, and so do not come under the further action of the present rule.

G. M. read *asāñhitam* instead of *asañhitam* in the rule.

## अनुस्वारः स्वरभक्तिश्च ॥ ६ ॥

6. Also *anusvāra* and *svarabhakti*.

By G. M., this rule is divided into two, *anusvārah* and *svarabhaktiḥ ca* (while, on the other hand, T. reads *anusvārasvarabhaktiyoḥ ca*); and such a division is noted, if not accepted, in the comment, by all the manuscripts, which say "of this rule (*svarabhaktiḥ ca*) is made a setting-apart, although the prescription is identical (with that made in the other rule, *anusvārah*)." And the object of thus separating what is confessed properly to belong together is stated to be "to bring about the adjunction of *svarabhakti*, in some cases, to the following vowel," on the authority of a verse which is quoted, to the effect that "the knowing man should connect with its predecessor (?) the *bhakti* that follows a short vowel; and in *ṛtasya dhārshadam* the *bhakti* is said to do as it pleases;" but G. M. substitute for the latter half of the verse "to it should be assigned one *mora*, also before a pause and in cases of hiatus." The whole matter is exceedingly obscure, or quite unintelligible, without aid from the context of the quoted verse. The words cited as examples are not found in the Sanhitā; but they occur in the Rig-Veda (at i.143.7), and also in the Taittirīya-Brāhmaṇa (i.2.1<sup>12</sup>), where the *svarabhakti* has assumed the form of a full vowel, and the word reads *dhārushadam*. It looks as if the commentators had set out to divide into two rules what they nevertheless have to acknowledge to be really only one, for the purpose of interpreting into the latter half of it, when set by itself, a license to the element in question to be treated either way; but, as they have not fully carried out their intention, I have preferred to retain the unity of the rule. It is quoted, we may further remark, under rule i.34, in all the manuscripts of the comment, apparently without any thought of a division.

6. *caḥārah samuccayakathanadvārā' pūrvasvarāṅgutvākarṣa-  
kah. 'anusvārah' pūrvasvaram' bhajate. yathā': aṅḥ-----'  
svarabhaktiḥ ca pūrvasvaram' bhajate. yathā': gārḥ-----  
vidhāu' samāne<sup>10</sup> sūtrasya<sup>11</sup> 'sya prthakkaraṇam<sup>11</sup>: kvacit svāra-  
bhakteḥ<sup>12</sup> parāṅgutvam<sup>13</sup> āpādayitum<sup>14</sup>. tathā hi:*

<sup>15</sup>*'svarād dhrasvāt<sup>15</sup> parām bhaktim pracayatvan nayed<sup>16</sup> budhaḥ:*

<sup>17</sup>*'ṛtasya dhārshadam ce 'ti svatantrā bhaktir ucyate<sup>17</sup>.*

<sup>1</sup> B. -ra; G. M. -thanād vā; O. -dvāt. <sup>(2)</sup> G. M. put after *anusvārah*, as its comment, giving all the rest as comment to *svarabhaktiḥ ca* as a separate rule. <sup>3</sup> O. om. <sup>4</sup> W. G. M. O. -svarāṅgam. <sup>5</sup> G. M. syāt. <sup>6</sup> G. M. O. om. <sup>7</sup> O. svar-. <sup>8</sup> G. M. O. om. <sup>9</sup> O. samavi-. <sup>10</sup> O. -na; G. M. add *anusvāra svarabhaktiḥ ce 'ti*. <sup>11</sup> B. -kkār-. <sup>12</sup> O. prthagnaktāuh. <sup>13</sup> W. B. G. M. padā-. <sup>14</sup> W. B. -dātum. <sup>(15)</sup> B. svarāṅga hr-. <sup>16</sup> G. M. na ced. <sup>(17)</sup> G. M. substitute *tasya mātra bhaved ekī virāme ca virṣṭishu*; O. adds <sup>(2)</sup> from comment to next rule.

*Anusvāra* appears here once more with the distinct value of a consonantal element following the vowel—and yet not as a full consonant, else it would fall under rule 4 above, and would require no separate treatment. The treatise is not so explicit as were to be desired in defining what is to be done with it in syllabication; but I presume we may infer that it does not count as *saṁyogādī* at all, but only as if an affection of the preceding vowel; and hence, that all the groups which it introduces are to be divided as if it were not there; that *ñçe*, for example, is to be made into *ñçce-c*, *ñsm* into *ñssp-pm*, and *ñstr* into *ñsst-tr*. The example given by the commentator is *añcunā te* (i.2.6); but it is an ill-chosen one, and quite worthless, as, in any view of the nature and treatment of *anusvāra*, no question could arise as to the division *añ-cunā*.

For *svarabhakti*, see the concluding rules of this chapter (xxi. 15,16). The example given is *gārhapatyah* (i.6.7<sup>1</sup> et al.), which we are to read and divide *gār-ha-pat-tyah*.

## नान्तस्यापरमसवर्णम् ॥ ७ ॥

7. But not a consonant that is followed by a semivowel, if dissimilar with it.

The negative here signifies a direct reversal of the implication, as it denotes a denial of adjunction to the preceding vowel, and hence necessarily involves adjunction to the one that follows, since the consonant cannot stand by itself. "Dissimilar" is simply explained by *vilakṣaṇa*, 'of diverse characteristics, different;'; it excludes from the operation of the rule the doubled semivowel itself, and would also exclude the nasal semivowel into which *n* and *m* are converted before *l*, and *m* before *y* and *v* (v.26,28), if these occurred where the rule could apply, which is not the case.

The examples quoted by the commentator are *adhyavasāya dīḥ* (vi.1.5<sup>1</sup>; i. e. *ad-dhya-*), *madhumīcreṇa* (v.2.8<sup>6</sup> et al.; i. e. *mīç-cre-*), *açlonayā* (vi.1.6<sup>7</sup>; i. e. *aç-çlo-*), and *iṣhe tvā* (i.1.1 et al.; i. e. *i-ṣhet-tvā*): they are not to be commended as at all fully illustrating the wide range of application of the rule. This has been sufficiently set forth above, under rule 5. It helps to determine the division of one-third of the groups of two consonants, of four-fifths of those of three, of six-sevenths of those of four, and of all those of five—or of four-sevenths of the whole number of consonant

7. *nakārah pūrvasvarāṅgatvavyāvartakah: antasthāparam vyāñjanam tasyā antasthāyā asavarṇam vilakṣaṇam pūrvasvarāṅgam na bhavati: arthāt parasvarāṅgam 'tad iti veditavyam': 'svata sthātum aśakyatvāt'. yathā: adhy-----: madh-----: aḥ-----: iṣhe----- antasthā purā yasmāt tad antasthāparam, asavarṇam iti kim: pari-----.*

(<sup>1</sup>) i. M. *iti vijñeyam*; O. om. (<sup>2</sup>) (). puts at end of comment on preceding rule; B. *svaram vinā sthā-*. (<sup>3</sup>) O. om.

groups. By way of further examples, we may cite the two groups of five; they are *vi-yu-yāttthst-tryas-sya* (ii.6.5<sup>4-5</sup>) and *ab-bru-van̄thst-tri-kā-mā* (vi.1.6<sup>5</sup>).

But if the commentator's direct illustration of the rule is scanty, his counter-illustration is yet less satisfactory. To establish the necessity of the specification *asavarnam*, 'dissimilar,' he cites only *paricāyāni cinvīta* (v.4.11<sup>3</sup>). Such cases as this, however, are rather covered by the fundamental rule *saṁyogādi* (xxi.4), and the application of the present one is to the groups in which a semi-vowel is doubled after *r*, and which we are to read *ry-y*, *rl-l*, *rv-v*; while, on the other hand, in the half-dozen groups in which two different semi-vowels follow a mute, both of them, along with the preceding mute, go to the succeeding vowel: thus, *viśh-shvañ-ñvyārc-chat* (ii.3.2<sup>6</sup>), *a-vit-trya-va-tu* (i.8.22<sup>1</sup>), and *gr-hād-dvri-hīn* (ii.3.1<sup>3</sup>).

## नासिक्याः ॥ ८ ॥

### 8. Nor the nose-sounds.

The "nose-sounds" are here again (as under ii.49) defined as the *yamas* (xxi.12,13) only; but there is no reason why we should not regard the *nāsikya* (xxi.14) as likewise included (see the note on rule 14). The examples given are also of *yamas* only: *rukmaṁ upa dadhāti* (v.2.7<sup>1</sup> et al.: O. has *rukmaṁ* only) and *rājñe sūka-rah* (v.5.11: O. substitutes *svarājñe*, v.6.21). The groups, in their full form, are read and divided *kk-km* and *jj-jñ*. An example of the *nāsikya* would be *vahh-ñi-ta-mam* (i.1.4<sup>1</sup>).

The Vāj. Pr. (i.103) reckons the *yama* to the preceding vowel; neither of the other treatises says anything about it.

## स्पर्शश्चोष्मपर उष्मा चेत्यरश्च ॥ ९ ॥

9. Nor a mute that is followed by a spirant—provided the following spirant is likewise in the same case.

The first *ca* (translated 'nor' here), the commentator says, effects the connection of the rule with its predecessor; the second (rendered 'likewise') implies adjunction to the following vowel. This is not very lucid, for the two things are really equivalent to one another. And in the further exposition, the *paraḥ* appears (the readings are not consistent or clear) to be taken as signifying *parasvarāṅgam*; but this cannot well be correct. The phraseology of the rule, indeed, is very peculiar, and I do not see how it is to be accounted for unless we may conjecture that the proviso *āśhmā cet paraḥ ca* is a later addition, made after it had been noticed that the more general statement *sparṇaḥ co 'śhmaḥ paraḥ*

8. *nāsikya*<sup>1</sup> *yama*<sup>2</sup> *paraśvaram*<sup>3</sup> *bhājante*. *yathā*: *rukmaṁ*  
.....: *rājñe*.....

<sup>1</sup> B. om.    <sup>2</sup> G. M. *yah*.    <sup>3</sup> W. *svara-parāṁ*.    <sup>4</sup> G. M. O. om.

included too much. The meaning is clear: that a spirant which itself belongs to the following syllable, as being either directly combined with the vowel of the latter (xxi.5) or followed only by a semivowel before that vowel (xxi.7), carries with it a preceding mute; but if, on the other hand, it be cut off from the succeeding vowel by a mute, so as itself to belong to the antecedent syllable, a mute before it goes, of course, to the same syllable. The examples given in the comment are this time well selected, and illustrate the three cases involved: they are *shatt sam padyante* (v.4. 3<sup>4</sup> et al.) and *vashatt svāhā* (vii.3.12); in both of them a *t* is inserted, by rule v.33, between the *t* and *s*, and the final reading and division is *tt-ths* and *tt-thsv*. As counter-example we have *akshnayā vyāghārayati* (v.2.7<sup>5</sup> et al.), where, after all rules are satisfied, we have *kkhsht-ṭn*.

As compared with those to which rule 7 applies, the consonant groups falling under this rule are few, only forty-six in all; in thirty of which the spirant carries the mute before it to the following vowel, while in the remaining sixteen both go together to the one that precedes. The detail is as follows.

Of double groups, composed of a single mute and spirant, there are seven: for example, *k-khsh* (*ksh*).

Of groups containing three consonants, the largest class is that formed by the addition of a semivowel to the preceding: for example, *k-khshy* (*kshy*): it contains ten groups. Then there are two like *ṛ-khsh* (*ṛksh*), three like *tt-khsh* (*tksh*), and the isolated *rk-khs* (*rks*).

Of groups of four consonants there are seven on this side, all but one (*rtt-ths=rtt\**) like those of three, but with an added semivowel, which does not (xxi.7) change the division.

On the other side, where the spirant goes back to the vowel of the antecedent syllable, there are, of course, no groups of two consonants. Of groups of three we have nine, four with following non-nasal mute (as *kkhst-t=kst*), and five with following nasal (as *kkhsht-ṭn=kshn*). Of groups of four, there are two (as *ttst-tr=tstr*) formed from the foregoing with added semivowel, and three from triplets ending in a sibilant increased by a mute, either non-nasal (namely *nthst-t=ntst*) or nasal (as *ṛkhst-ṭn=ṛkshn*). The two groups of five consonants, which also belong here, have been given above, under rule 7.

This finishes the subject of the division of consonant-groups in syllabication, the special elaborateness and intricacy of whose treat-

9. *pārvaṣ cakāro nāsikyā* (xxi.8) *ity anena samuccayavācakah: uttaras tu' parasvarāṅgatvākarshakāḥ: ūṣmapara sparṣaṣ ca parasvarāṅgam bhavati: asāv' ūṣmā' paraṣ cet' parasvarāṅgam' ced ity arthaḥ. shaṭ..... vashaṭ..... ūṣmaparaṣ ced iti kim: aksh..... ūṣmā paro yasmād asāv' ūṣmaparaḥ.*

<sup>1</sup> G. M. cakāro 'pi. <sup>2</sup> B asi. <sup>3</sup> MSS. -ma. <sup>4</sup> W. cen na; O. cen: sha. <sup>5</sup> W. B. -gaṣ; O. -ga.

ment in this Prātiçākhyā has rendered necessary a fuller illustration than was thought worth while in connection with the others, in order to render apprehensible the views held regarding it by the authors of the treatise.

स्वरितात्सङ्कितायामनुदात्तानां प्रचय उदात्तश्रुतिः ॥१०॥

10. Of grave syllables following a circumflex in *saṁhitā* there is *pracaya*, having the tone of acute.

The theory of the *pracaya* accent has been so fully set forth in the note to Ath. Pr. iii.65 that I do not need to spend many words upon it here. Its effect is, as there pointed out, to give to all the syllables which are left in the written text without any accent-mark the same high tone, whether they be *udātta*, 'acute,' or (*anudātta*, 'grave.' Thus, in the example given by the commentator, *agne dudhra gahya kiñçila vanya yā te* (v.5.9<sup>1</sup>: G. M. omit *yā te*), which is written in *pada*-text

अग्ने । दुध्र । गह्य । किञ्शिल । वन्य । या । ते ।,

the *saṁhitā*-reading is

अग्ने दुध्र गह्य किञ्शिल वन्य या ते;

the grave syllables *dudhra gahya kiñçila van-* being without written designation of accent, like the two acute syllables *ag-* and *yā*, and being by this rule uttered upon the same pitch with them. It makes no difference whether the circumflex which precedes the *pracaya* is enclitic (as in the illustration given) or independent; and I have pointed out above (under xix.3) that, owing to the absence of *kampa* in the Tāittirīya-Saṁhitā where a circumflex precedes an acute, there are very numerous cases in the text where the *saṁhitā* alone does not show us whether the unmarked syllables following a circumflex are *udātta* or *pracaya*—whether, for example,

क्षैतद्देवाः, सो ऽस्मादेतर्हि, and सो ऽकामयत प्रजाः,

are to be read *hy ètād devā'h* or *hy ètad devā'h*, *sò 'smā'd etārhi* or *sò 'smād etārhi*, *sò 'kā'máyutá prajā'h* or *sò 'kāmāyuta prajā'h*.

In the note referred to, I ventured the conjecture that the mode

10. svaritāt pareshām anudāttānām anudāttayor anudāttasya vā saṁhitāyām<sup>1</sup> pracayo nāma dharmo<sup>2</sup> bhavati. yathā: agne ..... anudāttānām iti kim: agnaye..... saṁhitāyām iti kim: agne..... udāttasya śrutir iva śrutir yasyā 'sāv' udātta-śrutir iti<sup>3</sup> pracayasvarāpanirāpanam<sup>4</sup>: ato na punaruktiçāṅkā<sup>5</sup>.

<sup>1</sup> B. ins. ca. <sup>2</sup> G. M. dheyo. <sup>3</sup> G. M. sa for asām. <sup>4</sup> W. om. <sup>5</sup> B. -savarāpanam. <sup>6</sup> W. -kūkānāva.

of writing the accent might not have been without influence on the theory as to its character—that is to say, that the Vedic phonetists may have come by an afterthought to declare the *pracaya* syllables of acute tone, and to pronounce them so, *because* they agreed with the acute in being without a sign of accent, while originally no such correspondence in character was perceived or intended to be signified. The conjecture will doubtless have appeared to many somewhat wild, but I think that in studying the development of the Hindu theory respecting accent it at any rate deserves to be taken fully into account and carefully considered. I am far from regarding it at present as anything more than a conjecture; yet one or two matters have come to light since it was put forth which at least add to its plausibility. Haug, namely, in a valuable and interesting communication from India to the Journal of the German Oriental Society (vol. xvii., 1863, p. 799 ff.), shows that the modern Hindu reciters of the Veda give tonic distinction only to the syllables that have the accent-signs, the *svārīta* and *anudātta*, so that the *udātta* appears to be no accent at all, and is entirely confounded with the toneless *pracaya*—thus, under the influence of the mode of written designation, turning topsy-turvy, as it were, the whole system of spoken accent. And again, the peculiar system of writing the accent practised in the *Çatapatha-Brāhmaṇa* (which uses only one sign, the horizontal stroke beneath the syllable, applied in all the other known systems to mark the *anudātta* tone), has been turned in later times into a peculiar system of accenting, and treatises have been written to explain and teach it as such (see Kielhorn and Weber, in Weber's *Indische Studien*, x. 397 ff.\*).

The commentator points out that two grave syllables, or even one, following the circumflex, receive the character of *pracaya* (of course, with the restriction made in the next rule), and not more than two only, as is literally signified by the plural *anudātātām* in the rule. To show that the conversion into *pracaya* is limited to grave syllables, he quotes *agnāye prāvate* (ii.4.1<sup>2</sup> et al.); to show that the conversion is made only in *samhitā*, he gives part of the other passage in *pada*-form, namely *agne : dudhra : gahya : kiñçila : vanya* (Ö. adds *yā*). We might naturally infer from this that the *pracaya* accent does not occur at all in *pada*-text; but the inference is not a necessary one (since the rule only says that syllables which are *anudātta* in their *pada*-form become *pracaya* in *samhitā*, without implying that there may not be *pracayas* in *pada*-text which remain such in *samhitā*), and would doubtless be erroneous; for at least the extant *pada*-text of the *Tāittirīya-Samhitā* agrees in this respect with those of the other Vedas, and writes *gīrvanase*, *antārikṣham*, and *samāyuchanta*, for example,

\* It ought to be added, that Haug and Kielhorn do not look at the matter in the same light in which I have placed it, but incline to believe in the reality and antiquity of what I have called the modern and artificially substituted systems: this is no place to discuss the subject; but I feel confident that the view I have taken will prove the only one tenable.



गिर्वणसे । अंतरिक्षं । and समगङ्तेति संजगङ्ते ।  
not गिर्वणसे । अंतरिक्षं । ....संजगङ्ते.

The peculiarity of this *pada*-text in treating the *avagraha* as a full *avasāna* in regard to the designation of accent (as shown in the third of the examples), has been already spoken of above (under rule xx.3).

The terms of the rule would justify us in understanding *pracaya* to have its etymological meaning of 'accumulation, continued series,' and translating 'a series of grave syllables following a circumflex in *samhitā* is of acute tone;' and perhaps this was actually the intent of the rule-makers; but I have preferred, as the safer course, to follow the authority of the commentator in translating. To him, indeed, the term is so distinctly a technical one, implying utterance with acute tone, that he thinks it necessary to explain that *udāttagṛutiḥ* is added by way of definition of the peculiar character of the *pracaya*, and therefore is not open to the reproach of *punarukti*, or superfluous repetition.

### नोदात्तस्वरितपरः ॥ ११ ॥

11. But not when an acute or circumflex follows.

That is to say, when such a series or *pracaya* of grave syllables is followed by an acute or a circumflex syllable, the one next preceding the latter is not made to be of acute tone, but retains its proper grave character, and is marked with the *anudātta* sign. The commentator offers as examples *táyā devāḥ sūtām* (iv.1.2<sup>1</sup>: W. B. omit *sutam*, without which the passage is found elsewhere; G. M. substitute *táyā devātayā*, iv.2.9<sup>2</sup> et al.) and *tād āhuḥ kvā jāgati* (vii.1.4<sup>3</sup>: G. M. omit *jagati*). These illustrations are wanting in variety, inasmuch as they show between the two independent accents only two original grave syllables, whereof one becomes an enclitic circumflex and the other remains grave; we may take the first example under the preceding rule as showing how an actual *pracaya* ends with a grave before the following original accent.

The subject to be supplied with the predicate in this rule is *svarah*, of course. There is an objectionable ambiguity in the form of the rule, inasmuch as there might most naturally seem to be *anuvṛtti* of *pracayah*, and so a denial of that accent anywhere excepting before a pause.

We have seen at xix.2 that the name *vikrama* is given to the

11. *udātta-parah' svarita-paro vā 'nudāttaḥ pracayo na bhavati. yathā': tayā..... tad..... udāttag ca' svaritaḥ co' dātta-svaritāu: tāu parāu yasmāt sa tatho 'ktaḥ.*

<sup>1</sup> O. -ro vā. <sup>2</sup> G. M. O. om. <sup>3</sup> B. om.

grave following a *pracaya*, as well as to one that comes immediately after a circumflex.

स्पर्शादनुत्तमादुत्तमपरादानुपूर्व्यान्नासिक्याः ॥ १२ ॥

12. After a non-nasal mute, when it is followed by a nasal, are inserted, in their order, nose-sounds.

Which nose-sounds, as we are told in the next rule, some call *yamas*; and by this familiar name, which the other Prāticākhyas apply to them directly, we shall here, as we have done elsewhere, know them. The treatise teaches us nothing more about them, except (ii.49-51) that their place of production is either the nose or the mouth and nose, and that the producing organ is as in the series of mutes; and farther (xxi.8), that in syllabication they are to be reckoned with the following vowel.

The theory of these curious and equivocal constituents of the ancient Hindu alphabet I have discussed pretty fully in the note to Ath. Pr. i.99, and I have no new light to throw upon the subject here. They are transition-sounds, assumed to intervene between non-nasal and following nasal, as a kind of nasal counterpart to the non-nasal, and therefore called its *yama* or 'twin.'

The meaning of *ānupārvyāt*, 'in their order,' is ambiguous, as it might be understood to refer to the order either of the twenty non-nasal mutes or of the five nasals; or, of the four kinds of non-nasal mutes in each series—in which last sense the comment understands it, declaring that the first *yama* follows a first mute, the second a second, and so on; and he has before (under i.1) reckoned the *yamas* as four in the catalogue of alphabetic sounds. I have pointed out under ii.51 how difficult it is to reconcile this view with that of a variation of their organ of production as in the five series of mutes.

The commentator's examples are *tam prathnāthā* (i.4.9), *vimath-nānāth* (iii.5.4<sup>3</sup>), *vidmā te agne* (iv.2.2<sup>1</sup>: O. omits *agne*), and *dārāni dādhmāsi* (iv.1.10<sup>1</sup>)—one, namely, for each of the four classes of mutes. As rule xiv.24 expressly enjoins duplication of the non-nasal mute in these combinations, we are to read and divide *prathnāthā*, *viddāma*, and so on. The counter-examples (of which all but the last are lost in W.) are as follows: to show that the insertion is made only after a mute, *kalmāshī bhavati* (v.1.1<sup>4</sup>: O. substitutes *brahmavāddīnāh*, i.7.1<sup>4</sup> et al.); that this mute must be a

12. *uttamaparād anuttamāt sparṣād<sup>1</sup> ānupārvyāt yathākramān nāsikyā āgamā bhuvanti: prathamāsparṣāt prathamānāsikyā<sup>2</sup>: dvitīyād<sup>3</sup> dvitīyā<sup>4</sup>: evam anyatrā<sup>5</sup> 'pi.<sup>6</sup> yathā<sup>7</sup>: tam*  
*----- vim----- vidmā----- dār----- ityādi. sparṣād iti*  
*kim: 'kalm----- anuttamād iti kim: sumn----- uttamapa-*  
*rād iti kim:<sup>1</sup> sabdah-----*

<sup>1</sup> G. M. ins. *parata*; O. ins. *parah*. <sup>2</sup> G. M. O. -*kyāh*. <sup>3</sup> O. -*yasparṣād*. <sup>4</sup> G. M. -*yāh*. <sup>5</sup> G. M. *anye*. <sup>6</sup> O. om. <sup>7</sup> W. om.

non-nasal, *sumnāya sumnāni* (i.1.13<sup>3</sup> et al.: O. substitutes *sushamnah*, iii.4.7<sup>1</sup>); and that it must be followed by a nasal, *sabdah sagarah sumekah* (iv.4.7<sup>2</sup>: G. M. omit *sumekah*; O. substitutes *vashat svāhā*, vii.8.12).

These examples are one-sided, in that they only exhibit the simplest form of group in which the *yama* is taken as increment. Of such simplest groups there are twenty-three met with in the *Sanhitā*: namely, after first mutes, *kn, kn, km, cñ, cm, tn, tn, tm, pn, pn, pm*; after second mutes, *chm, thn*; after third mutes, *gn, gm, jñ, jm, dn, dm*; after fourth mutes, *ghn, dhn, dhm, bhn*. Then, of groups of three consonants involving such combinations: *jñy (jñjñy), tny; ñchm, ñjñ (ñj-jñ); dghn (dāgh-ghn), nghn; rjm (rjj-jm), rtn, rtm, rdhn, rdhm; stm (sst-īm), sthn*. And of groups of four consonants, *rjmy (rjj-jmy)*.

According to the phonetic systems of the other *Prātiçākhyas*, this would finish the tale of *yamas*. But, by the peculiar rule (xiv.9) which here requires a surd mute to be everywhere inserted between a sibilant and a following nasal, is brought forth a new and numerous brood of these curious twins. Thus, in double groups, *çn (ççt-ñn), çm, shñ, shm, sn, sm*. Of groups of three containing these: *çny, shñv; kshñ (kshhshp-ñm), kshñ, tsn, tsm, psñ; rçm (rççp-ñm), rshñ, rshñ; ssm*. Of groups of four, *ñkshñ, lkshñ, ççny*. In all, of both classes, fifty-seven groups.

## तान्यमानिके ॥ १३ ॥

13. Some call these *yamas*.

The commentator adds nothing of value.

## हकारान्नणमपरान्नासिक्यम् ॥ १४ ॥

14. After *h*, when followed by *n*, *ñ*, or *m*, is inserted *nāsikyā*.

I have translated this rule according to its obvious and incontrovertible meaning, which, if it needed any external support, would find it in the almost precisely accordant rule of the *Ath. Pr.* (i.100: the teachings of the other treatises upon the subject are much less distinct: see the note on the *Atharvan* rule). But the commentator gives it an entirely different interpretation. The ablative *hakārān*, he says, is here used in the sense of an accusative (his addition, "in the absence of *lyap* [the suffix *ya*]," I do

13. *tān nāsikyān eke çākhino yamān bruvate*<sup>1</sup>. *uktāny evo 'dāharanāni*.

<sup>1</sup> G. M. *iti vadanti*.

14. *hakārād iti kurmaṇi*<sup>1</sup> *lyablope*<sup>2</sup> *pañcamī. tasmān naṇama-param hakāram āruhya nāsikyam bhavati*<sup>3</sup>: *sāmunāsikyo hakārāḥ syād ity arthah. ahnām.....: apar.....: brahm.....*

<sup>1</sup> W. -*ma*. <sup>2</sup> W. *lyapūlope*; B. *lyaplope*; O. *lyaplope*. <sup>3</sup> B. -*red iti*.

not understand); and the sense is, that a nose-sound is imposed upon the *h* itself, or that the latter becomes nasal. It is not difficult to see on what this theory of the quality of a *h* preceding a nasal is founded—namely, a recognition of the fact that such a *h* is really an expiration of breath through the nose: it being not less true of *h* before a semivowel or nasal than before a vowel, that it is (borrowing the phraseology of an earlier rule, ii.47) *udaya-rarnādīśasthāna*, ‘produced in the position of the succeeding letter.’ The commentator’s exposition might have come from the “some authorities” to whom the doctrine of that rule is attributed.

The examples given are *ahnām ketuh* (ii.4.14<sup>1</sup>), *apurāhne* (ii.1.2<sup>b</sup>), and *brahmavādinah* (i.7.1<sup>4</sup> et al.). Giving to the rule its real meaning, and applying the principle laid down at xxi.8 for the syllabic division, we should read *ahh-<sup>n</sup>ām*: and so with the rest. As was suggested under Ath. Pr. i.100, it is probably this separation of the *h* from the nasal in syllabication that has led to the division of the two in point of utterance, and then to the thrusting in between them of a transition-sound.

G. M. have adapted the reading of the rule to the new interpretation, and give *hakāran naṇmaparan nāsikyam* (the writing of *n* instead of *m* before *n* is frequent with these MSS.).

## रेफोष्मसंयोगे रेफस्वरभक्तिः ॥ १५ ॥

15. In the combination of *r* and a spirant, there is a *svara-bhakti* of *r*.

The doctrine of our Prāticākhya respecting the *svarabhakti* is less detailed, and less distinctly expressed, than that of the other treatises (for which, see the note to Ath. Prāt. i.101–2); from the statement here made, we should not even understand that this “vowel-fragment” is to be an insertion between the *r* and the spirant, although that is doubtless intended to be signified. The commentator enters into a long exposition of the subject; by no means, however, limiting himself to explaining and illustrating his text. The two South-Indian manuscripts (G. M.) are in some parts of this exposition fuller than the rest, and will be followed

15. ‘*rephasya co*’ “*śhmaṇyaś ca saṇnyoge sati*” *rephasvarabhaktir iti jāniyāt*: ‘*svarasya bhaktiḥ svarabhaktiḥ*’: *yo* ‘*śya rephasya samānasvaras*’ *tadbhaktiḥ syāt*: *ṛkāraś ca* ‘*śya jihvāgrukarāṇa-trena*’ *raṣṛutyāt*’ *ca* *saṁānadharmah*: ‘*bhaktir avayava ekadeśa iti yāvat*’: *etad uktam bhavati*: *ṛkāravayavo*’ *bhavati*’ *ty arthah*. *sātreṇā* ‘*nenu svarabhaktir eva*’ *vihīd*: *svarabhaktisvarāpaṇi tu*’ *viśpushtuni*’ *vṛdcaśṭe vararuciḥ*: ‘*ṛkārdīr anumātrā*’ *repho*’ *rdhamātrā madhye śeshā*’ *svarabhaktir iti*’. *asyā* ‘*yam arthah*’:

*indriyaviśhayo*’ *yo*’ ‘*sāṁ anur ity ucyate budhāḥ*:

*caturbhir*’ *anubhir mātrāparimāṇam*’ *iti smṛtum*. ”

in the abstract of it here given: the version of W. B. O., indeed, has rather the aspect of being an abbreviation of the other, and one not everywhere skilfully made.

At the outset, G. M. alone specify that the *svarabhakti* is combined with the spirant (and yet, by xxi.6, it is to be separated from the spirant in syllabication, going with the *r* to the preceding vowel). The term *svarabhakti* means 'a fragment, piece, or part of a vowel;' and a *repha-svarabhakti*, '*r*-vowel-fragment,' means a bit of the vowel that is akin, or has the same mode of utterance with, the *r*. Now the *r̥* is of like quality with *r*, in being produced with the tip of the tongue and in having the sound of *r*: and it is a part of *r̥* that is intended. The rule merely prescribes the insertion; the nature of the latter is clearly set forth by Vararuci (one of the three principal sources of the present comment: see note to the introductory verses, pp. 6,7). The vowels are defined at i.5, and since among them only *r̥* agrees in place and organ with *r*, the "fragment" is of *r̥*. The *r̥* is by i.31 declared to be short, or of one *mora*; and Vararuci defines the short *r̥* as composed of a quarter-*mora* of vowel at the beginning, a half-*mora* of *r̥* in the middle, and a quarter-*mora* of vowel (W. B. O. say, of vowel-fragment) at the end. Then a verse is quoted describing the word *anu* as signifying a quarter-*mora*. This half-*mora* of *r̥*, now, found in the middle of *r̥*, being divided, its two parts, each combined with the quarter-*mora* of vowel, severally receive the name of *svarabhakti*. Hence there are two *svarabhakti*'s. And in answer to the question where this *svarabhakti* of half a *mora* occurs, the makers of the Çikshâ have declared that the one ending with the vowel element occurs before *ç*, *sh*, and *s*, and the one ending with the consonant element before *h*; the former, moreover, being open, and the latter close. And it is added that in *yo vâi çraddhâm* (i.6.8<sup>1</sup>) there is no *svarabhakti*, on account of absence of the order prescribed in the rule.

*mâtrikasya rkârasyâ "dir anumâtrâ" svarabhâgo madhye repho  
'rdhamâtrâ" gesho" 'py anumâtrâ" svarabhâgaḥ : etad rkârasva-  
râpam. atra "repho 'rdhamâtre bhajyamâne" sati" tâu bhâgâu  
pârvottarâr" anusahitâ" pratyekam svarabhaktindmadheyam  
bhujete": "sî ca svarabhaktir ardhmâtrâ. kutra" vâ" svara-  
bhaktir" ity âçâṅkya çikshâkârâr "uktam :*

*çashaseshu svarodayâm" hakâre vyañjanodayâm":*

*çashaseshu ti" rîvrtâm" hakâre samvrtâm" vidur iti".*

*yo.... ityâdâu "sûtroktakramâbhâvân na svarabhaktiḥ."*

*svarabhaktyantaram "çikshâyâm uktam :*

*"kareṇuḥ karviṇi cîi "va horiṇi hârîte" 'ti ca :*

*haṇṣapade" 'ti vijñeyâḥ pañcâi 'tâḥ svarabhaktayaḥ."*

*"kareṇi" rahayor" yoge" karviṇi laḥakârayoḥ :*

*hûriṇi "raçasânâm ca" hârîtâ" laçakârayoḥ.*

So much by way of (would-be) explanation of the rule. But the commentator goes on to say that the Çikshā teaches other *svarabhakti*'s, to the number of five: namely, the *kareṇu*, between *r* and *h*, as in *barhiḥ* (i.1.2<sup>1</sup> et al.); the *karviṇi*, between *l* and *h*, as in *malhāḥ* (ii.1.2<sup>4</sup>); the *harini*, between *r* and *ç* or *s*, as in *darçapūrnamāśū* (ii.2.5<sup>4</sup> et al.) and *barsam* (ii.5.7<sup>1</sup>); the *hāritā* (or *haritā*), between *l* and *ç*, as in *sahasravalçāḥ* (vi.3.3<sup>3</sup>); and the *haṇsapādā* (or *haṇsupādā*), between *r* and *sh*, as in *varshāhvām* (ii.4.10<sup>3</sup>)—and he who wants to go to heaven (on the score, no doubt, of patience, faith, and punctiliousness) must utter the five kinds of *bhakti*, as thus laid down. It appears, then, that the commentator's Çikshā, like the Vāj. Pr. (iv.16), regards *l*, not less than *r*, as followed by *svarabhakti* before a spirant.

## न क्रमे प्रथमपरे प्रथमपरे ॥ १६ ॥

16. But not in case of *krama*, when a first mute follows the spirant.

The commentator defines *krama* as the equivalent of *dvitva*, 'duplication,' and refers as authority to rule xxiv.5, where the word occurs again without, according to him, admitting any other meaning; whence, he infers, it must signify the same thing here also. We should rather turn the argument the other way, and say that, as *krama* can have no other meaning here, it may be conjectured to signify the same thing at xxiv.5. He further coolly

"yā tu haṇsapādā nāma sā tu" rephashakārayaḥ :

"evam pañcuvīdhām bhaktim uccaret svargakāmukaḥ."

(1) G. M. reph-ehmaṇos sayyoge soti latra ūshmosayyukto. (2) G. M. svarabhaktir iti kim : idrçṣi svarasya bhaktis svarabhaktiḥ bhaktir lhaḡaḥ : avayava iti ekadeṣa iti yāvat; B. O. om. svarabhaktiḥ. (3) G. M. O. -nakaraṇasi-. (4) O. -ṇena. (5) G. M. çruiyā. (6) W. yana. (7) G. M. om.; O. -ça ity arthah. (8) W. O. rkāru eva ya-; G. M. rkārasya 'vay-. (9) G. M. evam. (10) B. om. (11) O. spa-. (12) G. M. svaras tīvat kimviçishṭi iti cet shodaçā "ditaḥ svarāḥ (i.5) iti svarusañjñoktāni tesu rkā-rarephayos samānasthānakaraṇatvād rkāra-varasyāi 'va bhaktiḥ rkāras tīvat kim-viçishṭi iti cet rkāraikāraū hruvāu (i.31) iti hrasvatvād ekamātro bhaved dhraṣva iti ekamātraka rkārah vararucināś 'vam uktāni mātrikasya rkārasya "dāu svarasyā 'numātrah rephasyā 'rdhamātro madhye 'nta svarasyā 'numātru iti : anu-mātra iti kin. (13) B. -trātām api. (14) O. çesha. (15) B. om.; O. anumātrā. (16) W. nish-; G. M. -driyā-. (17) B. O. om. (18) W. O. -tur. (19) W. mātrāprayānam; B. -trāpramānam; G. M. -ṇa. (20) G. M. ins. asyā 'yam arthah. (21) B. G. M. -tra. (22) G. M. -trah. (23) G. M. ante. (24) W. -trah; G. M. -tra. (25) G. M. ins. rkārama-dhyava-tini. (26) G. M. vīdh-. (27) O. om. (28) G. M. -rā. (29) W. B. O. -sañh-. (30) W. B. bhajyate; G. M. O. bhajate. (31) G. M. tato dve svarabhakti vidyete ardhamātri-kasvarabhaktiḥ kutra vā tishṭhati. (32) W. alru. (33) W. om.; B. kā. (34) G. M. ins. evam. (35) W. B. -yā. (36) W. B. -yā. (37) B. O. ca. (38) W. -tā. (39) W. -tā. (40) O. om. (41) G. M. sūtreṇo 'ktukramena syāt svarabh-kt-ḥ. (42) G. M. O. ins. apti. (43) O. om. (44) G. M. har-. (45) G. M. -pāde. (46) G. M. ins. kiçṭṛya eti iti cet. (47) W. B. -ṇu; G. M. -ṇuñ. (48) B. hayor; G. M. harayor. (49) W. B. G. M. vidyāt. (50) W. B. ra-çayor yoge; G. çasirām jñeyā; M. çasām jñeyā. (51) G. M. har-. (52) G. M. svarabhaktiḥ haṇsapādāni vidyād. (53) O. om.; G. M. -muka iti : yathā : karēṇuḥ : barhiḥ : yathā karviṇi : malhāḥ : harini : darçapūrnamāśū : barsam : hāritā : sahasravalçāḥ : haṇsapādā : varshāhvām ityādi.

inserts an "or" in the rule, and declares it to mean 'either when the spirant is doubled or when it is followed by a first mute.' This must evidently be condemned: for, in the first place, the text contains no "or;" and, in the second place, if that were the meaning, the specification would be superfluous, since the spirant is always doubled before a first mute, and so *krame* would include all the cases—except, indeed, according to the doctrine of Plākshi and Plākshâyana, who (xiv.17) deny the duplication of the spirant in such a situation; and we are perhaps to connect his interpretation of the present rule with his apparent acceptance of the doctrine referred to, and suppose that he would read *rsh-t*, and *rcp-pm* etc. (namely, for *rcm*, *rshn*, and *rshm*), while the reading actually approved by the treatise is *rshsh-t*, *rcpp-pm* etc. There are five groups—namely *rcy*, *rcv*, *rshy*, *rcv*, and *rhy*—in which the difference of interpretation would make a difference as regards the presence or absence of *svarabhakti*; if the "or" is implied, they will be read and divided *rc-cy* etc.; if not, they will be *rc-cy* etc.

The commentator's examples are *dârcyam yajñam* (iii.2.2<sup>3</sup>: only O. has *yajñam*; G. M. read *dârcyam hi*, which, if it be an actual passage, I have overlooked in searching out the references), *varshyâbhyah* (vii.4.13: W. B. O. read *varshâbhyah*), *barsvebhih* (v.7.11), and *etarhy ârûdhaḥ* (v.1.5<sup>5</sup>: found in O. only), illustrating four of the five cases in which his interpretation would exclude the *svarabhakti*; and further, for cases in which a first mute follows, *adarcma jyotiḥ* (iii.2.5<sup>4</sup>: omitted in O.), *kârshñi upânahâu* (v.4.4<sup>4</sup> et al.), and *varshîâ parjanyaḥ* (vii.5.20: found in G. M. only).

## CHAPTER XXII.

CONTENTS: 1-2, formation of articulate sounds in general; 3-8, definition of terms used in the treatise; 9-10, mode of production of high and low tone; 11-12, established tone and pitch; 13, length of pause in the text; 14-15, heavy and light syllables.

16. 'kramaṣabdo dvitvaparyāyaḥ: katham etat: prakṛtir vi-kramah krama (xxiv.5) ity atra dvitvasyāi<sup>7</sup> 'va' kramaṣabdenā<sup>8</sup> 'bhidhānād atrā 'pi sa evā<sup>9</sup> 'rtha iti niṣcinumah.<sup>10</sup> ūshma-ṇah krame sati<sup>11</sup> tasminn ūshmaṇi prathamapare vā<sup>12</sup> sati na sv-rabhaktir bhavati.<sup>13</sup> 'krame yuthā: dârc-.....: varsh-.....: bars-..... 'prathamapare yathā: ad-.....<sup>14</sup> kâr-..... 'prathamah paro yasmad asāu prathamaparah.

iti tribhāshyaratne prātiṣākhyavivarane  
ekaviṃṣo<sup>15</sup> 'dhyāyaḥ.

<sup>7</sup> O. om. <sup>8</sup> G. M. -tvam asty e. <sup>9</sup> W. -bdo nāmā. <sup>10</sup> W. vā. <sup>11</sup> G. M. 'rtho  
sati. <sup>12</sup> O. om.; G. M. add vā. <sup>13</sup> G. M. put after sati. <sup>14</sup> W. -vet. <sup>15</sup> O. om.  
O. asat-.....; G. M. etasya prathamaparo y-..... <sup>16</sup> G. M. add varshāḥ.....  
12345678910111213141516

## शब्दः प्रकृतिः सर्ववर्णानाम् ॥ १ ॥

1. Tone is the material of all articulate sounds.

The putting-together, as well as the material, of this and the following chapter is rather peculiar, and makes the impression of a supplement to the *Prāticākhya* proper. This present rule and its successor are akin with the first two of the next chapter, and all these with the rules of the second chapter. As under ii.1, the commentator explains *śabda* by *dhvani*; for *prakṛti* he gives as synonym *mūlakāraṇam*, 'radical cause,' and *varṇa* he declares to designate the whole congeries of vowels and consonants.

## तस्य रूपान्यत्वे वर्णान्यत्वम् ॥ २ ॥

2. In the difference of form of the former consists the difference of the latter.

That is to say, in the difference resulting from the variety of positions giving audible quality: compare ii.3.

## तत्र शब्दद्रव्याण्युदाहरिष्यामः ॥ ३ ॥

3. Here we will instance the offices of terms.

A complete and violent change of subject is introduced by this rule, continuing to rule 9; which last, again, attaches itself closely enough to the beginning of the chapter to have been its natural continuation. The intervening batch of rules looks like an interpolation, thrust in at this point *apropos* of *śabda* in rule 1; the word being taken here, however, in an entirely different sense. The commentator tries to smooth over the transition by pronouncing *śabda* a synonym of *śāstra*, 'text-book, body of doctrine,' which latter is formed by the putting to use of combinations of the alphabetic sounds just above spoken of. He distinctly ascribes to *dravya* the sense of 'office, aim,' as the connection also requires,

1. *sarvavarṇānāṁ*<sup>1</sup> *śabdo*<sup>2</sup> *dhvaniḥ prakṛtiḥ mūlakāraṇam bhavati: varṇaśabdena svaravyaṅjanātmaḥ rācīr ucyate. sarve ca te varṇāḥ ca sarvavarṇāḥ<sup>3</sup>: teshāṁ*<sup>4</sup>.

<sup>1</sup> G. M. om. <sup>2</sup> G. M. ins. *nāma*. <sup>3</sup> O. om. <sup>4</sup> G. M. add *sarvavarṇānām*.

2. *prāticruttakāśānubhedāt tasya*<sup>1</sup> *prakṛtibhūtasya*<sup>2</sup> *rūpānyatve sati varṇānyatvam syāt*<sup>3</sup>. *yathā: a: i: u: ityādi*.

<sup>1</sup> B. *prat*; G. M. *-nād bhe*. <sup>2</sup> G. M. ins. *śabdasya*. <sup>3</sup> W. *pratibh*. <sup>4</sup> O. om.

3. *teshāṁ varṇānāṁ sarvatra*<sup>1</sup> *saṅghātaprayoge*<sup>2</sup> *śāstram*<sup>3</sup> *ity ucyate: tasya śabda*<sup>4</sup> *iti paryāyanāma: tatra tasmīn chāstre yāni dravyāni bhavanti tāny udāharishyāmaḥ. yat karma yena kriyate tat tasya dravyam*<sup>5</sup> *sādhanaṁ iti yāvat*<sup>6</sup>: *yathā gha-*



giving *sādhana*, 'efficiency,' as its equivalent. As clay to a vessel, we are told, so are alphabetic sounds to a text-book.

### वर्णकारौ निर्देशकौ ॥ ४ ॥

4. *Varṇa* and *kāra* are indicatory.

These two terms have already formed the subject of rules i.16-20. Rules vi.1,7 are cited as examples of their use.

### चापित्यन्वदेशकौ ॥ ५ ॥

5. *Ca* and *api* are implicative.

Rules vi.3 and iv.4 are cited as containing examples of the use of these signs of continued implication from something that has gone before.

### तथैवेति विनिवर्तकाधिकारकावधारकाः ॥ ६ ॥

6. *Tu*, *atha*, and *eva* are exceptional, introductory, and restrictive, respectively.

The use of these connectives is instanced by quoting rules i.19, v.1, and xiv.3 (G. M. substitute vii.1 for the second).

These rules are too trivial and superficial to make it worth while to enter, in connection with them, into any discussion of the use of the particles in the text of the *Prātiśākhya*. The index, and the notes on each rule, will give the means of investigating the matter. We have often had occasion to animadvert upon the commentator's

*ṭasya mṛd ity evam śāstrasya varṇāḥ*<sup>1</sup>: *yāni dravyāṇi saṁvyavahārārthāni kartavyāni tāni vyākhyāsyāmaḥ. śabdasya dravyāṇi śabdadravyāṇi: tāni.*

<sup>1</sup> O. -*ta*. <sup>2</sup> O. ins. *vd*. <sup>3</sup> W. -*tre*. <sup>4</sup> W. B. *katham*; O. om. <sup>5</sup> W. B. ins. *tasya rūpāni*. <sup>6</sup> W. O. -*bā*. <sup>7</sup> O. *pradarśayishy-*. <sup>(8)</sup> O. *karmayate*. <sup>9</sup> W. *tatra*; B. *na*. <sup>10</sup> B. -*ya*; M. om. <sup>11</sup> O. om. <sup>12</sup> W. -*ṇa*; G. M. -*ṇāndin*; O. *savarṇaḥ*.

4. *varṇaśabdaḥ kāraśabdaḥ ca nirdeśakāu<sup>1</sup> nirdeśavācakāu<sup>2</sup> syātām. yathā: avarṇavyaṅjanāṣakuni (vi.7) iti: atha śakādraṇ śakāravisaṛjanīyāv (vi.1) iti. varṇaḥ ca kāraḥ ca varṇakārau.*

<sup>1</sup> G. M. om. <sup>2</sup> W. B. -*deśakāu vāc-*; O. om.

5. *ca: api: ity etāv<sup>1</sup> anvādeśakāu syātām. pūrvāpekṣhayā<sup>2</sup> 'nvādeṣa ity ucyate. yathā: asādāmāsiṅcaṅṣ ca (vi.3): iti paro 'pi (iv.4).*

<sup>1</sup> G. M. ins. *śabdāu*. <sup>2</sup> W. B. *pūrvapakṣo*; O. *pūvo pakṣo*.

6. *tu: atha: eva: ity ete śabdā yathākramena<sup>1</sup> vinivartakādhikāraśādhārakā bhavanti: yatra tuśabdaḥ prāyute tatra*

tendency to put into them (especially into *tu*) a meaning which they were never intended to bear.

वेति वैभाषिकः ॥ ७ ॥

7. *Vā* is alternative.

Rule ii.50 is quoted as example.

नेति प्रतिषेधकः ॥ ८ ॥

8. *Na* is prohibitive.

The example this time is xiii.15 (G. M. substituting xiv.14); and in it appear again some of the differences of reading which were noted in the rule itself where it occurred.

आयामो दारुण्यमणुता खस्येत्युच्चैःकराणि शब्दस्य ॥ ९ ॥

9. Tension, hardness, smallness of aperture, are producers of high tone.

Reference is made to rule i.38, in which the acute accent is defined as consisting in high tone; and the present precept is declared to be given for the sake of that, and in order to prohibit that slack or indifferent utterance which prevails in common life. *Āyāma*, 'tension,' is explained as meaning rather 'extension (literally 'longness') of the members;' *dārunya*, as 'severity of the vowel;' and *anūṭā khaṣya*, as 'closure of the orifice of the throat:' this is what one who would utter a sound in high tone must do.

There is evidently much more guess-work than true observation in this rule and the one next following: if they had been given as definitions of sonant and surd utterance, instead of high and low

*niṣṛṭtiḥ: yatrā 'thaṣabdas tatrā 'dhikārah: yatrāi 'vaṣabdas tatrā 'vadhāraṇam' veditavyam. yathā: ephas tu rasya (i.19): 'atha sañhitāyām ekapraṇabhāve' (v.1):<sup>1</sup> sparṣa' evāi 'keshām ācāryāṇām (xiv.3). viśeṣeṇa nivartayati 'ti vini-vartakah: adhikaroti 'ty adhikārakah:<sup>2</sup> avadhārayati 'ty avadhārakah.*

<sup>1</sup> G. M. *-mam*. <sup>2</sup> G. M. O. ins. *cs 'ti*. <sup>3</sup> G. M. *atha nakāro ṇakāram* (vii.1). <sup>4</sup> O. om. <sup>5</sup> G. M. *-ṣapara*. <sup>6</sup> W. O. G. M. *-rah*.

7. *ve 'ty esha ṣabdo vāibhāshiko' vāikalpiko bhavati. yathā: mukhanāsikyā vā (ii.50).*

<sup>1</sup> G. M. *-shako* (as also in the rule).

8. *ne 'ty esha ṣabdoḥ pratishedhako bhavati': yathā: 'na shumnognir (xiii.15) iti.'*

<sup>1</sup> G. M. O. *syā*. <sup>2</sup> G. M. *atha na* (xiv.14); B. *na sushu-*; O. *-na sum-*; W. B. *-gni 'ti*.

tone, they might more easily have been regarded as describing real processes of articulation.

अन्ववसर्गो मर्दवमूर्ता खस्येति नीचैःकराणि ॥१०॥

10. Relaxation, softness, wideness of aperture, are producers of low tone.

The exposition of this rule runs quite parallel with that of the preceding (only O., however, referring to the definition of *anudatta*, 'grave,' as of low tone, at i.39). To *anvavasarga* is given *vinatātā*, 'drooping condition,' as synonym; to *mārdava*, *snigdhatā*, 'smoothness;' and to *urutā*, *sthālatā*, 'bigness.' There is nothing at all to commend in such a description of the way in which low tone is produced.

मन्द्रमध्यमताराणि स्थानानि भवन्ति ॥११॥

11. Soft, middle, and loud are the three qualities.

Their use, we are told, will be explained farther on—namely, in rules 4–10 of the next chapter. I have ventured to render *sthāna*, literally 'place' or 'position,' by 'quality,' as better expressing the nature of the distinctions implied. The name apparently comes from such theories as that laid down in rule xxiii.10 as to the "place" of production of the different qualities of tone.

In answer, we are told, to the suggested inquiry, "of what are

9. *uccāir udātta* (i.38) *ity uktam: tadartham idam ārabh-yate: lokavad yādṛchikoccāraṇapratishedhārtham': āyāmo gā-trāṇām dāirghyam: dāirṇyam svarasya kathanatā: 'anūtā kha-sya galacivarasya' samvrtatā.' etāni sādhanāni' śabdasyo 'ccāih-karāni' 'śabdam uccāir udāttam kurvanti 'ty arthah. uccaśabdam uccārayatāi 'tat kartavyam iti vidhih.' 'uccāih kurvanti 'ty uc-cāihkarāni'.*

<sup>1</sup> W. *yāvach*; B. *hādash*; W. B. O. *-rthah*. <sup>(2)</sup> W. om. <sup>3</sup> B. *-virarāṇasya*; G. M. *-virāṇasya*, and put after *samvrtatā* (B. O. *-vrtā*). <sup>4</sup> G. M. *nāmadheyāni*. <sup>5</sup> W. *'ccāih*. <sup>(6)</sup> G. M. om. <sup>(7)</sup> W. G. M. om.; B. adds *kapaṇini*, and om. the following rule.

10. <sup>1</sup> *anvavasarga gātrāṇām vinatātā: mārdavam svarasya snigdhatā: khasyo 'rutā kuṇṭhasya 'sthālate 'ty' etāni sādhanāni śabdasya nīcāihkurāni śabdam nīcam anudāttam' kurvanti 'ty arthah: nīcaśabdam uccārayatāi' 'tat kartavyam iti vidhih: nī-cāih kurvanti 'ti nīcāihkarāni.*

<sup>(1)</sup> O. ins. *nīcāir anudātta* (i.39) *ity uktam*. <sup>2</sup> G. M. O. *vistṛtatā*. <sup>3</sup> G. M. om. *iti*. <sup>4</sup> G. M. *ud*. <sup>5</sup> W. *uddhārayanū*; B. *-yan*; G. M. *-raṇiyatā*; O. *-rapatā*.

11. *'mandram madhyamam tāram ce 'ti' sthānāni bhavanti.'*  
*mandram iti prathamam: madhyamam iti dvitīyam: tāram iti*

these positions or qualities?" the subject is continued in the next rule.

तत्रैकविंशतिर्यमाः ॥ १२ ॥

12. In them are twenty-one tones.

For the application of these tones or keys, also, we are referred to a later passage (xxiii.11 etc.). As synonym of *yama* is given *svara*, 'tone.'

The commentator chooses to connect these rules with those that follow in the next chapter, and to overlook the obvious fact that in the two chapters we have separate and independent statements upon the same subject, which cannot have come from the same hand, and of which the second renders the first wholly superfluous.

ऋग्विरामः पदविरामो विवृत्तिविरामः समानपदवि-  
वृत्तिविरामस्त्रिमात्रो द्विमात्र एकमात्रो ऽर्धमात्र इत्या-  
नुपूर्व्येण ॥ १३ ॥

13. The verse-pause, *pada*-pause, pause for hiatus, and pause for hiatus in the interior of a word, are respectively of three *moras*, two *moras*, one *mora*, and a half-*mora*.

As example of the pause of three *moras* at the end of a verse is quoted *ubhā vājasya sātaye huve vām*: (i.5.5<sup>2</sup>: O. omits the first two words); of the pause of two *moras*, in *pada*-text, between the *padas*, *ishe*: *tvā*: *urje*: *tvā* (i.1.1 et al.): and, for all that the *Prāṭicākhya* tells us, we are to regard the *avagraha* pause, dividing the two parts of a compound word, as of the same length (the *Rik* [i.6, r. 29] and *Vājasaneyi* [v.1] *Prāṭicākhyas* give it only one *mora*); of the hiatus-pause, *sa idhānah* (iv.4.4<sup>5</sup>), *ta enam* (ii.3.11<sup>4</sup>), and *tā asmāt* (ii.4.4<sup>1</sup>: W. prefixes *a*, but doubtless only by

*trītiyam*: *eteshām*<sup>1</sup> *sthānānām* *prayojanam* *uttaratra*<sup>4</sup> *vakshyate*.  
<sup>1</sup>*etāni sthānāni keshām ityapekshāyām āha parasūtram*<sup>5</sup>.

<sup>(1)</sup> G. M. om. <sup>2</sup> O. 'ty etāni. <sup>3</sup> G. M. O. esh. <sup>4</sup> B. ikratra. <sup>(5)</sup> O. om.

12. *teshu*<sup>1</sup> *sthāneshu* *ekaviṃśatir yamāḥ svarā bhavanti*: *teshām yamānām* *uttaratra prayojanam* *vakshyate*.

<sup>1</sup> O. *tatra trishu*; B. adds *trishu*.

13. *rgvirāmādayas trimātrādikālā*<sup>1</sup> *yathākramam*<sup>2</sup> *bhavanti*.  
*yathā*<sup>3</sup>: *ubhā*.....: *ity rgvirāmāḥ*: *ishe*.....: *iti padavirāmāḥ*:  
*sa*.....: *ta*.....: *tā*.....: *iti vivṛttivirāmāḥ*: *prauḡgam* *iti samā-*  
*napadavivṛttivirāmāḥ*. 'rci' *virāma rgvirāmāḥ*: *padasya virā-*  
*maḥ padavirāmāḥ*: *padadvayavivṛttāu*<sup>4</sup> *virāmo vivṛttivirāmāḥ*<sup>5</sup>.  
*śikshāyām*<sup>6</sup> *asya vīṣeṣa uktāḥ*:

a copyist's blunder); of the pause of interior hiatus, *pratigam* (iv. 4.2<sup>1</sup>), which is, I believe, the only case. The commentator also quotes a couple of verses from his *Çikshā*, laying down four subdivisions of the pause of hiatus, and assigning them different quantities: that between a short and long vowel is *vatsānusrti*, and is one *mora* long; that between a long and following short is *vatsānusārini*, of the same length; between two short vowels, *pākavati*, three quarters of a *mora*; between two long vowels, *pīpīlikā*, a quarter-*mora* only (Uvāṭa's comment on the *Rik Prāt.* [ii.1] states the intervals quite differently). In W. there are two verses which are not found in the rest; as they stand, their meaning is in great part obscure to me, and I prefer to leave them unamended and untranslated.

यद्यञ्जनान्तं यद्वा चापि दीर्घश्च  
 संयोगपूर्वं च तथानुनासिकम् ॥  
 एतानि सर्वाणि गुणानि विद्याच्च  
 केषाण्यतो ऽन्यानि ततो लघूनि ॥१३॥

14. A syllable that ends with a consonant, one that has a long vowel, one that precedes a conjunction of consonants, one that is nasal—all these are to be accounted heavy; the rest, other than these, are light.

'*pīpīlikā dirghasame ca madhye*  
*savarṇatā pākavati padāikye:*  
*dṛṣṭvā ca vatsānusrtas tv asāmye*  
*tv atho 'ci mukhyas tu virāmakūlah.1.*

*svarodaye tv anusvāro bhaved adhyānumātrikah:*  
*virāmaḥ ca tayor madhye vāiṣeṣikāc ca dirghayoh.2.*

*hrasvādir vatsānusrtir<sup>10</sup> ante vatsānusārini:*  
*pākavaty ubhayahrasvā<sup>11</sup> dirghobhayā<sup>12</sup> pīpīlikā.*

*"mātrā<sup>14</sup> ca<sup>15</sup> vatsānusrtis<sup>16</sup> tathā vatsānusārini:*

*pādonā syāt pākavati pādumātrā pīpīlikā.<sup>17</sup>*

*"samānam ca tat padam ca samānapadam: ekapadam ity*  
*arthah<sup>18</sup>":<sup>19</sup> samānapade vivṛtīh samānapadavivṛtīh: tasyāni<sup>20</sup>*  
*virāmah<sup>21</sup> samānapadavivṛtīvirāmah. "tisro mātrā yasyā 'sāu*  
*trimātrah:* *"dve mātṛe yasyā 'sāu dvimātrah: ekā mātrā yasyā*  
*'sāv ekanātrah: ardhā mātrā yasyā 'sāv ardhamātrah<sup>22</sup>.*

<sup>1</sup> W. -*trak*. <sup>2</sup> O. -*meṇa*. <sup>3</sup> G. M. om. <sup>4</sup> O. puts below, at <sup>18</sup>. <sup>5</sup> W. *rg*; G. M. *reo*. <sup>6</sup> B. *padavi*; O. -*yamadhye vivṛtī*. <sup>7</sup> W. B. om.; O. *padavi*-. <sup>8</sup> G. M. *ina. opy*. <sup>9</sup> in W. only. <sup>10</sup> W. -*śānusrtimadhye*; G. M. -*nusār*. <sup>11</sup> B. -*yeh*; G. M. -*yeh*-. <sup>12</sup> G. M. -*ghayoh tu*. <sup>13</sup> O. om. <sup>14</sup> G. M. -*trikā*. <sup>15</sup> G. M. om. <sup>16</sup> W. -*nusrtāni*; G. M. -*nusrtis*. <sup>17</sup> O. puts below, at <sup>21</sup>. <sup>18</sup> O. puts <sup>19</sup> here. <sup>19</sup> W. om.; B. -*md*; O. -*ya*-. <sup>20</sup> W. om. <sup>21</sup> O. puts <sup>22</sup> here. <sup>22</sup> in G. M. only.

The commentator instances the different kinds of "heavy" syllable, as follows: one ending with a consonant, *māte* 'va *putram* (iv.2.3<sup>2</sup> et al.: G. M. omit); one long by its vowel, *te te* 'dhipatayaḥ (iv.4.11<sup>3</sup>: G. M. omit the last word); one followed by a consonant-group, *açmā ca me* (iv.7.5<sup>1</sup>: W. has *ānmāyind*, which appears to be merely a corrupt reading; I have found nothing at all like it in the Sanhitā); one that is nasal, *viñçatyāi* (vii.2.13 et al.).

The distinction of the syllable as "heavy" or "light" has value only in a metrical point of view, and does not make its appearance elsewhere in our treatise (except as it is referred to in rule xxiv.5—which rule we might have expected the commentator to quote here, as the occasion of this one). The quality of "long" or "short" belongs to the vowel alone, and (see xxi.1 and its comment) the consonants accompanying the latter are regarded as absorbed into it, and forming part of its natural quantity. This separation of "heavy" and "long," or of weight and quantity, is practically convenient, perhaps, but theoretically indefensible; and we have reason to be surprised that phonetic observers so acute as the Hindus had not worked the theory of syllabic quantity into a more consistent shape. The other treatises agree with this: see Ath. Pr. i.51–54, and notes.

The use of the word *anunāsika* in describing a syllable containing *anusvāra* is (as already noted, under ii.30) one more sign of a theory which regards the *anusvāra* as a quality and not an element. The Ath. Prāt., which holds this theory, uses the same term in its definition (i.53). It deserves to be noted, however, that to read *anusvāram* instead of *anunāsikam* in the verse would help the metre, making the four *pādas* similar.

This rule is enough by itself to determine the weight of any syllable whatever: but, as the commentator points out, the one following is added to resolve any doubts which might after all arise as to what syllables were light.

14. *vyañjanāntam yad aksharam: 'vyañjanam ante' yasya tad vyañjanāntam: yad u cā 'pi dīrgham' aksharam: 'saṁyogapūrvam ca yad aksharam: 'saṁyogāt pūrvam' saṁyogapūrvam': tathā 'nūnāsikam: sāmūnāsikam' yad aksharam: uktāny etāni sarvāny akṣharāṇi gurūṇi vidyāt: jānīyāt. yathā 'vyañjanāntam: māte.....' yathā dīrgham: te..... yathā sāmūyogapūrvam: açmā..... yathā 'nūnāsikam'<sup>10</sup>: viñçatyāi. <sup>11</sup> śeṣhāny ato 'nyāni <sup>12</sup>: ata<sup>13</sup> ebhya gurubhyaḥ śeṣhāny anyāny akṣharāṇi tato 'nantaram<sup>14</sup> laghāni vījānīyāt<sup>15</sup>. śeṣhāni<sup>16</sup> kāni 'ty āçaukhyo 'ttaraçlokena<sup>17</sup> vivṛṇoti.*

(<sup>1</sup>) G. M. put at beginning. (<sup>2</sup>) G. M. -tam. (<sup>3</sup>) G. M. ins. yad. (<sup>4</sup>) G. M. ins. yogāt pūrvam. (<sup>5</sup>) G. M. om. (<sup>6</sup>) B. G. M. om.; O. -gam. (<sup>7</sup>) O. om.; G. M. anu-. (<sup>8</sup>) G. M. vyañjanāntam ity atra. (<sup>9</sup>) G. M. om. (<sup>10</sup>) O. puts before yathāi. (<sup>11</sup>) B. omits from here to the middle of rule 15 (beginning again with *saṁyogapūrvam*). (<sup>12</sup>) G. M. O. ins. tato laghāni. (<sup>13</sup>) W. eta. (<sup>14</sup>) G. M. om. (<sup>15</sup>) G. M. jān-. (<sup>16</sup>) W. -ni 'ti. (<sup>17</sup>) W. -ke.

अव्यञ्जनान्तं यद्वस्वमसंयोगपरं च यत् ।

अननुस्वारसंयुक्तमेतल्लघु निबोधतै

तल्लघु निबोधत ॥ १५ ॥

15. A syllable that does not end with a consonant, that has a short vowel, and that is not followed by a conjunction of consonants, and one that is not combined with *anusvāra*—know that to be light.

This is a mere negative to the preceding rule, and a wholly superfluous addition to it—and an addition made, we may conjecture, by a different and later hand: the use of the term *anusvāra* distinctly suggests this.

The commentator quotes, by way of example of light syllables, simply *madudayaṇā asan* (vi.1.5<sup>1</sup>: B. O. omit the last word).

## CHAPTER XXIII.

CONTENTS: 1-3, causes of the differences of articulated sounds; 4-10, qualities or temperaments of voice; 11-19, tone or pitch of utterance; 20, general mode of correct utterance.

अथ वर्णविशेषोत्पत्तिः ॥ १ ॥

1. Now for the origin of the differences of articulate sounds.

15. 'avyañjanāntam yad aksharam yac ca hrasvam yac 'cā 'saṁyogaparam' yac cā 'nanusvārasaṁyuktam etad sarvam aksharam laghu' nibodhata' jñāndhvam. yathā': mad-... ityādi. vyañjanam ante' yasya tad vyañjanāntam: 'na vyañjanāntam avyañjanāntam:' saṁyogaḥ paro yasmāt tat saṁyogaparam: 'na saṁyogaparam' asaṁyogaparam: 'anusvāreṇa saṁyuktam' anusvārasaṁyuktam: 'nā 'nusvārasaṁyuktam' ananusvārasaṁyuktam.

iti tribhāṣhyaratne prātiṣḍakhyavivarane

dvāviṃśo<sup>10</sup> 'dhyāyaḥ.

(<sup>1</sup>) G. M. om. (<sup>2</sup>) W. ca saṁyogapūrvaram. (<sup>3</sup>) W. B. laghū. (<sup>4</sup>) W. om. (<sup>5</sup>) G. M. antam. (<sup>6</sup>) W. om. (<sup>7</sup>) G. M. tadbhinnam. (<sup>8</sup>) O. om.; W. yuktam only. (<sup>9</sup>) B. om.; G. M. anusvārayogavirahitam. (<sup>10</sup>) G. M. O. dvitīyapragne daṣamo.

1. athe 'ty ayam adhikārah: vgrṇāntam viśeṣhotpattir ucya-  
ity etad adhikṛtam veditavyam ita uttaram yad vakshyāmaḥ.  
varṇāntam viśeṣo varṇaviśeṣaḥ: tasyo 'tpattih sā tatho 'ktā.

It was hardly worth while to give a rule introductory to so very brief a treatment of the subject as is here to follow.

अनुप्रदानात्सर्गात्स्थानात्करणविन्ययात् ।

जायते वर्णविशेषं परिमाणाच्च पञ्चमाद् इति ॥२॥

2. The differentiation of articulate sounds arises from emission, closure, position, disposition of producing organ, and, fifthly, from quantity.

That is to say, according as any sound is different from another in respect to one or more of these five constituent or determining elements, so its nature or quality is different. The *anuprādāna* is the emitted material, whether tone, breath, or the intermediate *h*-sound (ii.8-10); by *saṁsarga* (a term not elsewhere used) is doubtless intended the degree of approximation of the articulating organs, as contact (*sparṣaṇa*, ii.33), approach (*upasañhāra*, ii.31), and the like (ii.14, 16, 45 etc.); *sthāna*, 'place, position,' and *karaṇa*, 'producing organ,' are the familiar names given respectively to the more passive and the more active of the two parts of the mouth by whose contact or approach the sound receives its articulate character (*vinnyaya*, which the commentator explains by *vinnyāsa* [B. reads this in the rule itself], seems to be added more to make up the verse than for the sake of its meaning); *parimāṇa*, 'measure' (used only here), is synonymous with *kāla*, 'time, quantity' (see i.31-37). The commentator takes *a* as an example, and says of it that its "emitted material" is tone; its "closure," in the throat; its "position," the two jaws; and its "disposition of producing organ," the two lips. Excepting in the first item, this is blundering work: *a* is, of all the alphabetic sounds, the one least easy to try by the tests laid down in this rule; and the commentator would have done well to choose some more manageable illustration.

वर्णप्रक्तः शब्दो वाच उत्पत्तिः ॥३॥

3. Sound combined with articulation is the origin of voice.

The commentator defines *prkta* by *miçra*, 'mixed,' and *utpatti*

2. *anuprādānādibhiḥ pañcabhiḥ<sup>1</sup> karaṇāḥ varṇavāḍiṣeṣhyam<sup>2</sup> jāyate. akārasya tāvad anuprādānam nādaḥ: saṁsargauḥ kaṇṭhe: sthānam hanū: karaṇavinyaya<sup>3</sup> oṣṭhāu: vinyayo nāma vinyāsaḥ: parimāṇam<sup>4</sup> mātṛakālaḥ: evam sarvavarṇānām boddhavyam. viçeshabhāvo<sup>5</sup> vāḍiṣeṣhyam: varṇānām vāḍiṣeṣhyam varṇavāḍiṣeṣhyam<sup>6</sup>.*

<sup>1</sup> G. M. om. <sup>2</sup> G. M. O. -nādam v-. <sup>3</sup> O. -nyāsa. <sup>4</sup> W. O. *parim-*, as also (with T.) in the rule. <sup>5</sup> G. M. O. -shasya bh-. <sup>6</sup> W. O. om.; G. M. *tathā*.

3. *prkto miçra ity arthaḥ: varṇamiçraḥ<sup>1</sup> çabdo vāco vākyasya*



by *upādāna* and *kāraṇa*, 'cause.' This combination denies the quality of voice to the mere "sound" of drums and the like.

सप्त वाच स्थानानि भवन्ति ॥ ४ ॥

4. Of voice, there are seven qualities.

Here is a different and expanded version of the doctrine of three qualities, as laid down above, in rule xxii. 11. The following rules give the details. The commentator gives of *sthāna* the lucid definition "those whereby the voice is put to use, and that wherein it stands—that is *sthāna*."

उपाशुधाननिमदोषब्दिमन्मन्द्रमध्यमताराणि ॥ ५ ॥

5. Namely, inaudible, murmur, whisper, mumbling, soft, middle, and loud.

The rules that follow define the senses in which we are to understand the terms here given. They indicate plainly enough a continual progression, from inaudible and merely mental utterance up to loud and distinct speaking; but it is not easy to find words which shall represent them closely.

करणवदशब्दमनःप्रयोगमुपाशु ॥ ६ ॥

6. "Inaudible" is without sound, without application of mind, but with articulating action.

The commentator explains *karaṇavat* by *prayatnavat*, 'with effort,' and states its object to be to deny absolute silence to the *upāṅgu*. "Without sound" signifies the exceeding littleness of

'tpattir upādānam<sup>1</sup> kāraṇam bhavati. varṇaprākṛta iti kim : duṇḍubhyādiçabdānām vākyatā<sup>2</sup> mā bhūd iti.

<sup>1</sup> MSS. -ra. <sup>2</sup> B. G. M. O. -na. <sup>3</sup> B. -tvam.

4. 'vacaḥ sapta sthānāni bhavanti:' tāny uttarasūtre vakshyante. yāir vāk<sup>1</sup> prayujyate<sup>2</sup> yasminç ca tiṣṭhati tat<sup>3</sup> sthānam : tāni yathākramam udāharishyāmaḥ.

(1) G. M. om. <sup>2</sup> B. -kyam. <sup>3</sup> B. yuj; W. O. add se. <sup>4</sup> O. om.

5. upāṅge iti prathamam vāca sthānam : dhvāna<sup>1</sup> iti dvitīyam : nīnada<sup>2</sup> iti tṛtīyam : evam itarāṇy api nāmataḥ sapṭāi 'tāni sthānāni jānīyāt. uparitanam<sup>3</sup> sūtram ārabhya pratyekam eṣhām lakṣaṇam<sup>4</sup> vakshyate<sup>5</sup>.

<sup>1</sup> O. -nam; G. M. -nam. <sup>2</sup> O. -dam. <sup>3</sup> B. O. -na. <sup>4</sup> G. M. sthānānām. <sup>5</sup> G. M. lak.

6. karaṇavat prayatnavad ity arthaḥ : nā 'sti çabdo dhvanir asminn ity<sup>1</sup> açabdām<sup>2</sup> : manasā prayogo manahprayogaḥ<sup>3</sup> : na 'sti

sound in this mode of utterance. "Without application of mind" excludes any intentional use of *udātta* etc. This last is not very satisfactory; and, indeed, we should as soon expect the contrary term, *manahprayoga*, 'with application of mind,' to be read, as indicating an utterance in which the mind does its full part, though not the voice also (G. M., in fact, read it in the rule).

### अक्षरव्यञ्जनानामनुपलब्धिर्धनः ॥ ७ ॥

7. "Murmur" is inaudibleness of syllables and consonants.

The commentator explains *akshara*, 'syllables,' as meaning here 'vowels,' but there seems no need of refusing the word its ordinary signification. Inaudibleness, we are further told, being a characteristic of *upāñcu* also, it is here again specified in order to teach that there is no actual sound heard. Of what follows, a great part has dropped out in B. G. M., and is much corrupted in the other two manuscripts, so as to be very obscure. The separate mention of syllables and consonants is for the sake of clearness (?), and indicates exceeding inaudibleness: and there is added a comparison with tame and wild cattle, of which I fail to make any sense. Others say that the inaudibleness is of *s*, *h*, and so on. All of which is very trivial and unedifying.

### उपलब्धिर्निमदः ॥ ८ ॥

8. "Whisper" is their audibleness.

*manahprayogo yasminn<sup>1</sup> ity amanahprayogam<sup>2</sup>. 'vāca sthānam idṛṣam<sup>3</sup> upāñcu ity upadiṣyate. tatra karanavad iti tūshnimbhāvanivṛttyartham<sup>4</sup>: aṣadnam iti ṣabdasyā<sup>5</sup> 'tyantālpatārtham<sup>6</sup>: amanahprayogam ity udātādīnām sāmīkalpikaprayogapratishedhārtham<sup>7</sup>.*

<sup>1</sup> W. B. put before *asmin*. <sup>2</sup> G. M. -*daḥ*. <sup>3</sup> W. *manah*; B. -*gaḥ stvam*; O. *manasah pr-*. <sup>4</sup> G. M. O. '*sminn*. <sup>5</sup> G. M. -*gaḥ*. <sup>6</sup> W. *sthānam vāca ichvān*. <sup>7</sup> G. M. -*ihah*. <sup>8</sup> G. M. -*thah*. <sup>9</sup> G. M. *sāmīkalpikapratī-*; B. G. M. -*thah*.

7. *aksharāṇi svarāḥ: aksharāṇām vyañjanānām<sup>1</sup> cā 'nupalabdhir dhvāno nāma dvitīyam vāca sthānam. upāñculakṣaṇe 'py anupalabdhdū satyām punarvacanam<sup>2</sup> aṣadopalabdhividhānārtham<sup>3</sup>: 'aksharavyañjanānām bhedagrahaṇam<sup>4</sup> abhikhyārtham<sup>5</sup>: atyantānupalabdhir<sup>6</sup> ity arthah. <sup>7</sup> anye tv<sup>8</sup> āhuḥ: 'aksharavyaṇjanānām savisarjanīyādīnām<sup>9</sup> anupalabdhir iti.*

<sup>1</sup> G. M. *svārāṇām*. <sup>2</sup> W. B. -*cana*; O. -*canam*. <sup>3</sup> W. B. O. *ṣad-*; G. M. -*rthah*. <sup>4</sup> B. G. M. om. <sup>5</sup> O. *bhedena gr-*. <sup>6</sup> W. *abhākṣayayārtham*; O. *abh-*. <sup>7</sup> O. -*ntāpal-*. <sup>8</sup> W. ins. *yamānyasya paṣor araranyasya pi ticyam iti*; O. ins. *yathā na grāmyasya paṣor ante nāraṇyasādhyetacyam iti*. <sup>9</sup> O. om. *tu*. <sup>10</sup> G. M. *vis-*.

8. *aksharavyaṇjanānām upalabdhir nimado nāma tritīyam vāca sthānam bhavati.*

I have rendered *nimada* by 'whisper' rather at a venture: whether the word accurately represents it or not is at any rate of very small consequence.

मशब्दमुपबिम्बित् ॥ १ ॥

9. "Mumbling" is the same, with sound.

*Ābda* would seem to be used here in the sense of *nāda*, 'tone,' if the definition is to be made anything of; the term *upabdimat* is found in the Tāittirīya-Saṁhitā (at iii.1.9<sup>1</sup>), used in antithesis to *upāṅgu*.

उरसि मन्द्रं कण्ठे मध्यमः शिरसि तारम् ॥ १० ॥

10. "Soft" is in the chest, "middle" in the throat, "loud" in the head.

The South-Indian manuscripts (G. M.) divide this rule into three, and break up the comment into three corresponding parts, without other change. I presume that the treatment of the whole as one rule is more original; the subject joins on, as it were, to rule xxii. 11, and gives the received doctrine as to the mode of production of the three qualities of voice there laid down. And the distinction of the four other qualities by which "soft" shades off into utter inaudibility is a later addition to the doctrine—one of those pieces of useless over-refinement which are thoroughly characteristic of the Hindu mode of working.

The commentator points out that the first four of the seven *sthānas* described in this chapter are used "in sacrifices etc.;" and the last three, at the morning, noon, and evening *savanas*, or somalibrations, respectively. And he quotes "from the *Çikshā*" a pair of verses which are found in the Rik-version of the *pāṇinīya Çikshā* (verses 36,37; see Weber's Indische Studien, iv.363-4), to the effect that "in early morning, one must always read with chest-tone, resembling the growl of the tiger; at noon, with throat-tone,

9. <sup>1</sup> *akṣharavyañjanānāṁ saçabdam upalabdhir<sup>2</sup> upabdiman<sup>3</sup> nāma caturtham vāca sthānam bhavati<sup>4</sup>.*

<sup>1</sup> G. M. ins. *çabdena suha varkata iti saçabdam*. <sup>2</sup> W. O. om.; B. -*bhikman*. <sup>3</sup> B. om. <sup>4</sup> W. B. O. om.

10. *yatro<sup>1</sup> rasi sthāne prayoga upalabhyate tan mandram nāma<sup>2</sup> vācaḥ pañcamam<sup>3</sup> sthānam<sup>4</sup>. yatra kṇṭhe sthāne prayoga upalabhyate tan madhyaman nāma shashṭham vāca sthānam<sup>5</sup>. yatra śirasi sthāne prayoga upalabhyate tat tāram nāma sapta-man vāca sthānam<sup>6</sup>. eteshv āditaḥ caturṇām<sup>7</sup> 'yajñādishu prayogaḥ<sup>8</sup>: mandram<sup>9</sup> 'prātaḥsavane upayujyate<sup>10</sup>: madhyaman madhyandine savane<sup>11</sup>: tāram<sup>12</sup> trītyasavane. çikshā cāi vaṁ vakshyati:*

like the warble of the *cakravāka*; the third soma-libation is known as accompanied with loud tone, and this is always to be employed as head-tone, with sound proceeding from the head, and resembling the cries of the peacock, *haṁsa* and *kokila*."

The Rik Pr. (xiii.17) teaches the same three *sthānas*, but calls the third *uttama* instead of *tāra*. The Vāj. Pr. (i.10,30) lays down their number and their place of production (assigning to the third the *bhrūmadhya*, 'middle of the brows,' instead of *śiras*, 'head'), but gives them no specific names. We cannot well avoid regarding them as involving a difference of pitch, as well as of force or loudness of utterance; the first is low, the third high and shrill, the other intermediate between them, or at the ordinary natural pitch of the voice. They answer to the lower, middle, and upper "registers" of a voice; and our modern musical theory recognizes an analogous distinction of chest-tone and head-tone. Each register, as the following rules go on to explain, is divided into seven tones or pitches.

### मन्द्रादिषु त्रिषु स्थानेषु सप्तसप्त यमाः ॥११॥

11. In the three qualities beginning with "soft," there are seven tones each.

As synonym of *yama*, the commentator gives *svara*, doubtless here to be understood as 'musical note, tone of the gamut;' he adds 'acute, and so on,' which might be said blunderingly, as if the word he had just given meant 'accent' instead of 'musical tone,' or also intelligently, as implying the identity of accent with

*prātaḥ pathen*<sup>10</sup> *nityam urasthitena*<sup>11</sup>  
*svareṇa cārdālarutopamena*<sup>12</sup>;  
*madhyandine kuṇṭhagatena cāi* 'va  
*cakrāhvasanūkūjitasannibhena.*  
*tāram tu vidyāt savanam*<sup>13</sup> *tr̥tīyam*<sup>14</sup>  
*śirogatam*<sup>15</sup> *tuc ca sadā*<sup>16</sup> *prayojyam* :  
*mayārahaṁśanyubhṛtasvanānam*  
*tulyena nādena śirasthitena*<sup>17</sup>.

<sup>1</sup> B. om. <sup>2</sup> G. M. O. put before *vācaḥ*. <sup>3</sup> G. M. ins. *bhavati. kuṇṭhe madhyama* m. <sup>4</sup> G. M. ins. *bhavati. śirasī tāram*. <sup>5</sup> G. M. ins. *bhavati*. <sup>6</sup> B. *caturvar-*  
*nānam*. <sup>7</sup> G. M. *-shū 'pay-*. <sup>8</sup> W. *-nam up-*; G. M. *-ne urasī prayu-*. <sup>9</sup> B. G. M.  
 om. <sup>10</sup> W. *ka-*; G. M. *-than*. <sup>11</sup> G. M. *-sthalena*. <sup>12</sup> G. M. *-rato-*. <sup>13</sup> G. M. *-ne*.  
<sup>14</sup> G. M. *-ye*. <sup>15</sup> G. M. *-otthitam*. <sup>16</sup> G. M. *tathā*. <sup>17</sup> G. M. *śirogalena*.

11. *trishu mandrādishu sthāneshv ekāikasmint saptasapta yamā bhavanti* : *yamāḥ* 'svarāḥ : *udāttādāya* 'iti yāvat. *saptasapte* 'ti *vīpsāyā* 'ekāikasminn iti labhyate. *ke te* 'yamā ity āṣaṅkyo 'tta-  
*rasūtreṇa* 'ttaram āha.

<sup>(1)</sup> G. M. *svardāya*. <sup>2</sup> W. B. *-yāḥ*; O. *-yām*. <sup>3</sup> W. O. *ne*; G. M. O. put before *ke*. <sup>4</sup> W. *-tro*.

musical pitch—an identity which is the ground of their common appellation.

The same statement, as to the seven *yamas* or 'tones' in each *sthāna*, 'register' or 'scale,' and the same identification with the *svaras*, are made in the Rik Prāt. (xiii.17). We are to assume, without much question, that the scales pass into one another by a constant ascending series, like the bass and soprano scales in our own system of musical notation.

कृष्टप्रथमद्वितीयतृतीयचतुर्थमन्द्रातिस्वार्याः ॥ १२ ॥

12. Namely *kr̥ṣṭa*, first, second, third, fourth, *mandra*, and *atisvārya*.

These are not the ordinary names of the seven notes of the Hindu scale, or *svaras* (for which, see Jones "on the Musical Modes of the Hindus," As. Res., vol. iii.; Weber's Indische Studien, viii.259 ff.); but they are, apparently, alternative appellations for the same thing; they are given by Uvata, in his comment on Rik Prāt. xiii.17, as used *sāmasu*, 'in the *sāmans*,' or 'in the Sāma-Veda' (Müller's Rik Pr., p. cclxxii.). Uvata calls the first *krushṭa*, instead of *kr̥ṣṭa*, and the same is the reading of G. M. in our rules and their commentary, as also of T. in rule 14 only (Müller, l. c., p. cclxxiii., marginal note, states *krushṭa* or *kushṭa* to be the reading of O. also, but the maker of my collation does not note the fact, except once, under rule 14, in putting in on the margin a passage inserted out of place).

तेषां दीप्तिज्ञोपलब्धिः ॥ १३ ॥

13. Of these, the perception is born of brightness.

I have simply translated the problematical word *diptijā* literally, without claiming to understand what it signifies. The comment throws no light upon it, nor do I get any from any other quarter. The former says merely that the perception of each preceding one is "born from the brightness" of its successor; namely, the per-

12. *kr̥ṣṭaṣ' ca² prathamāṣ ca³ dvitīyaṣ ca trītyaṣ ca caturthaṣ 'ca mandraṣ' cā 'tisvāryaṣ ca kr̥ṣṭapathamadvitīyatritīyacaturthamandrātīsvāryāḥ³: te tatho 'ktāḥ: 'ete khalu⁴ yamā nāma.*

<sup>1</sup> G. M. *krushṭaṣ* (as also in the rule). <sup>2</sup> G. om. *ca*. <sup>3</sup> O. om. *ca*. <sup>4</sup> B. O. om. <sup>5</sup> G. M. O. om. <sup>6</sup> B. *kr̥ṣṭādayo*.

13. *teshān 'khalu saptayamānām² uttarottarādiptijā³ pūrvapūrvopalabdhiḥ⁴,¹ syāt. tat⁵ katham: atīsvāryadiptijā mandropalabdhiḥ⁶: mandrāc caturthopalabdhiḥ: caturthāt trītyaḥ: trītyād dvitīyaḥ: dvitīyāt prathamāḥ: prathamāt kr̥ṣṭa⁷ upalabhyate.*

<sup>(1)</sup> W. *diptijopalabdhiḥ*. <sup>2</sup> G. M. O. *saptasvarānām*. <sup>3</sup> B. *-rād-*; G. M. *-ram d-*. <sup>4</sup> O. *pūrvop-*. <sup>5</sup> G. M. om. <sup>6</sup> W. B. *mantr-*; G. M. *nimadop-*. <sup>7</sup> G. M. *krushṭaḥ*; O. *kr̥ṣṭaḥ* *ūy*.

ception of *mandra* from that of *atisvārya*; that of the fourth, from *mandra*; and so on through the series. Perhaps the expression is nothing more than one violently figurative, signifying that each tone receives light from, or is set in its true light by, the rest, or the ones or one nearest it: only, in that case, we should look for some word combined with *dīpti* to indicate the source of the light.

Müller (under Rik Prāt. xiii.17, r. decli.) surmises that the present rule may mean the same thing with the rule of the Rik Prāt. *anantaraç cā 'tra yamo 'viceshaç*, which he translates 'in these three places (*sthāna*) a *yama* without another *yama* is undistinguishable.' It is very doubtful, however, whether he is justified in rendering *anantara* by 'not having another,' and whether his rule is not rather intended to signify that the three scales pass directly into one another, the first note of the second being equivalent to an eighth of the first, and so on.

### द्वितीयप्रथमकृष्टास्वय आक्षारस्वराः ॥ १४ ॥

14. "Second," "first," and *kr̥ṣṭa* are the three tones of the *Āhvāra*kas.

This rule makes a *çloka* with the one that follows: which is, of course, a marked indication that both are interpolated here. The same thing may be inferred from the fact that rule 15 teaches nothing which is not found also in 16.

The comment adds nothing whatever to our understanding of the rule.

The *Āhvāra*kas are mentioned in the *Caranavyūha* (paragraph 12: see Weber's *Indische Studien*, iii.257) as holders of one *çakha* of the *Yajur-Veda*.

### मन्द्रादयो द्वितीयात्ताश्चत्वारस्तैत्तिरीयकाः ॥ १५ ॥

15. The four beginning with *mandra* and ending with "second" are those of the *Tāittirīyas*.

This second half-verse, as already pointed out, is superfluous in view of the next rule, which treats the same subject, and much more explicitly.

14. *dvitīyaç ca prathamāç ca kr̥ṣṭaç<sup>1</sup> ca te tatho 'ktāḥ<sup>2</sup> : ete traya āhvāra*kasvarāḥ<sup>3</sup> syuḥ: 'eshāṁ<sup>4</sup> tāir eva prayogo vedīṭavyaḥ<sup>5</sup>. 'āhvārakāṇām svarā<sup>6</sup> āhvārakasvarāḥ.

O. inserts the whole comment out of place, after that to the next rule. <sup>1</sup> G. M. *kr̥ṣṭa*- (as also, with T., in the rule); O. *kush*-. <sup>2</sup> B. ins. *dvitīyādayaḥ*. <sup>3</sup> W. -*kāv*-.; O. -*kārd*. <sup>4</sup> O. om. <sup>5</sup> G. M. *te*-. <sup>6</sup> B. -*kaṣṭādeva*ṇām; G. M. -*ka*svard.

15. *mandrādayaç catvāro<sup>1</sup> dvitīyāntāḥ svarā<sup>2</sup> mandracaturtha-*trītyadvitīyās tāittirīyakāḥ syuḥ<sup>3</sup>.

<sup>1</sup> G. M. O. -*ra* svarā. <sup>2</sup> G. M. O. om. <sup>3</sup> O. *teshām tāittirīyake prayogo vedīṭavyaḥ*.

द्वितीयान्मन्द्रस्तैत्तिरीयाणां तृतीयचतुर्थवन्नतरं त-  
च्चतुर्यममित्याचक्षते ॥ १६ ॥

16. According to the Tāittirīyas, the *mandra* proceeds from the "second," and the "third" and "fourth" come next after: this they style the tone-quaternion.

The order of the four tones is not made entirely clear by this rule, nor by the commentator's explanation of it. The latter says that "the *mandra* of the Tāittirīyas is born or produced from the 'second;'" and, if the expression be used in a manner akin with those under rule 13, this would imply that the *mandra* came first, and the "second" after—which would, of course, accord best with the value of the two names: *mandra* would thus be the lowest of the four *yamas*, as it is the lowest of the three *sthānas*. But the commentator then goes on to say that the series of *yamas* thus "beginning with 'second'" is styled tone-quaternion: and this would imply that the order is second, *mandra*, third, fourth. Yet further, he adds that "second" is *udātta*, *mandra* is *anudātta*, and "third" and "fourth" are *svārīta* and *pracaya*. This makes the impression of a purely formal and unintelligent identification, or a forcing through of a parallelism between the four tones and the four accepted accents (which, however, are in respect to tone only three, since the *pracaya* is "of *udātta* tone," xxi.10), without the slightest regard to the already defined tonic quality of the accents. The comment, in truth, through this whole subject, seems to be written with a very insufficient comprehension of the meaning of the text: see especially the rules that follow.

Our attention is called to the fact that the preceding rule laid down the number of the Tāittirīya *yamas*, the present one undertaking nothing more than to describe their order; and that the intention of the last words of the rule is therefore simply to give a name to the series. I have pointed out above, however, that rules 14 and 15 seem to have been put in by themselves, without any regard to 16.

16. 'tāittirīyāṇāṁ dvitīyāt khaṁ mandro jāyate: tadānanta-  
raṁ' 'tṛtīyacaturthāu syātām:' etad eva dvitīyādi<sup>1</sup> svaramaṇḍa-  
lāṁ<sup>2</sup> caturyamam<sup>3</sup> ity ācakshate. yo 'dvitīyaḥ sa udāttaḥ: 'yo'  
mandraḥ so 'nudāttaḥ:' yāu tṛtīyacaturthāu<sup>4</sup> tāu svarītapracayāv  
'ity arthaḥ'. anena sūtreṇa pūrveshām<sup>5</sup> eva caturnāṁ svarānām  
kramanīyamaḥ kriyate: catuḥsaṁkhyā tu pūrvasūtreṇādi 'vo'<sup>6</sup>  
'ktā: tasmād atra caturyamam ity etat sanijñāvidhiparam<sup>7</sup> itī  
pratīyate.

<sup>1</sup> B. om. (along with all the rule save the first three words). <sup>2</sup> G. om. <sup>3</sup> W. B. O. -ādī. <sup>4</sup> W. B. -ānām. <sup>5</sup> G. M. -yam. <sup>6</sup> B. dvitīyo udāttaḥ. <sup>7</sup> G. M. O. om. <sup>8</sup> W. dvitī-. <sup>9</sup> G. M. om. <sup>10</sup> W. sarv-; G. M. O. pūrvoctānām. <sup>11</sup> O. om. eva. <sup>12</sup> W. O. -dhīndparamam; G. M. -dhīnap-.

The mention of the Tāittirīyas here, and in this manner, seems to indicate that the Prāṭiśākhya does not belong to their school, or concern itself with their *śākhā*; although, perhaps, both stand in an especially near relation to it. See what is said upon this point in the concluding note.

## तस्मिन्द्वयमात्रा वृत्तिः ॥ १७ ॥

17. In it, progression is by intervals of two tones.

I have rendered this rule according to what seems to me most likely to be its real meaning—although, at the same time, I do not feel by any means confident that I understand it correctly. If the Tāittirīyas acknowledge only four notes in the scale or octave, it seems natural that they should fix these at wider intervals from one another; and the phraseology of the rule is well enough calculated to express this. The verification or rejection of my version may be left till we shall better comprehend the Hindu musical system, and its modification or adaptation as here presented. I am, at any rate, persuaded that my guess is more likely to be right than either of the two which the commentator ventures. Of these, the first is nothing less than absurd: it makes *tasmin* refer to *anudātta*, although such an antecedent can only have tumbled in out of the clouds, there having been nothing whatever to suggest it in the preceding rules; and renders 'in this *anudātta* there is a being-within of two *yamas*; that is to say, in *anudātta* inheres the quality of *svarita* and also that of *pracaya*!' And, as examples of this wonderful *anudātta*, are quoted *sā nah parshat* (not found in the Tāittirīya-Saṁhitā, but occurs Rig-Veda i.99.1; x.187.1-5; and Atharva-Veda vii.63.1), and *pāry avalatām* (i.7.2<sup>2</sup>).

The commentator's second guess is so far better than his first that he gives the obviously correct interpretation of *tasmin*, as referring to *caturyamam* in the preceding rule; but he makes out the meaning to be that, in this series of *svaras*, two are contained in the interior, or are included between the other two. And he

17. *dvāu ca tāu yamāu ca' dviyamāu': dviyamayor' antarāvṛttir madhyavṛttis' tasminn anudātte 'bhavati: svaritatvam pracayatvam cā 'nudātte' bhavati 'ty arthaḥ. yuthā: sa....: pary....*

*keci anyathā kuthayanti: tasmin' caturyame' svaramaṇḍale dviyamāntarā' vṛttih: svaradvayasya' madhye vartamānanī syāt "*

*anudātto hṛdi jñeyo mārāhny udātta udāhṛtaḥ:*

*svaritaḥ karnamāliyah<sup>11</sup> survāṅge<sup>12</sup> pracayaḥ smṛtaḥ.*

*"asyā 'yam arthaḥ: " udāttānudāttayor<sup>14</sup> "madhye svaritapracaya<sup>15</sup>yor' antarāvṛttir bhavati. "tathā kārūhaleyaḥastavinyāsasamaye 'pi<sup>16</sup> svaritapracaya<sup>17</sup>yor antarāvṛttir upadiṣyate:*



cites a verse: "*anudatta* is to be known as in the heart; *udatta* is uttered in the head; *svarita* is at the root of the ears (or of the throat, as G. M. have it); *pracaya* is declared to be in the whole member (or to belong to the whole mouth, W. says);" the meaning of which he states to be that *svarita* and *pracaya* are found between *udatta* and *anudatta*—forgetting that under the previous rule he had assigned them a different position. Further, he says that the interior position of *svarita* and *pracaya* is shown in Kāuhaleya's system of motions of the hand, as appears from the verse "the chief of the digits (i. e. the thumb) points out *udatta* when its apex is applied to the root of the forefinger; when to the last but one (i. e. the ring-finger) and to the middle finger, it points out the *svarita* and the *dhṛta*; when to the little finger, the *anudatta*." This verse occurs in the Rik-version of the *pāṇiniya* Çikshâ (as verse 43: see Weber's Indische Studien, iv.365): the commentator does not regard it as a Çikshâ verse, but adds yet another which he claims to take from his Çikshâ, although it is not found in either version of the known treatise of that name (but compare verse 44, l. c., p. 366): "the little finger, the ring-finger, the middle finger, and the forefinger—these, along with the tip of the thumb, severally point out the grave, circumflex, *dhṛta*, and acute accents." The *pracaya* is here twice called *dhṛta*, and it again, apparently, receives the same name in the last rule of the chapter (unfortunately, I overlooked these passages when commenting on the term *dhṛtapracaya* in rule xviii.3): "sustained" or "continued" is a sufficiently natural substitute for *pracaya*, as appellation of the accent in question.

I do not understand precisely what and how much credit the commentator intends to claim for these two explanations in calling them (in his final remark) *mukhya*: if he means that they are the best among a number which had been suggested and might have been reported, it is so much the worse for the rest.

<sup>17</sup>*udattam ākhyāti vṛṣho 'ṅgulīnām  
pradeṣinīmūlanivishṭamārdhā:*

*upāntumadhye<sup>18</sup> svaritān dhṛtān ca  
kanishṭhikāyām anudattum eve*

<sup>19</sup>*ti<sup>19</sup>.*

<sup>18</sup>*çikshāvacanam api<sup>19</sup> cāi 'vañ vakshyati:*

*kanishṭhikā<sup>20</sup> 'nāmikā ca<sup>21</sup> madhyamā ca pradeṣinī:*

*nīcasvāradhṛtodattān aṅguṣṭhāgreṇu<sup>22</sup> nirdiṣet.*

*mukhyam eva<sup>23</sup> vyākhyānavayam<sup>24</sup> etat.*

<sup>1</sup> MSS. om. <sup>2</sup> W. O. om. <sup>3</sup> W. B. O. -mor. <sup>4</sup> G. M. om.; B. medhyev.; O. madhyev-. <sup>(5)</sup> O. om. <sup>6</sup> G. M. -īṅ. <sup>7</sup> W. B. O. ma. <sup>8</sup> W. B. O. dvitvy-. <sup>9</sup> G. M. -dviyamasya. <sup>10</sup> G. M. O. ins. *tathā hi*. <sup>11</sup> G. M. *kaṇṭham*-. <sup>12</sup> W. *sarvāsyak*; O. *saydasye*. <sup>(13)</sup> W. om.; B. om. *asya*. <sup>14</sup> G. M. *udattānudadattasvarita*. <sup>(15)</sup> W. om. <sup>(16)</sup> O. om.; G. M. -leye hast-. <sup>(17)</sup> O. om.; G. M. *ākhyāti yathā*: *pradeṣinīmūla* *udattam upāntumadhyayor madhye svaritān ca kanishṭhikāyām anudattam* *īṣ*. <sup>18</sup> W. *atecam*-. <sup>(19)</sup> O. *çikshā*. <sup>20</sup> O. -*shṭhā*. <sup>21</sup> G. M. *cā 'pi*; O. *cā 'tha*. <sup>22</sup> O. *aṅguṣṭhāyena*. <sup>23</sup> G. M. *evam*. <sup>24</sup> W. O. -*nam dv*-.

## तामुपदेक्ष्यामः ॥ १८ ॥

18. That progression we will set forth.

The commentator declares *tām* here to bring forward solely the word *vr̥ttim* from the preceding rule (not that word with its qualifications), and the *vr̥tti* aimed at to be the fourfold progression of the *caturyama* taught in rules 16 and 19. This is, of course, forced and unacceptable. I imagine that, on the contrary, in the oral tradition of the *Prāṭicākhya*, an uttered illustration of the four tones, separated by double intervals and so covering the whole octave, was given—which illustration, of course, could not be set down in the written text.

## तच्चतुर्यममित्युक्तम् ॥ १९ ॥

19. That is what is called the quaternion of tones.

This is naturally enough explainable as a winding-up remark, after the exemplification of the four *Tāittirīya* tones notified in the preceding rule has been duly given. To the commentator, it is a mere repetition of what had been already stated above, in rules 15 and 16; and he excuses it as being intended, under the guise of a summing-up, to confirm the view laid down, and repel other opinions inconsistent with it. For, he adds, some people hold the doctrine that there are three *svaras* only, as appears from the half-verse “acute, grave, and circumflex are the three accents.” This verse (from the *pāṇinīya* *Çikṣhā*) was quoted in full above, under rule xxi.1; and W. adds the second half of it here also.

The futility of this exposition, as well as of much that precedes it, will, I think, be obvious to any one. Instead of tracing and pointing out the relation which actually exists between the accents and the *yamas*, and letting us see what musical intervals are re-

18. *yad etad ācāryāṣ caturyamam ity uktam tasya caturbheda-  
bhinnā<sup>1</sup> vr̥ttir<sup>2</sup> nāma: tām upadekshyāma ity ucyate. 'tām iti  
tachabdena<sup>3</sup> pūrvoktavr̥ttimātram anukṛshyate<sup>4</sup>.*

<sup>1</sup> G. M. -ām. <sup>2</sup> G. M. -im. <sup>3</sup> W. O. tāmimittācābd-; B. tām iti labdhena. <sup>4</sup> W. -kathy-.

19. *ity anena prakāreṇa caturyamam ity<sup>1</sup> uktam. yady api  
mandrādāyo dvitīyāntā (xxiii.15) ityādīsūtradvayena yama-  
catusṭayavatmā<sup>2</sup> siddham tathā 'py upasamīhāramishena<sup>3</sup> matān-  
taranivṛttyartham<sup>4</sup> dr̥dhayati. yataḥ kāraṇād evam anye man-  
yante svaratrayamātram:*

*udāttaḥ cā 'nudāttaḥ ca svaritaḥ ca 'svarāḥ trayah:\**

*'hrasvo dīrghaḥ pluta iti kālato niyamā aci.\**

<sup>1</sup> O. om. <sup>2</sup> W. caturyayamacatusṭayam pra; B. -ṭayam na; O. cat. <sup>3</sup> W. -shena; G. M. -hṛeṇa mī-. <sup>4</sup> G. M. ina. imam artham. <sup>5</sup> B. O. -ya iti; G. M. trayasvurā iti manyante. <sup>6</sup> in W. only.

garded as separating the different accentual pitches from one another, the commentator simply confuses the two together, and regards as said of the one what has reference only to the other.

क्रमिवक्रमसंपन्नामद्रुतामविलम्बिताम् ।

नीचोच्चस्वारसंपन्नां वदेद्भुतवतीः समां

वदेद्भुतवतीः समामिति ॥ २० ॥

20. It must be uttered with *krama* and *vikrama*, not hurried, not delayed, with grave, acute, and circumflex accent, with *pracaya*, and even.

The commentator supplies *vṛttim* as the subject of all these attributes, accounting for it as derived from rule 17, above. This is hardly admissible; but what is to be understood instead is doubtful, depending upon the connection in which this verse may have stood in the text from which it was taken. The same connection would perhaps explain what *krama* and *vikrama* are to be regarded as meaning: the commentator defines *krama* by *dvitva*, 'duplication' (taught in chapter xiv.), and *vikrama* as the accent of that name prescribed at xix.1,2; but it seems very unlikely that two things so dissimilar would be thus combined, or that a detail of accent would not be put in the second line, with the rest of its kind (compare rule xxiv.6, where *krama* and *vikrama* are found again in conjunction). *Dhṛta* is defined as synonymous with *pracaya*: compare the note to rule 17, above. *Samām* means, we are told, 'free from the faults of deficiency and excess in the matter of *udātta* and the other accents.'

There are slight variations of reading in the rule, T. giving *adhrutām* in *pāda* b; B. *svara* for *svāra* in c; W. G. M. having *vade* for *vaded*, and W. *drutavatiñ* and T. *dratur-* after it; but they are mere errors of scribes, as the comment plainly shows.

20. *tāḍittiriyāhvāarakamatānirūpako* 'yam *glokaḥ*: *kramavikramābhyān* sampannām: *kramo nāma* dvitvam: *vikramas tu svaritayor madhye yatra nīcam* (xix.1) *ityuktalakṣaṇaḥ*: *adrutām* atvaritām: *avilumbitām* amandām: *nīcoccasvārasampannām* *anuddāttodāttasvaritasahitām* *dhṛtavatīm* *pracayavatīm*: *samām* *udāttādibhir nyūnātirekādidosharahitām*: *vaded brūyāt*: 'vṛttim' *ity arthaḥ*: *vṛttim iti katham labhyate*: *tasmīn dviyamantarā vṛttir*<sup>10</sup> (xxiii.17) *itiprakṛtatvād*<sup>11</sup> *iti brūmah*.

*iti tribhāshyaratne prātiṣākyavivarāṇe*  
*trayoviṃṣo*<sup>12</sup> *'dhyāyāḥ*.

<sup>1</sup> W. B. -*rakam* *etan nir.*; O. -*rakimatan nir.* <sup>2</sup> W. -*vikrama*. <sup>3</sup> G. M. O. om. <sup>4</sup> G. M. *dvitvaparyāyāḥ*. <sup>5</sup> O. -*cuñ syād*. <sup>6</sup> B. -*ritapracayasamih.* <sup>7</sup> B. *nyūnāttirib-* *iddi*; O. *nyūnāttirak.* <sup>8</sup> G. M. ins. *imām*. <sup>9</sup> B. om. <sup>10</sup> O. v. <sup>11</sup> O. -*kr̥tū-*. <sup>12</sup> G. M. O. *dvitiyapraṇe ekādāṣo*.

## CHAPTER XXIV.

CONTENTS: 1-4, the four *samhitās* or texts; 5-6, qualifications of a Veda-reader and teacher.

अथ चतस्रः संहिताः ॥ १ ॥

1. Now for the four texts.

A simple heading to the following rules.

पदसंहिताक्षरसंहिता वर्णसंहिताङ्गसंहिता चे-  
ति ॥ २ ॥

2. Word-text, syllable-text, letter-text, and member-text, namely.

Here is a very curious and problematical enumeration and designation of *samhitās*. The commentator divides up among them the teachings of the *Prātiçākhyā*. To the "word-text" he assigns chapters v.-ix., xi., xii., and xiii.1-4—that is to say, the great body of rules for the combination of *pada*-text into *samhitā*. To the "syllable-text" he assigns chapter x., which has to do chiefly with such euphonic combinations of vowels as make one syllable out of two. With the "letter-text" are concerned chapters xiii. (i. e. except rules 1-4), xiv., and xvi., mainly occupied with the subjects of duplication and of the occurrence in the *Sanhitā* of *n* and *ñ*, otherwise than as these are results of the rules of euphonic combination. And the "member-text" is said to be taught in chapter

1. *athe 'ty ayam adhikārah: catasrah samhitā<sup>1</sup> ucyanta<sup>2</sup> ity etad adhikṛtaṁ veditavyam ita uttaraṁ yad vakshyāmaḥ<sup>3</sup>.*

<sup>1</sup> G. M. ins. *ity*. <sup>2</sup> O. om. <sup>3</sup> O. *-yate*.

2. *padākṣharavarṇāṅgaçrayāç<sup>1</sup> catasrah samhitāḥ krameṇa boddhavyāḥ. pañcamādhyāyam 'ārabhya<sup>2</sup> " navamāḍ ekādaça-dvādaça<sup>3</sup> trayodaça<sup>4</sup>syā<sup>5</sup> "dāu sūtracaturṣṭayam ca padasamhitā. daçamo 'ksharasamhitā. trayodaçacaturdaça<sup>6</sup> shodaçaç ca varṇasamhitā. 'vyañjanañ svarāṅgam (xxi.1) ity eṣā<sup>7</sup> 'ṅgasamhitā. etāç<sup>8</sup> catasrah samhitāḥ. eteṣv anyatra<sup>9</sup> vihitāni niśiddhaṁ<sup>10</sup> ca kāryam sarvasamhitāsu<sup>11</sup> kuryāt<sup>12</sup>: yatrā<sup>13</sup> "rsha-grahanādiko viçeṣho nā 'sti<sup>14</sup>.*

<sup>1</sup> W. *-gā ayāç*; O. *-gāyāç*. <sup>2</sup> W. B. O. *ārabhya ā nav-*; G. M. *ārabhya ānapa-dāikādaç-*; W. O. *-dvādaça*. <sup>3</sup> O. *-çā*. <sup>4</sup> W. *-rdaça*. <sup>5</sup> B. G. M. *ekaviṁṣo*. <sup>6</sup> G. M. om. <sup>7</sup> O. ins. *ca*. <sup>8</sup> G. M. *niśidhyakañ*. <sup>9</sup> B. *-tā*; G. M. *sarvatra samih-*; O. *sahit-*. <sup>10</sup> G. M. *sydt*. <sup>11</sup> W. B. O. *atrā*. <sup>12</sup> G. M. *add tatra kuryāt*.

xxi. (rules 1-9), which prescribes of what vowel each consonant shall be regarded as "member" or adjunct, or lays down the rules of syllabication. And it is added that whatever is prescribed or forbidden elsewhere than in [the rules belonging to each of] these is of force in all the different texts, unless there be some special restriction, as by the use of the word *ārsha* (ix.21; x.13) or the like.

It is unnecessary to point out that the Prātiśākhya contemplates no such division of its rules and restriction of their application as is here made, and that, unless the distinction of texts laid down in the rule means something different from what the commentator explains it to be, it is trivial and worthless.

### नानापदसंधानसंयोगः पदसंक्षितेत्यभिधीयते ॥ ३ ॥

3. Conjunction of independent words by euphonic combination is called word-text.

The commentator first explains *samdhāna* as modifying *saṁyoga* in quality of a locative, and then declares the use of the two equivalent terms to be for the purpose of signifying the exceeding closeness of the combination (if, as I presume to be the case, the reading of B. is here the correct one). And he quotes the rule of Pāṇini (i.4.109) as what "the grammarians" say upon the subject, giving the definition of *saṁhita* or combined text. As example of word-text, he gives *agne dudhra gahya kiñçila vanya yā ta ishuh* (v.5.9<sup>1</sup>: only G. M. have *ishuh*).

This interpretation makes *padasamhita* signify what we are wont to call *saṁhita* simply, in distinction from *padapāṭha*, or *pada-samhita* as usually employed, 'pada-text.'

### यथास्वमक्षरसंक्षितादीनामप्येवम् ॥ ४ ॥

4. And in like manner with the syllable-text and the rest, in accordance with their several names.

The commentator explains *yathāsvam* as signifying 'it goes on without exceeding that which is its own,' and pronounces it a 'distinction of office or use;' thus, namely, the peculiar form of all the other specified texts is to be determined; the combination of inde-

3. *nānābhūṭayoh padayoh saṁdhāne yaḥ saṁyogaḥ sa pada-samhite 'ty abhidhiyata ucyata ity arthah. yathā: agne..... ekārthayoh saṁdhāna-saṁyoga-śabdayoh' prayogaḥ saṁdhānādhi-kyārthah'. tathā ca vāiyākaraṇāḥ' paṭhantī': paraḥ saṁnikar-śah saṁhite 'ti.*

<sup>1</sup> G. M. -yogayoh; O. saṁyogesaṁbadhānaḥ. <sup>2</sup> W. -nādikyādityarthah; G. M. sambandhikārthah; O. sambandhikādhārthah. <sup>3</sup> G. M. O. -nd. <sup>4</sup> G. M. bhāṇantī; O. api.

4. *svaṁsvam' anatikramya vartata iti yathāsvam: kriyāvi-śaṇam 'evāi 'tat': evam akṣarasamhitaḥādīnām api yathāsvam'*

pendent syllables is syllable-text—and so on. And he quotes three passages from the text, by way of illustration: *athā 'bravīt* (iii.2.11<sup>3</sup>), *adhishavanam asi* (i.1.5<sup>2</sup>), and *akṣhṇayā vyāghārayati* (v.2.7<sup>5</sup> et al.). Of these, the first is an example of the combination of two separate syllables (vowels) into one syllable, by a rule (2) of the tenth chapter; the second, of the occurrence of *n* after *sh*, by rule xiii.6,7; the third offers (like almost any other pair of words in the Sanhitā) cases of the division of consonant-groups, *akkṣhṇ-īna-yāv-vyā-* etc. Or, by a different treatment of the successive distinctions, it is said that the combination of two vowels alone is "syllable-text;" that of a vowel and consonant in one word is "letter-text;" that of consonants alone in one word (consonants being "members" or adjuncts of vowels, xxi.1) is "member-text;" anything else than these is "word-text."

It appears from all this that *saṁhita* is here used nearly in the sense of *saṁdhi*, 'euphonic combination,' and that these four rules have no significance whatever, being a mere bit of outside classification, in which some one has amused himself by indulging.

गुरुत्वं लघुता साम्यः कृस्वदीर्घप्लुतानि च ।  
लोपागमविकाराश्च प्रकृतिर्विक्रमः क्रमः ॥  
स्वरितोदात्तनीचवः श्वासो नादो ऽङ्गमेव च ।  
एतत्सर्वं तु विज्ञेयं ह्रन्द्वाभाषामधीयता ॥५॥

5. Heaviness, lightness, evenness; short, long, and protracted quantity; elision, increment, and euphonic alteration; natural state, *vikrama*, *krama*; circumflex, acute, and grave quality; breath, tone, and adjunction—all this must be understood by him who reads the Veda language.

*svarāpam nirūpanīyam. nānākṣharasamīyogo 'kṣharasamhitā: 'nānāvārṇasamīyogo varṇasamhitā: nānāṅgasamīyogo 'ṅgasamhitā. 'krameno 'dāharaṇāni bhaṇāmaḥ: yathā: athā----- adhi----- akṣhṇ----- kevalasvarayoh samīyogo 'kṣharasamhitā: 'ekapade svaravyaṅjanasamīyogo varṇasamhitā: ekapade kevalavyaṅjanasamīyogo 'ṅgasamhitā: anyatra padasamhitā: ity avāntarabhedo vijñeyah.*

<sup>1</sup> W. B. *svam*. <sup>2</sup> G. M. *om.*; O. *om. eva*. <sup>3</sup> O. *-sva*. <sup>4</sup> G. M. put also after rule 4 in the text of the Prātiśākhya, as if rules 5 and 6. <sup>5</sup> O. *om*. <sup>6</sup> W. *om.*; G. M. *vyāharāmaḥ*. <sup>7</sup> G. M. *om*. <sup>8</sup> B. *om*.

5. *yad gurutvādyaṣṭādaṣavidham etat sarvaṁ chandobhāshām vedarāpān' vācam adhiyatā pathatā vijñeyam. atha vā chandobhāshān' vedulakṣhaṇam' ity arthah. tuṣabdo 'dhyetrīya-tiriktanishedhārthah': anena' tu sarvathā vijñeyam ity arthah.*

The commentator explains *vedabhāṣām* as meaning either 'voice having the form of Veda,' i. e. the uttered material of the Veda, or (according to another sense of *bhāṣā*) 'explanation of the Veda.' The particle *tu* in the last half-verse (which I have omitted in translating, as being a mere expletive or *pādapūraṇa*), he states to mean that the reader referred to must by all means understand all this, but not any one besides. And he adds at the end that *vijñeya* indicates the peremptoriness of the rule, there being risk of harm in the absence of the required knowledge, as is shown by the verse "a *mantra* deficient in respect to accent or to letters" etc. This is the familiar verse, found in the *pāṇiniya* *Çikshā* (verse 52: see Weber's *Indische Studien*, iv.367-8), and quoted times innumerable in Hindu works, where the present subject is under consideration: O. alone adds the second *pāda*, "being falsely applied, does not express the intended sense;" the rest is, "it, an uttered thunderbolt, harms the sacrificer, like the word *indracatru* [when used by *Tvashtar*] with false accent."

The rest of the comment is occupied with illustration of the points referred to in the rule, along with now and then a few words of explanation. For "heavy" quality (see xxii.14) is cited *vashat svāhā* (vii.3.12); for "light" (see xxii.15), *akuruta* (v.5.8<sup>1</sup> et al.: W. B. give instead *akurvata* [i.7.3<sup>3</sup> et al.], which is less acceptable, as containing also a heavy syllable). *Sāmya*, 'evenness, sameness,' is defined as implying that, of two elements compared, there is—in respect to place and organ of articulation, quantity, etc.—sameness (so G. M., but B. O. read 'bigness' instead, and W. has 'steadiness'): what is really meant, is obscure; we may compare the use of the adjective *sama* in xxiii.20. The examples for short, long, and protracted, respectively, are *gamayati* (i.7.3<sup>4</sup> et al.), *vāyāv evā 'sya* (vi.3.7<sup>4</sup>), and *astu hiṣ iti* (vii.1.6<sup>1</sup>: G. M. omit *iti*). Elision is instanced by *im 'andrāsu* (iv.1.8<sup>2</sup>: see above, v.12); increment, by *trapuṣ ca me* (iv.7.5<sup>1</sup>: see above, v.4); euphonic conversion, by *sam indra no manasā* (i.4.44<sup>1</sup>: only O. has *manāsa*: a case under vii.2). To illustrate *prakṛti*, 'original condition,' are given three phrases, *agne dudhra gahya kiñcila vanya yā te* (v.5.9<sup>1</sup>: W. B. end with *kiñcila*, and G. M. with *vanya*; and G. M. O. omit *agne*), *prapā usi* (ii.5.12<sup>4</sup>), and *na mi-*

*gurutvam yathā: vashat..... laghutā yathā: akuruta. sām-*  
*yam yathā: sthānakaranakālādibhir' anayor asti sthāyuram' iti.*  
*hrasvadirghaphlutāni ca' yathā: gamayati: vāyāv..... astu*  
*..... lopo yathā: ' im..... āgamo yathā: trapuṣ..... 'vi-*  
*kāro yathā: sam..... prakṛtir yathā: agne..... prapā.....*  
*na.....<sup>10</sup> vikramo yathā: voḍhave. kramo nāma dvitvam "*  
*yathā: yad..... "yad....." svaritodāttanīcānām bhāvah svari-*  
*todāttanīcatvam: "tad yathākramam" nirdiṣyate": nyañcam:*  
*gām..... avadatām. vivṛte svāsa (ii.5) ity uktaḥ<sup>11</sup> svāso*  
*yathā: pā..... samvṛte<sup>12</sup> kaṇṭhe nādaḥ kriyata (ii.4) ity*

*thunī abhavan* (v.3.6<sup>2</sup>: G. M. omit *na*). Of these, the second is a case under x.13; the third, under x.18: both exhibiting a vowel which irregularly remains *prakṛtyā*, or exempt from alteration. But the particular bearing of the first example on the point of *prakṛti* is more obscure: the phrase is one in which the *samhitā*-reading is (except in respect to accent) the same with the *pada*; and this, probably, is the reason why it is taken. Compare the comment and note to v.2, where this part of the rule now in hand is quoted. For *vikrama* is given the word *vōdhavē* (i.6.2<sup>1</sup> et al.), of which the second syllable has the accent called *vikrama*, by xix. 1. *Krama* is again (as under xxiii.20) defined as 'duplication,' and a phrase is quoted containing a case that calls for duplicated utterance, *yad vāi hotā* (iii.2.9<sup>1</sup>: i. e. *yad dvāi*, by xiv.1): O. adds another of like character, *yad venoh* (v.1.1<sup>4</sup>). We are permitted to doubt, however, here as at xxiii.20, whether these terms were intended by the maker of the rule in the sense which the commentator assigns to them. The three accents are instanced, in their order as mentioned, by *nyāñcam* (v.5.3<sup>2</sup>), *gām vā'vā tātū tāt* (i.7.2<sup>2</sup>), and *avadatām* (i.7.2<sup>2</sup>). Reference is made to rule ii.5 as defining "breath," and as example of breath-sounds, or surd consonants, is cited *pūshā te* (i.1.2<sup>2</sup>: B. has instead *pūte*, and W. *pūrte*, which occurs at iv.7.13<sup>5</sup>). Rule ii.4, again, is referred to as defining "tone" or sonant utterance, and the example is *bhāgadhe bhāgadāhāh* (ii.5.6<sup>6</sup>). Finally, *aṅgam*, which I have rendered 'adjunction,' is interpreted as alluding to the subject of syllabication (xix.1 etc.), and a phrase is quoted, *tam matsyah prā'bravīt* (ii.6.6<sup>1</sup>), which we are to divide *tam-mat-syah-prā-bra-vīt*.

The verses composing this rule are found in a passage prefixed to the proper text of the Rik Prāt. (see Müller's edition, p. viii.).

पदक्रमविशेषज्ञो वार्णक्रमविचक्षणः ।

स्वरमात्राविभागज्ञो गङ्गेदाचार्यसंस्तदं

गङ्गेदाचार्यसंस्तदमिति ॥ ६ ॥

6. He who understands the distinctions of the *pada-krama*, who is versed in the *varṇa-krama*, and knows the divisions of accent and quantity, may go and sit with the teachers.

*ukto nādo yathā: bhāy:.... vyañjanañ svarāṅgam* (xxi. 1) *ity uktam aṅgam yathā: tam:.... vijñeyatvam*" *iti*" *nitya-vidhiḥ: vipakṣhe bādhat: mantrō kīnaḥ svarato varṇato ve*" *tyādī*".

<sup>1</sup> G. M. -*dasvar*-. <sup>2</sup> O. -*shā*. <sup>3</sup> W. O. -*nāt*; G. M. -*ñān*. <sup>4</sup> W. -*ktā iti nish*-. <sup>5</sup> G. M. *anēnā'āhiyatā*. <sup>6</sup> G. M. *sthānakāl*-. <sup>7</sup> B. O. *sthānūyam*; G. M. *tī sāmyam*. <sup>8</sup> G. M. O. om. <sup>9</sup> W. ins. *etat sarvañ tu vijñeyam chañdobhāvādāhāyatā*. <sup>10</sup> B. om. <sup>11</sup> G. M. ins. *tad*. <sup>12</sup> in O. only. <sup>13</sup> W. *padakr*-.; O. *tad yathā*. <sup>14</sup> O. om. <sup>15</sup> MSS. -*tañ*. <sup>16</sup> W. om. <sup>17</sup> G. M. O. -*yam*. <sup>18</sup> G. M. *itā*. <sup>19</sup> O. *vā*. <sup>20</sup> W. -*dīnā*; B. -*dīnā* *nāma*; O. *mīthyā prayukto na tam artham āha tyādīnān*.



This verse also is prefixed to the Rik Prāt. (Müller, p. viii.).

The commentator gives a merely mechanical explanation of the two terms composing the first half-verse, without telling us what he understands them really to mean. Doubtless the *pada-krama* is that which is commonly known as the "*krama-text*," and for the construction of which the other Prātiśākhya (Rik Pr. x., xi.; Vāj. Pr. iv.179-194; Ath. Pr. iv.101-126) give full directions; and the *varṇa-krama* is the text with duplicated consonants, according to the rules of our fourteenth chapter. The compound *svaramātrāvibhāga* we are taught to treat as a dependent one; we might also be tempted to regard it as copulative, and to understand *vibhāga* in the sense of 'separation' (as in *pada-text* etc.), as in the only other place where it occurs in the treatise (iii.1). "Going to the assembly of teachers" is interpreted to signify not merely the sitting with them on earth, but the enjoyment with them of the abode of felicity, the *brahmaloka*—it being explained (except in G. M.) that "the teachers" are Vyāsa and his like. Then, *appos* of this promise of heaven to those versed in the class of subjects of which the Prātiśākhya treats, the commentator proceeds to quote from various *purāṇas* and kindred works the praises and promises there given to those who teach the Veda.

Thus, from the Garuda-purāṇa: "Of all kinds of knowledge, that of the Veda is called highest; hence, he who communicates that wins heaven and final beatitude. As chief of all sciences has been produced the *brahma-science*; hence, he who is devoted to giving it will receive the whole recompense of giving." From the Devī-purāṇa: "To those twice born, the Veda is the chief means

6. 'padānām kramah padakramah': *tasya viśeṣah: tam jānāti 'ti padakramaviśeṣajñāh. varṇānām kramo varṇakramah': tasmīn vicakṣhaṇo nipuṇo varṇakramavicakṣhaṇah'. svarāḥ ca 'mātrāḥ ca' svaramātrāḥ: tāsām vibhāgaḥ: tam jānāti 'ti svaramātrāvibhāgajñāh'. mātrācabdena kālaviśeṣah kaṣcid ucyate: so 'pi caturāṇur' ityādishu'. evaṁvidhaḥ puruṣa ācāryasaṁsādan 'gachet: 'ācāryā' vyāsādyaḥ': teshām 'brahmaloke' sthānam: 'yaḥ ce 'dām' cāstram jānīte so' 'py ācāryatvāt teshām sadṛṣam' brahmalokam gachati'".*

*tathā ca' paurāṇikā bhaṇanti'". gāruḍapurāṇe'':*

*dhruv samastavidyānām vedavidyām anuttamām'':*

*atas taddātur asty eva lābhah svargāpavargayoḥ.*

*vidyānām paramā' vidyā brahmavidyā' samīritā:*

*atas "taddānaḥphalaḥ ca' sarvaṁ dānaphalam labhet'".*

*devīpurāṇe'':*

*veda eva dvijātīnām sādhanam "yaḥasaḥ phalam'':*

*ato' svādhyayanābhyaśāt' param brahmā 'dhigachati.*

*"tam eva śīlayet prājñāh śishyebhyas tam pradāpayet:*

*tadabhyāsapradānābhyaśāt' etat kiṁ nā' 'dhigachati'".*

of obtaining good things; hence, by application to the reading of the Veda one attains the highest *brahma*. To that let him who is wise especially devote himself; that let him deliver over to pupils; by application to that and communication of it what is there that one does not attain?" From Yājñavalkya: "Above all sacrifices, and ascetic practices, and pure works, the Veda is the highest means of felicity to the twice-born ones. The Brahman who, not reading the Vedas, expends his labor in other directions—he quickly falls, while living, into the condition of a Çūdra, and his posterity with him" (the latter of these two verses, which is not given by W. B., is found in Manu, at ii.168). From the Mahābhārata: "Whoever shall repeat to pupils the religious, sacred Sarasvatī, he shall gain a reward equal to that from the giving of land and kine." From the Vishnudharmottara-purāna: "By imparting the Veda, a man attains all the fruits of sacrifices; by imparting an *upaveda*, he shares in the bliss of the Gandharvas." From the Brahma-purāna: "That reward cannot be told in a thousand æons, which, oh sage! one obtains by even a very little teaching of the Veda." And from the Bhaviṣyat-purāna: "The sonless obtains sons; the poor becomes rich; but he who is ever devoted to the study of the Veda is dissolved in the highest *brahma*."

Next we are told the characteristic form of the Veda: "The Yajur-Veda is brown-eyed, slim-waisted, big-throated, big-cheeked, black-footed, dusky, born of the family of Kaçyapa." If there is (as may be the case) real meaning hidden under these apparently senseless epithets, it escapes my discovery.

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*tathā ca yājñavalkyaḥ :*

*yajñānām tapasām cāi 'va çubhānām' cāi 'va kurmaṇām :*  
*veda eva dvijātīnām niḥçreyasakaraḥ paraḥ.*

*"yo 'nadhūya" dvijo vedān anyatra kurute çramam :*  
*sa jivann eva çādratvam āçu gachati sāvayajḥ".*

*mahābhārata":*

*yo brūyāt cā 'pi çishyebhyo" dharmyām brāhmīm sarasvatīm :*  
*prthivīgopradānābhyām sa tulyaphalam aṣnute.*

*vishnudharmottare 'pi":*

*vedadānād avāpnōti sarvaṁ yajñaphalam naraḥ :*  
*upavedapradānena gandharvāḥ saha modate.*

*brahmapurāne 'pi":*

*na tat" kalpasahasrena gaditūnī" çakyate phalam :*  
*yad vedadānād āpnōti" svalpād" api mahāmāte.*

*bhaviṣyatpurāne 'pi":*

*aputro labhate putrān adhanō dhanavān bhavet :*  
*saddāhyayanayuktas tu "pare brahmaṇi" liyate.*

*vedasvarūpam ucyate :*

*yajurvedaḥ piṅgalākshaḥ kṛçamadhyo bṛhadgaluḥ :*  
*bṛhatkapolāḥ kṛṣṇānāghriḥ" tāmraḥ kaçyapagotrājḥ".*

Once more, the *vedāṅgas* and *upāṅgas* are rehearsed: the former, in the usual number and with the usual names: the latter, as *anupadu*, *anupada* (?), *chandobhāṣhā*, *mīmāṃsā*, *nyāya*, and *turka*—the first two of these last are elsewhere called *pratipada* and *anupadu* (see Weber's *Indische Studien*, iii.260–261, and the *St. Petersburg Lexicon*).

With this, in W. B., the *Tribhāshyaratna* ends; but G. M. O. have an added passage, the bearing of which is not in all points quite clear to me. It begins with stating that he who reads the Veda thus accompanied by the *aṅgas* and *upāṅgas*, and with knowledge of the characteristic form and family, becomes purified. A verse then follows, in which it appears to be laid down how far the rules of the *Prātiçākhyā* have force: namely, as regards other texts, and passages which are not the subject of *sūtras* and are of human authorship (?). By way of illustration, nine passages are quoted, not one of which is to be found in the *Sanhitā* proper, although five are from its endings of sections, or the summaries of words with which the divisions of sections (half-centuries, *kandikās*) conclude: they are *pra nakshatrāya devyāya* (G. M. omit *devyāya*, and O. begins *anaksh-*), *sa im mamāda mahi karma kartave* (O. omits *karma*: *Tāittirīya-Brāhmaṇa* ii.5.8<sup>9</sup>; *Rig-Veda* ii.22.1), *ma-hi-saptaduṣeṇā-vasyuvātīh* (from the ending of iv.4.12), *api-sida-mithuny ashtāu ca* (from the ending of vi.5.8), and *asminśtanuva-stuhi-pinākam* (from the ending to iv.5.10): in these the rules are said not to hold good; and *sinhe vyāghra uta yā prdākāu* (*Tāittirīya-Brāhmaṇa* ii.7.7<sup>1</sup>; *Atharva-Veda* vi.38.1; *Kāthaka* xxxvi. 15), *dvādaçā 'gnishtomasya stotrāni* (O. *stotroni*), *ātmanāparā-nish-pra-cukraçocishā* (from the ending of vi.4.10; G. M. stops at *pra*), and *uçmasi-posham ekānaviṅcatiç ca* (ending of i.3.6; G. M. stop at *posham*), in which the rules are said to hold good. So much as this, now, seems clear: that the first two quotations in each class are given as coming from some other Vedic text than the *Tāittirīya-*

*vedāṅgāny ucyante*:

*çikshā kalpo vyākaraṇaṁ niruktaṁ jyotiṣaṁ tathā:*  
*chandasāṁ<sup>10</sup> lakṣaṇaṁ ce 'ti shad aṅgāni vidur budhāh<sup>11</sup>.*  
*anupadaṁ<sup>12</sup> cā<sup>13</sup> "nupadaṁ chandobhāṣhāsamanvitam:*  
*mīmāṃsānyāyatarkaṁ<sup>14</sup> ca upāṅgāni vidur budhāh<sup>15</sup>.*  
*"evaṁ sāmāgopāṅgavedasya lakṣaṇaṁ sampūrṇam.<sup>16</sup>"*

*iti tribhāshyaratne prātiçākhyavivarāṇe*  
*çaturviṅço<sup>17</sup> 'dhyāyah.*

*iti dvitīyapragṇaḥ samāptaḥ.*

(1) G. M. om. (2) W. B. om. (3) W. B. om. (4) O. om. (5) O. om. (6) O. *sā*. (7) W. *caran-*; O. *-nuka*. (8) G. M. *ity avadishma*; O. *ity āvādishma*. (9) O. ins. *sthānaṁ*. (10) G. M. *sāṁsadaṁ sthānaṁ ācāryasya sāṁsadam*. (11) W. B. O. *-ryah*. (12) O. ins. *ca*. (13) W. *-kaṁ*; G. M. *-ko hi*. (14) B. *pada*. (15) B. om. (16) G. M. *sadanani*; O. *sāṁsadaṁ sthāna*. (17) O. *gachet*. (18) W. om. (19) W. B. *bhuvanti*; O. *vadanti*. (20) B. *gar-*; G. M. *-de p-*. (21) W. B. *-mani*. (22) G. M. *ca parā*. (23) W. om. (24) G. M. O. *-nato rājan*. (25) B. G. M. *-va*. (26) W. B. *bhavet*; O. *bhet*. (27) O. *tathā ca dev-*

Sanhitā (I should guess that they would all prove to occur in the Brāhmana or Āraṇyaka), and that the first class are offered as containing cases of combination at variance with the rules of the Prātiçākhyā, while in the second class these rules are observed throughout. Thus, in the first example, vii.4 would require *naksh-* after *pra*; in the second, v.12 would require *im 'amāda*; in the third, the *s* of *sapta* should be *sh* by vi.2; in the fourth, the *i* of *mithunī* should remain unchanged by x.18; in the fifth, *asmin* is not included among the words which by vi.14 have an increment of *s* before *t*. In the other class, on the contrary, *agnishtomasya* follows vi.2, *nish pra* is by viii.24 and 35 (see the comment to viii. 35, where the passage is quoted as illustration), and *uçmasi* by iii. 13; the first example has nothing but cases under the general laws of euphony. I conjecture, then, that the *na* in the second line of the introductory verse is to be amended to *ca*; and that we are instructed that the rules of the treatise are followed, outside the Sanhitā proper, only according to the nature of each particular case, or even by arbitrary choice. If there is any definite system according to which the phonetic peculiarities of the Sanhitā are observed or neglected in putting together the endings of sections and other divisions, I, at any rate, have not been at the pains to study it out, and the work belongs rather to an editor of the Sanhitā than to an editor of the Prātiçākhyā: it seems somewhat strange to find the prolonged *i* of *uçmasi* retained in the ending, while the uncombinable character of the final of *mithunī* is neglected.

There can be little question that the passage here treated is an appendage to the proper text of the Tribhāshyaratna, which, with the Prātiçākhyā, takes in general (the only exception is at viii.35) no account of the subdivisions of *anuvākas*.

By way of conclusion, the remark is added that the repetition of the final words of the rule indicates the end of the treatise. This is not to be approved, for the repetition is simply that which is made at the end of every chapter, and so shows nothing more than the conclusion of the chapter.

(28) W. *yasasah ph-*; G. M. *çreyasāṇ param*; O. *çreyasah param*. (29) G. M. O. *tato*.  
 (30) G. M. *-dhyāyanirakāt*. (31) W. B. om. (32) O. *tat ki yajñā*. (33) O. *çucindm*. (34) W.  
 B. om. (35) O. *nadhiva*. (36) G. M. O. *-te 'pi*. (37) G. M. *çishyāya*. (38) G. M. O. om.  
 (39) G. M. O. om. (40) W. O. *tulya*. (41) O. *gani*. (42) W. B. *avāp-*. (43) W. O. *svātmād*.  
 (44) G. M. O. om. (45) O. *parabrahmaṇi*. (46) W. *-pādhrīh*; O. *-shāpāndhī*. (47) G.  
 M. *kāç-*. (48) W. *-dāsi*. (49) W. *-dhāih*. (50) O. *-prad-*. (51) G. M. *nd*. (52) W. B. O. *-rkaç*.  
 (53) W. *-dhāih*. (54) B. *sāngopāṅgavedasvalakṣaṇam*, and put below, after *-varane*;  
 G. M. O. substitute *evam sāngopāṅgam vedaṁ gotrasvarūpādijñānena* (G. M. *-di*  
*vijñānann*) *adhiyānah pūto bhavati*. [yadṛçayā:

*granthāntare yathādatvam* (O. *yathā tadvad*) *idam çāstram* (G. M. ins. *yathāvidhi*)  
*asūtrīteṣu* (O. *sūcakēṣu*) *sthāneṣu pāurusheṣu na* (O. om.) *variate*.  
*tathā hi: pra-----sa-----mahi-----api-----asmin s-----ityādau na* (O.  
 om. *na*) *variate* (G. *prav-*); *siñhe-----dvāda-----dtm-----uçmasi-----*  
*ityādau tu variate*. *gachēd acāryasaṁsadaṁ itī vipśēd çāstrasamāptim* (O. *-trapari-*  
*sam-*) *dyotayati*. (55) B. *-ñçatimo*; G. M. O. *dvitiyapraçne dvādaço*.

## CONCLUDING NOTE.

It seems desirable to present here, at the end of the work, a discussion and exposition of certain points which could not be connectedly or fully treated in the notes upon the rules.

A first important question is that of the relation of the *Prâtiçākhyā* to the known text of the Black Yajur-Veda, or to the *Tāittirīya-Saṁhitā*.

In considering this question, it is impossible to separate entirely the *Prâtiçākhyā* itself from its commentary. The former does not quote passages in its rules, but defines situations or specifies words, singly or in combination. Sometimes, indeed, either of these virtually amounts to the citation of a passage; but, in the great majority of cases, only the commentator can inform us what are the passages had in view. For example, we may regard *eshtah* (viii.18) as in effect a reference to i.2.11<sup>1</sup> and vi.2.2<sup>6</sup>; but the words cited in viii.8 (as *abibhar*, *akar*, *punar*, *pitar*) are indefinite in their indications, and it would be impossible to say that any given passage in the *Saṁhitā* in which one of these words occurs either was or was not contemplated by the makers of the rule. I shall therefore present in connection with one another the evidence derivable from the text itself and that from the comment.

There are four words or parts of words specified in the *Prâtiçākhyā*-text which are not to be found in the *Tāittirīya-Saṁhitā*: they are *stanutar* (viii.8), *carshan* (xiii.13), *jigivā* (xvi.13), and *jighāsi* (xvi.18). It is very remarkable, however, that each of these is a kind of reflex or varied repetition of another word preceding it in the same rule: thus, we have *sanuta stanutah*, *carman carshan*, *jigivā jigivā*, and *jighāsi jighāsi*. And this, taken in connection with the fact that all of them appear to be in themselves ungenue, never having been found, so far as I am aware, in any Vedic text, and being, at least in part, impossible or highly implausible forms, is sufficient to stamp them as probable corruptions, blundering intrusions into the *Prâtiçākhyā*, and of no force to prove that the latter was made for a text that contained them.

The cases are much more numerous in which the commentator declares the *Prâtiçākhyā* to have in contemplation phrases not to be found in the *Saṁhitā*. They are nearly all of this kind: in iv.11, *viçākke* is declared *pragraha*; now the word is divided in *pada*-text, *vi-çākke*, and *çākke* is by itself a *pada* (according to i.48); and therefore, unless there were some other *çākke* not a *pragraha* in the *Saṁhitā*, it would be enough to cite *çākke* alone in the rule; hence, as the citation of *bhāgadhe* (p. *bhāga-dhe*) just before implies that the maker of the rule had in view such a word as *uda-dhe*, whose *dhe* was not *pragraha*, so the citation of *viçākke* is declared to have in view such a word as *sahasra-çākke*, not a *pragraha*, "in another text." The phrases thus quoted from outside the *Saṁhitā* by the commentator are as follows: under iv.11, *ta-*

mint sahasraçākhe, ūrdhve çastre pratishthite, brahmasāme pratishthite, agnidhrte, and prathamaje; under iv.12, paçugrapanī (or bhuismagrapanī); under iv.15, tam (or tām) āhuri hvayante (or rā-cayati), hātī punar (or manur) juhōti, and hutī tasmād vivdh (or evdh); under iv.37, indrāgni havāmahe; under vi.5, pramatis te devānām; under xi.3, as beginning of an anuvāka, dhātā derebhyo 'surān; under xi.16, gayasphāno 'gnishu. All this, in my view, is false and arbitrary interpretation; the Prātiṣākhya is less careful to limit itself to the *minimum citabile* than the commentator would fain have it, and it quotes, for example, the whole word *viçākhe* instead of -çākhe alone, simply because çākhe occurs as *pragraha* only in that word.\* The same implication is appealed to by the commentator under xi.9,15, xii.3, xvi.12 (though without actual citation of phrases), to explain away what would otherwise be inaccuracies in the Prātiṣākhya; *nalām plavam* is given under xiii.16, in the course of the unjustifiable exposition of that rule; and *brahmāsn*, though found in the Sanhitā, is credited under xv.8 to another çākḥā. I do not regard anything in this whole class of cases as authorizing us to suppose that the Prātiṣākhya had in view a text including anything not found in the Tāittirīya-Sanhitā.

Next, as to citations made in the commentary as if from the text to which the Prātiṣākhya relates, but not found in the Sanhitā. And here I have first to report a few phrases which are among those occurring only in the manuscripts that came last to my hands, and which escaped my notice when preparing for my last search through the Sanhitā, so that I have not looked for them (not having had the courage to undertake the long and tedious quest through the Sanhitā a fourth time for so little). They are *achā-vākaḥ* (xiv.5), *uccā ratnam ayajanta* (ii.49), *tasmād varāpam* (xx.3), *dārçyañ hi* (xxi.16), *naç cūl ati* (xiv.10), *prāçnāti* (xiv.9), and *brhaspati sūrapate* (xiv.10). Respecting several of these, it is doubtful whether they are not mere corruptions of phrases actually found and referred. Then there is *kaviçastah* (xvi.2), instead of which, by an error, I sought and found *kaviçustāh*. There remain, of quotations hunted for but not discovered, the following: *adya vasu vasati 'ti 'ndram eva* (x.10: O. only), *anv enam mātā* (xx.1: Weber refers me for this to Çākh. vi.17.2 [?], Ācval. iii.3; also Āit. Brāh. ii.6), *ahorātre pārçve* (viii.7: only W. and [?] O.: found in Tāitt. Ār. iii.13.2), *uta gravasā prthivīm mitrasya* (v.12: only G. M.), *upārchaty askandāya* (x.9: only G. M.), *caturhotā* (ii.25: Tāitt. Br. ii.2.3<sup>2</sup>), *brahmādanam pacati* (x.7: Tāitt. Br. i.1.9<sup>3</sup>), *yaç chandasām* (xiv.10: O. only), *yā prāci dik* (iv.33: W. B. O.), *varshābhyah* (xiv.16: but I am not certain that I did not satisfy myself with *varshyābhyah* and omit to search for this), *varshyebhiḥ* (xiv.16: O. only, and it reads *varshebhiḥ*),

\* The quotation of *dhātā rātih* (xi.3), to be sure, is more out of the way, and only to be explained as irregularly pleonastic, like that of *iyam eva sū yā* (xi.3), into which the commentator, with equal arbitrariness, tries to interpret a very different meaning.

*śitikanthāya svāhā* (xiii.11: only G. M.), and *sa nah parshat* (xxiii.17: Rig-V. i.99.1 et al.).

Along with these may properly be reported the few phrases which are quoted by the comment, confessedly or impliedly from outside the text contemplated by the Prātiśākhya. Thus, we have under xviii.1 the beginning and concluding words of the Tāittirīya-Brāhmaṇa and the Tāittirīya-Āraṇyaka (that is to say, of the latter, the concluding words, *āi 'va tapati*, of the fifth *prapāṭhaka*, with which, accordingly, to the apprehension of our commentator, the whole treatise appears to have ended); under xxiv.6 are given (by G. M. O.) *dvādaśā 'gnishtomasya stotrāṇi, pra nakshatrāya devyāya, su im mamāda mahi karma kartave* (Tāitt. Br. ii.5.8<sup>9</sup> etc.), and *siṅhe vyāghra uta yā prdākāu* (Tāitt. Br. ii.7.7<sup>1</sup> etc.); in a quoted verse under xxi.6 is read *ṛtasya dhūrshadam* (Tāitt. Br. i. 2.1<sup>12</sup> etc.); and the comment to xix.3 has *yo 'pām pushpam veda*.

Finally, we note that the comment gives, under xviii.1, a word, *bandhuh*, which ought to form the conclusion of the Sanhitā, by its own count, but which is lost in the known manuscripts.

In all this, again, there is no satisfactory evidence that the Sanhitā of the Prātiśākhya or its commentators was other than the one we know. The missing citations are in part found in a minority of the MSS.; in part, they are perhaps corruptions; in part, they are likely to have been taken by an error of the quoter's recollection from some other Tāittirīya-text—and the remainder, if there be a remainder, is too scanty to prove anything.

When we come farther to inquire whether any part of the Tāittirīya-Sanhitā as it exists was not before the authors of the Prātiśākhya, we seem to be brought to the same negative result. There are, to be sure, here and there points in the text which the rules do not cover, but we have reason only to wonder that in executing so immense and intricate a task as that undertaken by the Prātiśākhya there should have been so few oversights. These, so far as they have been discovered, have been pointed out in the notes; I recapitulate them here. The word *rakshā* (ṛ. *rakshāh*), at i.4.24, should have been exempted in some way from the operation of rule iii.8, which requires its *ā* to be shortened when separated from the following word. *Devī*, at vi.1.7<sup>7</sup>, is made *pragraha* by the strict letter of rule i.61 (see under i.59), though the passage in which it occurs is not one to which that rule was meant to apply. In the rehearsal of cases of elision or non-elision of initial *a* (chapters xi. and xii.), there are a couple of cases which the commentator is driven into attempting to provide for by forced and false interpretations of the rules (see under i.61 for *ye 'ntarikṣhe* at iv.5.11<sup>2</sup>, and under xi.3 for *ye aparishu* at i.4.33); and I have noted beside (under xii.8, at the end) only *so agnih* at v.2.3<sup>3</sup> as unaccounted for thus far (its companion case, *ardhvo asthāt*, is read first in an *ukhya*-passage, at iv.2.1<sup>4</sup>, as Prof. Weber has pointed out to me; and *so agnih* may yet find a like solution). And in the enumeration of cases of interior *ñ* (see under xvi.26), two compound words appear to have been overlooked, *svādushaṅsaduh* (iv.6.6<sup>3</sup>) and *strī-śaṅsādām* (ii.5.1<sup>5</sup>).

I would repeat here, what I have already said, that my testing of the precise adaptation of the Prātiçākhyā to the Sanhitā is not absolute, since I possess neither an *index verborum* to the latter nor a *pada*-manuscript, and my results will probably admit of rectification in some points—but I trust not to any such extent as should invalidate the general conclusion.

This conclusion is, that the Prātiçākhyā probably contemplates the same text, neither more nor less, as that which constitutes the Tāittirīya-Sanhitā, the only *çākhā* left us (unless the Kāthaka be regarded as another) of the many which formerly represented the Black Yajur-Veda. The name Tāittirīya-Prātiçākhyā, then, is both a convenient and a suitable one to be applied to the treatise.

If, however, this name be understood as implying that the text-book emanates directly from the Tāittirīya school, its propriety is much more questionable. Besides the numerous teachers and "holders of *çākhās*" referred to in the rules, whose names in some cases are related with those of traditional schools of the Black Yajus (see Weber's notes to the Caranavyūha, in his Indische Studien, iii.256 ff.), three schools are mentioned by name, those of the Mīmāṃsakas (v.41), Āhvārakas (xxiii.14), and Tāittirīyas (xxiii.15, 16). Now we do not expect the text-book of a school to name that school; its rules are those which apply "here," "with us," and only outsiders need specification; besides, the Tāittirīyas are represented as holding a doctrine which is not that of the treatise itself, although it is deemed of consequence enough to be set forth with a detail elsewhere unknown. We are far from fully comprehending as yet the origin, nature, and relations of the "schools" of Vedic study and their accepted texts or *çākhās*, or the causes which have preserved to us so few of the latter, and of the school-treatises or *prātiçākhyās*; but we must of course assume that there were various degrees of difference among the *çākhās*, and that some were only infinitesimally unlike some others. And it is perhaps possible to point out certain minor points, in which the orthoepical form of the Tāittirīya-text as recorded differs from that to be inferred from the Prātiçākhyā.

Among these points we are not allowed to reckon the retention of *h* before surd gutturals and labials and before sibilants (against ix.2), nor of *n* before palatals (against v.24) and *l* (against v.25), nor the omission of *t* (required by v.33) between *t* and *s*, nor of the various duplications and insertions and aspirations taught in chapter xiv., since these are matters on which we are to expect discordance between theory and practice. Nor would it be safe to make anything of the consistent and emphatic acceptance in the Sanhitā of *anusvāra* as an alphabetic element, while the Prātiçākhyā wavers (see under ii.30) between regarding it as such and as a mere affection of the preceding vowel. Of more consequence is the division of the sections or *anuvākas* in the recorded text into fifties of words, or *kandikās*, which causes the disappearance of more than one specialty of reading expressly prescribed in the treatise (e. g., of the *ī* of *uçmasi*, at the end of i.3.6<sup>1</sup>: see under iii.



19). The retention of the final *v* of *av* and *dv* (from *o* and *du*) before a vowel is also against the letter of rule x.19, and in accordance with a dissident opinion quoted in x.21. The *kampa* of a circumflex accent followed by a circumflex, consistently made in the *Sanhitā*, is only mentioned in the *Prātiśākhya* (at xix.3) as taught by some authorities, nor is the form of the doctrine taught in full and clear accordance with the practice followed. And it is very questionable whether the prescription of nasalization of a final protracted *a* (xv.8) is not merely reported by the treatise as made by certain specified teachers. These are small matters, and few, and a degree of doubt, perhaps, hangs over them all; but they are worthy of notice, as being all that we have on which to found any discordance between the *Sanhitā* of the manuscripts and that of the *Prātiśākhya*. While, on the other hand, the points of accordance, even in matters which are most specially characteristic of the *Tāittiriya*-text, are very numerous and important.\*

Of course, the existence of other forms of the text besides the ordinary *saṃhitā* is assumed by the *Prātiśākhya*. Such a work without a *pada*-text at least as its foundation would be a thing inconceivable. Our treatise does not give, as the others do (see add. note 1 to the *Ath. Prāt.*), formal rules for the construction of any of the other texts; its nearest approach to doing so is in the third chapter, where (see note to iii.1) it teaches us what final or initial vowels, long in *saṃhitā*, are to be shortened whenever the word in which they occur is thrown out of *sandhi* with its next neighbor—a form of statement which applies to *krama* and *ajāta* text as well as *pada*. The occurrence of such terms as *pada*, *nānāpada*, *īngya*, *avagraha*, implies also the familiar usages of the *pada*-text; and the employment of *iti* is directly alluded to in iv.4 and ix.20, and indirectly assumed in the use of *ārsha* in ix.21 and x.13. What were the limits to the use of *iti* in the *pada*-text held by the school from which the *Prātiśākhya* proceeded does not appear: its combination in the extant *pada* with the prepositions (thus *pré 'ti* for *pra*, *vī 'ti* for *vi*, and so on—and without restriction to the ten words which alone are allowed by the *Prātiśākhya*, at i.15, to count as prepositions) does not come to light anywhere either in the text or commentary. Nor does the treatise chance to show whether its *pada* treated the *īngyas* or separable compounds after the same manner as the extant *Rik* and *Atharvan* texts—writing simply *upa-āyavaḥ*, for example—or as the extant *padas* of the *Yajur-Veda* (including that to the *Tāittiriya-Saṃhitā*) and the one assumed by the *Atharva-Prātiśākhya* (see note to *Ath. Prāt.* iv.74)—writing *upāyava ity upa-āyavaḥ*. The commentator, however, accepts and follows the latter method. Reason has been

\* I have pointed out under rule ii.25 that the peculiar *Tāittiriya* orthography of such words as *suvar*, *tanuvā*, *ughniyā* finds no occasion for mention in the *Prātiśākhya*; nor is the very strange change of a final labial in certain words to a guttural (as in *trishtug indriye*, ii.4.11<sup>2</sup>; *trishtug yājya*, ii.6.2<sup>5</sup>; *trishtugbhāḥ*, v.1.4<sup>5</sup>) noticed anywhere; I presume (I have omitted to obtain distinct information upon the point) that in every such case the *pada*-text also has the guttural—which would take the whole matter out of the sphere of the *Prātiśākhya*.

found (under xx.3) for questioning whether in the *pada*-text belonging to the makers of the Prātiśākhya the peculiar rule followed by the known Tāittiriya *pada*-text as to the accentuation of its separable words was of force. The latter text is of a very peculiar, not to say an anomalous, character in many respects; in these it is supported by the Prātiśākhya, so far as the latter goes (I will instance as examples only the treatment of *yojā* and *evā*, and other cases noticed under iii.15, of *nīcā*, v.8, and of *ekāikayā*, v.19): whether it does not contain other peculiarities which are ignored by the Prātiśākhya, and which consequently prove it not to be the one which this presupposes, I cannot say; but, from an item or two of information received from Prof. Weber, I imagine that it does so. The question will, at any rate, be cleared up by the discussion of the Tāittiriya *pada*-text which Weber, as I rejoice to learn, intends to add to his transliterated edition of the Sanhitā, now going through the press.

I attribute it only to a (very unusual) awkwardness of statement on the part of the Prātiśākhya, that it appears to leave a part of the words ending in an original *o* out of the category of *pragrahas* (see under iv.7), and so to deny them the right to be followed by *iti*, as they are in fact followed in the known *pada*-text.

The *krama*-text ("word-*krama*") appears to be mentioned in rules xxiii.20 and xxiv.5, and more unequivocally in xxiv.6 (all of them, however, of suspicious authenticity as original parts of the Prātiśākhya: see below); but it is only three times quoted in the comment (under vii.2, ix.17,20), and so makes but a small figure there as compared with the *jatā*. Examples from the latter are given under iii.1, v.33, viii.8,12,16,35, ix.22, x.9,10,13, xi.9,16,17, xii.7, xx.2, and sometimes in considerable number and at great length; and once (under xx.2), where the commentator has occasion to mention the various kinds of text, he specifies *samhitā*, *pada*, and *jatā*, ignoring the *krama* altogether. This seems strange, inasmuch as the *jatā* is regarded\* as a secondary form of *krama*, and founded upon it; but the simple explanation appears to be that the *krama* brings up no questions of *sandhi* which do not arise also in *samhitā* and *pada*, and so needs no special attention where only methods of *sandhi* are taught; while the inversions of the *jatā* bring new elements into contact, and so create new cases of combination which require to be settled. If we may trust the commentator's interpretation, rules viii.12,35 are given expressly for cases that arise only in *jatā*-text; under viii.16, he commits an obviously false explanation in order to reach a *jatā*-case; under v.33, he makes a *sandhi* which the Prātiśākhya certainly never intended, because it is required by the letter of the rule, in a case which the makers of the treatise had apparently overlooked; under xi.16,17, the *jatā* is resorted to, apparently with reason, for counter-examples to justify the form of statement adopted in the rule. The weight of evidence, upon the whole, is decidedly in favor of

\* See Dr. Thibaut's "Jatāpātala," Leipzig, 1870.

the assumption that the peculiar *jatā* combinations were had in view by those who constructed the Prātiçākhyā—or, at least, by those who brought it into its present form. I would add, that it seems to me not unlikely that the term *vikrama* (in the sense of *kramavikṛti*) signifies the *jatā*-text in rules xxiii.20 and xxiv.5.

The names of the divisions of the Sanhitā, *kāṇḍa*, *praçṇa* (not *prapāthaka*), and *anuvāka*, are found only in the commentary (see Index); respecting the absence of the subdivision of *anuvākas* into *kāṇḍikās* see above, p. 427 (also under viii.35 and xxiv.6, where this division is acknowledged by the commentator). But the Prātiçākhyā itself gives names to certain parts of the Sanhitā; which names, for the sake of convenience, I will put together here, with a reference to the rule under which the part designated by each is stated (for further details of their occurrence, see the Index): they are *agni* (iii.9), *iṣṭi* (iv.52), *ukhya* (ix.20), *graha* (ix.20), *prsthya* (ix.20), *mahāprsthya* (xi.3), *yājyā* (iii.9), *rudra* (xi.3), *vājapeya* (xi.3), *vikarṣa* (xi.3), *vihavya* (xi.3), and *hiranyavarṇya* (ix.20).

A marked feature of the Prātiçākhyā is its frequent citation of authorities by name. The list of names has been repeatedly put together by students of the Prātiçākhyas (in Weber's Indische Studien, iv.77–8, may be found notices respecting the historical and geographical indications derivable from them), but ought not to be omitted here also. It is as follows (including the cases of mention in the commentary, distinguished by an added c):

Āgniveçya, ix.4.  
 Āgniveçyāyana, xiv.32.  
 Ātreya, v.31, xvii.8.  
 Ukhya, viii.22, x.20, xvi.24.  
 Uttamottariya, viii.20.  
 Kāṇḍamāyana, ix.1, xv.7,8c.  
 Kāṇḍīnya, v.38, xviii.3,4c, xix.2; (*sthavira*), v.40c, xvii.4,5c.  
 Kāuhaliputra, v.40c, xvii.2; (Kāuhaleya, xix.4c, xxiii.17c).  
 Gāutama, v.38.  
 Pāuṣhkarasādi, v.37,38,40c, xiii.16, xiv.2,3c, xvii.6.  
 Plākshāyana, ix.6, xiv.11,17, xviii.5.  
 Plākshi, v.38, ix.6, xiv.10,11c,17, xviii.5.  
 Bādabhikāra, xiv.13.  
 Bhāradvāja, xvii.3; (Bharadvāja, v.40c).  
 Mācākiya (or Māyikāya), x.22.  
 Vātsapra, x.23.  
 Vālmiki, v.36, ix.4, xviii.6.  
 Çāṅkhāyana, xv.7,8c.  
 Çāityāyana, v.40, xvii.1,3c,4c,7, xviii.2.  
 Śāṃkrtya, viii.21, x.21, xvi.16.  
 Hārita, xiv.18,19c,20c,21c,22c.

Of the three schools cited, the names have been already given (above, p. 427). And we have besides *ācāryāḥ* quoted in i.46; *eke ācāryāḥ* in v.30, ix.5, xiii.3, xiv.3,25; *eke* simply in i.47, ii.19, 27,47, v.39, viii.19, xi.19, xiv.33, xv.2,6, xviii.1, xix.3, xxi.13; *pūrre* in xv.9; and *sarve* in xviii.7.

The questions which all this array of authorities is called in to help settle may be classified as follows:

I. Matters of phonetic theory, with others of a general nature.

The nature of the tone of a circumflexed syllable, i.46-7; with this is combined an uncertainty of view of the Prāṭicākhya itself, expressed in rules 44-5; there is nothing else like it in the treatise; perhaps we may best assume that rules 44-7 are a later intrusion. The mode of production of *anusvāru* and *svārabhakti*, ii.19. The quality of the *a*-element in *āi* and *āu*, ii.27. The phonetic character of *h* and *ḥ*, ii.47-8. The nature of the combination of *e* or *o* with (elided) *a*, xi.19. The occurrence of lingual *l*, xiii.16: this the comment vainly endeavors to make out an accepted doctrine of the Prāṭicākhya. A denial of the enclitic circumflex, xiv.32-3. Nasalization of final vowels, xv.6-8: the comment treats rule 8 as the direct teaching of the text-book. Accent of protracted vowels (?), xv.9. Correction of the final theme-vowel of neuters in *as*, *is*, *us* in the nom. pl. before *ñ*, xvi.16. Utterance of *āi* final in a single case, xvi.24. Degrees of nasalization, xvii.1-5. Utterance of accents and alphabetic sounds generally, xvii.6-8. *Kampa* between two circumflex syllables, xix.3-5. Use of the term *yama* for the nasal counterparts, xxi.13. Utterance of the syllable *om*, xviii.1-7. *Yama*-tones held by certain schools, xxiii.14-19.

## II. Matters of *sandhi* or euphonic combination.

1. The most important cases in this division are two or three in which the views of different authorities are reported without any clear expression by the treatise of the opinion held, or the rule to be followed, by its school. Thus, with regard to the combination of a final mute with an initial *h*, v.38-41; where, indeed, the view first stated, as that of certain specified teachers, is doubtless to be regarded as that of the Prāṭicākhya, notwithstanding the equivocal way in which it is put forward. Again, at ix.1, the dropping of final *h* before a sibilant followed by a surd mute must probably in like manner, though referred to the authority of a single teacher, be taken as a binding rule. And it is hard to believe that rule x.19, prescribing the invariable omission of final *v*, was not meant to be modified by x.21. That the treatment of *anusvāra* as a distinct consonantal element is put by xv.2-3 upon certain dissidents, must not be looked at by itself alone; it stands connected with the general equivocal attitude assumed by the Prāṭicākhya with reference to this vexed question in phonetics (see note to ii.30). Once more, the mode of duplication in groups beginning with *l* as reported in xiv.2-3, with reference to the authorities who teach it, seems to be acknowledged by a later rule (xiv.7) as binding: this interpretation, however, is not free from doubt.

2. In all other cases, the Prāṭicākhya is liberal enough to record the opinions of respected authorities upon points as to which its own teachings are distinctly opposed to theirs. Thus, as to the treatment of *m* before *y* and *v*, v.30 and xiii.3 (the repeated mention of this shows it to be regarded as a view entitled to the most respectful consideration); the combination of *p* with *ç* and of *n* with *ç* before a consonant, v.36-7; the *sandhi* of *eṣṭar* with *rāyah*, viii.19-22; the treatment of *h* before an initial consonant, ix.4-6; the utterance or omission of final *y* and *v*, x.20-23; the insertion

of a surd mute between spirant and mute, xiv.10-11; aspiration of a mute before a sibilant, xiv.13; duplication in certain specified cases, xiv.17-22, 25-8 (but the comment treats 28 as the direct prescription of the authors of the treatise); and *vikrama* accent after *pracaya*, xix.2.

Thus it is evident that, while this arraying of discordant opinions is a quite distinctive and a very interesting feature of our *Prâtīkhyā*, it does not, except to a very limited extent, detract from the character of the latter as a consistent and positive record of the views of a school of Vedic study. Nor is it fairly to be brought into any relation to the peculiar character of the Black Yajur-Veda, as a text of which the constituent parts had been gathered together more miscellaneous, and less fully fused into conformity, than the other Vedic texts. No text could be so definitely constructed, and be made the object of so thorough and systematic study as the setting up of a text-book like the *Prâtīkhyā* evinces, without assuming an established character, and being as authoritatively handed down and as accurately learned as any Vedic text.

It is by no means improbable that a part of these citations of authorities have been interpolated in the *Prâtīkhyā* after the latter ceased to be a mere body of practical rules for the guidance of a school, and, in virtue of its thoroughness and comprehensiveness, gained more the character of a phonetic "treatise" on the Black Yajur-Veda, and was used in other schools than that which originated it. The commentator (as will be pointed out below) uses the citations as a cover under which to put upon the treatise certain doctrines which do not properly belong to it; and in other hands it may have undergone a like distortion in other directions.

Accretions of other kinds to the original text of the *Prâtīkhyā* are plausibly to be presumed in various places. All the metrical rules (namely xvii.8, xxii.14, 15, xxiii.2, 14-15, 20, xxiv.5, 6) are to be set down without much question as unauthentic; they are proved such by their character not less than by their form; and several of them are found in other parts of the *Prâtīkhyā* literature. We may include in the same category, indeed, with considerable show of reason, the seventeenth and eighteenth chapters, and all that follows the twenty-first, on the score of content alone: a part of their matter is inferior repetition of what had been given before; a part deals with subjects, and in a style, unsuited to a *Prâtīkhyā*. That there is room at least to suspect the intrusion of rules in other parts of the work has been pointed out here and there in the notes: at this place, I will merely refer to certain rules which are put in strangely out of place, interrupting the natural connection of passages: such are i.25-7, 60, vii.13, 14, xiv.12-3, xv.6-9, xvi.24, xxii.3-8; of these, only vii.13, 14 are indispensable parts of a treatise like the present.

Another notable characteristic of our *Prâtīkhyā* is its sparing use of technical terms belonging to general grammar, consequent upon its refusal to deal with words or classes of words according to their grammatical character, its laborious definition of its subject-

matter in the Sanhitā by position and surroundings merely. There are but two cases of its departure from this method: namely, its use of *alopa* at xiii.15, and of *saṁkhyāsu* at xvi.25; and in neither one is its success precisely of a character to make us wish it had gone farther in the same direction. This peculiarity renders impossible any profitable comparison of its phraseology with that of other grammatical works.

The general character of the Prāṭicākhya is that of an earnest, sensible, consistent treatise, thoroughly worked out and dealing with its proper task with completeness and accuracy, and confining itself quite strictly to that task. There is no labored feebleness and artificial obscurity, as in parts of the Vājasaneyi-Prāṭicākhya, nor any inclusion of matters pertaining to general grammar, as in the Atharva-Prāṭicākhya. It has its minor inaccuracies and inconsistencies, its obscurities of *anuvṛtti* inseparable from the *sūtra*-style, and its rules that seem to defy interpretation: but these are inconspicuous blemishes; no one of the other works of its class is more thoroughly respectable throughout.

Turning, now, to the more special consideration of the commentary, we have to note, as the most important point, a break of continuity between it and the Prāṭicākhya. The commentator is not the recipient of a certain tradition, that gives him surely and precisely the import of the rules which he has to expound; the text-book has come down to him as something authoritative and sacred, indeed, yet in some points obscure, so that he is in doubt as to what it means; in others imperfect, so that it needs emendation; in others not in accordance with the views held by him and his school respecting the text, so that these have to be interpreted into it.

Thus, in the first place, the instances are frequent in which, to his own interpretation of a rule, he adds a different view held by other interpreters: either without naming them (as under i.19,21, xiii.16, xiv.5,11, xvii.5, xxiii.7), or referring to one of his special sources and predecessors (as under ii.19,33), or setting off against one another the views of two of these, Vararuci and Māhisheya (as under ii.14, iv.40, viii.19,20,22, xviii.7). In a large proportion of the instances, it is true, the difference of opinion is upon some utterly trivial point, turning on the interpretation of a *tu* or the like, and only illustrating the hair-splitting tendencies of the native exegetes; but in some cases it is of more consequence, and once goes so far as to question (under viii.20) whether an authority referred to is Uttamottariya or Dvāvuttamottariya. Again, where a rule is really obscure, the commentator has sometimes, palpably, nothing more than guesses to give at its meaning, and ventures two or three of them (as under ii.2, xiv.22, xv.9, xix.5, xxiii.17), among which it would be hard to choose the least acceptable; or, if he gives but one (as under xi.19, xviii.4, xxiii.18,19), it is no less unsatisfactory. There are yet other cases in which what seems to be the evident meaning of a rule is misapprehended and distorted,

without reason (as under ii.52, iv.4, v.29, vii.11, xix.3). Occasionally, false interpretations, of every degree of violence, are committed, for the purpose either of correcting an oversight or inaccuracy of the *Prātiçākhyā* (as under i.61, iii.1, viii.16, xi.3, xvi.26), or else of imposing upon the latter a doctrine which it was not intended to teach, but which is held by the commentator and his school (as under i.58, xiii.4, xxi.14,16). For this last purpose, too, advantage is sometimes taken of the citations of varying opinions so liberally made in the rules; the *dictum* of the quoted authority is declared to be approved in usage, or is even imposed upon the *Prātiçākhyā*, to the setting aside of what the latter really prescribes. Thus, Pāuṣkaraśādi's doctrine of the conversion of *l* to *ḍ* (xiii.16), which belongs neither to the *Prātiçākhyā* nor to the *Sanhitā*, is accepted; and the duplication of consonant-groups beginning with *l* which is ascribed (xiv.3) to certain unspecified teachers; and Plākshi's mode of treatment of a spirant before a first mute (xiv.17), which has as further result a misinterpretation of xxi.16; and a part of rule xiv.26, respecting the duplication of *l*; and rule xiv.28, to which a strange interpretation is given, prepared for by a yet stranger one of xiii.4; and rules xv.2,3, which require *anusvāra* instead of nasalization of a vowel; and the nasalization of a final protracted *a* (xv.8); and two rules (xviii.1,6) from among those which concern the utterance of *om*; and rule x.21, as to the retention of final *v*, is given the preference over 19, which requires its omission; and the first rule (v.38) as to the combination of initial *h* with a preceding mute is ratified; and, in the variety of opinions respecting the circumflex tone, one (i.46) is selected for approval. In the few cases where the commentator does not express himself as to whether a rule is *ishṭa* or *anishṭa* (they are ii.19,27,47-8, xi.19, xix.2, xxi.13, xxiii.14-9), there may be question whether he means to have it regarded as approved, or thinks the matter of no consequence either way. There remain the majority of cases, in which he stands by the *Prātiçākhyā*, rejecting the intruded doctrine (for further details, refer to the words *ishṭa* and *anishṭa* in the Sanskrit index).

Besides these more serious cases of misapprehension or intended modification of the teachings of his text-book, the commentator is not free from the ordinary and characteristic weaknesses of his craft in India: from feeble and puerile expositions, from attempts to find a wonderful pregnancy of meaning in some innocent particle or unintended difference of expression, from groundless etymologies, and the like; to these attention has been directed in the notes, and they are not of consequence enough to be recapitulated here.

For determining the personality of the commentator we have no data whatever, and for his place and period we have only the references to other authorities, which, though too few and indefinite to yield any statable result, need to be put together in this note. The three earlier commentators on whom the work is avowedly founded—namely, Vararuci, Māhisheya, and Ātreya—are repeatedly appealed to, especially (as has been pointed out above)

in the settlement of difficult or controverted points (for the details, see index). Vararuci is a name very common in grammatical literature; to identify our commentator with any other of the various individuals who have worn it would doubtless be daring in the extreme. Nor does Ātreya, probably, stand in any definable relation to the grammarian of that name who is (see p. 430) twice quoted in the Prātiçākhyā itself. From Pāṇini, rules are directly quoted under ii.12, iii.9, v.1, xiii.16, xiv.4, xxiv.3; and the *pāṇinī-yāh* or the *vyākaraṇa* are farther referred to under i.15,53,57, ii.47, xviii.1. Pāṇinian terms are, further, *nañ*, i.60, x.22, *nic*, ii.17, *hal*, ix.24, *yar*, xiv.4, and *lyap*, xxi.14. The Mahābhāshya is professedly quoted under ii.7, v.2; but the passage given is actually from Kāiyyata's gloss. A definition is taken from the Amarakoça under i.1. Kāuhaleya is quoted under xix.4, xxiii.17; and the Kālanirnaya under xviii.1. The Brāhmaṇa of the Vājasaneyins is referred to under xiv.33, and extracts from the Mahābhārata and various Purāṇas are set forth under xxiv.6.

But the authority most often appealed to is the "Çikshā," by which the commentator intends a very different work from the *pāṇinīya* Çikshā, and one much more comprehensive. He takes extracts from it, of a verse, or part of a verse, or more than one verse, under i.1 (three times), ii.2, xiv.5,28, xix.3, xx.12, xxi.1,15, xxii.13, xxiii.10,17. Among these extracts are (under i.1, ii.2, xxi.1, xxiii.10) several passages which are found also in the *pāṇinīya* Çikshā; and among the metrical extracts which are now and then given without specifying their source (under xiv.23,26,28, xix.3, xxi.1,6,15, xxiii.17,19, xxiv.6) are likewise one or two (under xxiii.17,19) which occur in the same treatise. That the commentator is inclined to regard his Çikshā as of higher authority than the Prātiçākhyā itself was pointed out under xx.12; that it was a work specially appertaining to the Tāittirīya-Saṅhitā may be inferred with probability from the words which it cites (under xxi.15) in illustration of the varieties of *svarabhakti*.



## ANALYSIS.

## I. EXPLANATORY: TERMS AND THEIR USE, INTERPRETATION OF RULES, ETC.

1. *Terms and their use:*

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2. *Interpretation of rules and forms, etc.:*

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## II. PHONETIC: ENUMERATION, CLASSIFICATION, DESCRIPTION OF ALPHABETIC SOUNDS, QUANTITY, ACCENT, ETC.

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2. *Mode of formation of alphabetic sounds:*

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4 1 xi.3, xxi.3; 2 xi.3.	14 1 i.61, iii.12, ix.23, xiv. 23, xvi.17, xx.12; 2 iii. 10; 3 vii.12; 4 x.15, xii.7; 5 i.61; 6 vii.9, viii.28,34, xii.5; 7 iii. 5; 8 iv.6, xvi.14; 9 viii.31, ix.22.	44 1 vii.2, xi.3, xii.5,7, xiii. 4, xxiv.5; 2 viii.3, ix. 22, xii.7, xvi.13 <i>bis</i> .
5 1 xiv.29; xx.1,7.	4.1 1 iii.5, ix.20, xiii.15; 2 iv. 38, vi.13.	45 1 iii.2, vi.5; 2 viii.24, xiii. 12, xxi.4; 3 ix.21, xi. 7, xv.4.
6 xi.10,17, xiii.10, xvi.29, xxi.6.	2 viii.27.	46 1 xii.8, xiv.30,31, xx.3; 2 xiii.15.
7 iii.5, iv.9 <i>bis</i> , xiv.28.	3 viii.10.	5.1 1 v.28,30, xiv.23, xvii.2; 2 ix.19, x.10,13; 3 v. 28,30, xx.7.
8 1 ix.21,22, x.10, xi.16,17; 2 i.56, v.10.	4 xi.10.	2 1 ix.20, xiv.23; 2 iv.16; 3 iv.15; 4 x.10.
9 iii.2, viii.27,28.	9 v.27, xxi.12.	3 1 ii.48; 2 xiv.18; 3 iii.8, ix.22.
10 1 iii.8, ix.21; 2 iv.52.	10 iv.42, vi.4.	4 2 xx.8; 3 v.28,31, xiv.28.
11 1 viii.8,18-22,29, x.14, xvi.29; 2 xi.16.	11 xi.16, xvi.25.	5 1 i.33, xi.3 <i>bis</i> , xiv.9,19, 27; 2 xiii.13; 3 iii.4.
	13 xi.17.	6 1 x.10, xiv.23; 2 iii.8, viii.8; 3 iii.8, xi.13; 4 iii.5, v.32, xiv.5,12, 13, xxi.5.
		7 1 xi.18; 2 iv.38; 3 ii.49, v.15,37, xiv.24; 4 iii.5, vi.14, xvi.27.
		8 2 xi.16.
		9 1 ii.47, iv.33, xiv.1; 2 xiv.4, xvi.29; 3 ix. 22; 4 vi.7, xiv.31, xvii.1; 5 x.9; 6 iv.11, v.30,24, viii.7, x.10.

## TS. I.

- 5.10 <sup>1</sup>iv.17,38,42; xi.13,14, xx.8; <sup>1-2</sup>xi.16; <sup>2</sup>xi.16; <sup>2</sup>ix.22, xi.12; <sup>2</sup>ix.22.  
 11 <sup>1</sup>viii.33, xvi.2,19; <sup>2</sup>iii.2, xiii.14; <sup>2-3</sup>iii.14; <sup>2</sup>iii.10.  
 6.1 <sup>1</sup>ii.25.  
 2 <sup>1</sup>xi.11,17, xiv.33, xix.1, xxiv.5; <sup>2</sup>xi.16; <sup>2</sup>xvi.13.  
 3 <sup>1</sup>ix.21, xi.3, xiv.28; <sup>2</sup>xvi.19.  
 5 <sup>1</sup>vi.14, xi.16; <sup>2</sup>iii.7.  
 6 <sup>2</sup>xi.11; <sup>2</sup>ix.21 *quater*, 22, xi.16.  
 7 <sup>1</sup>iv.36, xxi.6; <sup>2</sup>v.13, x.16, xiv.11; <sup>2</sup>xi.16.  
 8 <sup>1</sup>xxi.15; <sup>2</sup>iv.49, v.18; <sup>2</sup>vii.3,11.  
 10 <sup>2</sup>iii.7; <sup>2</sup>xvi.15; <sup>2</sup>v.27, xiii.3, xvii.1; <sup>2</sup>x.8.  
 11 <sup>1</sup>vii.6; <sup>2</sup>vii.6; <sup>2</sup>xiii.9.  
 12 <sup>1</sup>iii.8, v.13, viii.24,32; <sup>2</sup>iii.12, xiii.12; <sup>2-3</sup>xii.7; <sup>2</sup>iii.10, iv.7, v.29, viii.15, x.22, xiii.4, xiv.4, xvi.21; xvi.5; <sup>2</sup>xii.5,11, xvi.29; <sup>2</sup>iii.10, ix.13, xii.8, xx.3; <sup>2</sup>ix.20,23, xii.7, xiii.12.  
 7.1 <sup>1</sup>ix.22; <sup>2</sup>iv.44; <sup>2</sup>xiv.9, 11, xxi.12,14.  
 2 <sup>1</sup>v.35, xv.7; <sup>2</sup>i.39, xvii.6, xix.2, xxiii.17, xxiv.5 *bis*; <sup>2</sup>v.13.  
 3 <sup>2</sup>iii.6, xxiv.5; <sup>2</sup>ix.21, xxiv.5.  
 4 <sup>2</sup>xiv.16 *bis*.  
 6 <sup>2</sup>vi.8.  
 7 <sup>1</sup>viii.27, xi.3; <sup>2</sup>viii.4, xi.3, xii.7 *bis*, xiv.23.  
 8 <sup>2</sup>xxi.5; <sup>2</sup>iv.20, xi.3, xii.4; <sup>2</sup>v.15, xii.7, xiii.12; <sup>2</sup>xvi.13 *bis*.  
 9 <sup>1</sup>i.30, viii.7,13,16; <sup>2</sup>viii.13,29, ix.22, xii.7.  
 10 <sup>2</sup>xiii.15; <sup>2</sup>xiv.27; <sup>2</sup>i.31, vi.4.  
 11 <sup>1</sup>v.25,31, ix.10.  
 12 <sup>2</sup>vi.2.  
 13 <sup>1</sup>iv.18, xiv.28; <sup>2</sup>iii.12; <sup>2</sup>vi.2, viii.8, xvii.4.  
 8.3 <sup>1</sup>iii.14, vi.2, vii.2 *bis*.  
 4 <sup>2</sup>iii.12, vii.12, xv.6.  
 5 <sup>1</sup>iv.48, vii.16, ix.21, xiv.20, xvi.17; <sup>2</sup>ix.21, xiii.18.  
 6 <sup>2</sup>xii.11; <sup>2</sup>xiv.4.  
 7 <sup>2</sup>xiv.2, xx.2,8.  
 9 <sup>2</sup>xiii.15; <sup>2</sup>v.20, xv.1.  
 10 <sup>2</sup>iii.1,11, v.10, viii.13, xi.17.  
 11 <sup>2</sup>vi.3, xiv.6.  
 12 <sup>2</sup>iv.11,13, xi.15 *bis*; <sup>2</sup>xiii.12.  
 13 <sup>2</sup>xiv.20; <sup>2</sup>iv.11; <sup>2-3</sup>xvi.29; <sup>2</sup>ix.1, x.10, xvi.29.

## TS. I.

- 8.14 <sup>2</sup>iii.13, viii.24.  
 15 <sup>2</sup>vi.7, xvi.2.  
 16 <sup>1</sup>i.58, v.29, vi.4, xiii.4, xv.8; <sup>2</sup>i.58, ii.52, xv.8 *bis*, xvii.1.  
 18 <sup>2</sup>xvi.13.  
 21 <sup>2</sup>v.32, xi.17, xiv.12.  
 22 <sup>1</sup>vii.4; <sup>2</sup>iii.14; <sup>2</sup>xvi.14 *bis*.

## TS. II.

- 1.2 <sup>1</sup>iv.6, ix.7, xi.1, xii.9, xx.4,6,8; <sup>2</sup>iv.12; <sup>2</sup>ix.2,4,5,6, xiv.9,10,11, 15; <sup>2</sup>xiv.26, xxi.15; <sup>2</sup>vii.11, xiv.9 *bis*, 11 *bis*, xxi.14.  
 3 <sup>1</sup>xvii.2; <sup>2</sup>vi.12; <sup>2</sup>vi.12; <sup>2</sup>ix.2,6.  
 4 <sup>2</sup>iv.12,52.  
 5 <sup>2</sup>xi.7; <sup>2</sup>iv.14; <sup>2</sup>iii.7.  
 7 <sup>2</sup>v.25, xiv.23; <sup>2</sup>iii.4, viii.16; <sup>2</sup>xvi.21.  
 8 <sup>2</sup>xiv.21,26; <sup>2</sup>xiv.26, xx.2.  
 9 <sup>2</sup>xi.8; <sup>2</sup>iv.3,4,11,51.  
 10 <sup>2</sup>xvi.2.  
 11 <sup>1</sup>v.12, xiii.13; <sup>2</sup>iii.7; <sup>2</sup>iii.10; <sup>2</sup>iii.5, v.14, vi.5; <sup>2</sup>iv.40, ix.24, xiii.12, xvii.4; <sup>2</sup>iii.13, iv.10, v.12, xiii.15.  
 2.2 <sup>1</sup>v.9; <sup>2</sup>iii.7.  
 3 <sup>2</sup>ii.49.  
 4 <sup>1</sup>i.61; <sup>2</sup>ix.21; <sup>2</sup>xiv.15; <sup>2</sup>i.61, vi.13, xi.16.  
 5 <sup>2</sup>xiv.16, xxi.15; <sup>2</sup>iii.2; <sup>2</sup>xiv.5; <sup>2</sup>iv.40.  
 6 <sup>2</sup>iv.40; <sup>2</sup>xiii.12 *bis*.  
 7 <sup>2</sup>iii.5; <sup>2</sup>viii.15 *bis*, xi.4; <sup>2</sup>iv.52, xv.6.  
 8 <sup>2</sup>ix.1 *bis*; <sup>2</sup>v.32, ix.18.  
 9 <sup>2</sup>iv.2; <sup>2-3</sup>v.21; <sup>2</sup>iv.7, xv.6.  
 10 <sup>2</sup>i.43, iv.52.  
 11 <sup>2</sup>ix.3.  
 12 <sup>1</sup>viii.24, xiv.9,24,27; <sup>2</sup>v.38, xiv.20, xxi.3; <sup>2</sup>xii.7; <sup>2</sup>iii.7,12, vii.2,4; <sup>2</sup>iv.12; <sup>2</sup>iii.5, vii.2, viii.16, x.19,21,22, xv.6.  
 3.1 <sup>2</sup>ix.1, xvii.4.  
 2 <sup>2</sup>iv.53; <sup>2</sup>ii.44; <sup>2</sup>ix.4; <sup>2</sup>x.16.  
 3 <sup>2</sup>iv.53, xiii.13.  
 4 <sup>2</sup>xiii.14; <sup>2</sup>iv.52, vii.5.  
 5 <sup>2</sup>ix.10; <sup>2</sup>x.10, xvi.29, xx.2.  
 7 <sup>2</sup>ix.16.  
 8 <sup>2</sup>xiii.12; <sup>2</sup>iv.11.  
 9 <sup>2</sup>viii.26, xi.3.  
 10 <sup>2</sup>xx.3; <sup>2</sup>ii.49.  
 11 <sup>1</sup>iv.42, ix.11, x.22, xx.8, xxi.13; <sup>2</sup>viii.24.  
 12 <sup>2</sup>v.21.  
 13 <sup>2</sup>ii.44, xiv.9,10,11,15.  
 14 <sup>2</sup>iv.15; <sup>2</sup>v.17, xiii.9; <sup>2</sup>xii.7; <sup>2</sup>iv.34, v.8.

## TS. II.

- 4.1 <sup>1</sup>iii.7, v.24,33; <sup>2</sup>ix.19, xi.10, xxi.10; <sup>2</sup>xvi.13.  
 2 <sup>2</sup>ix.19; <sup>2</sup>vi.12, xiii.14, xvi.29.  
 3 <sup>2</sup>xx.4.  
 4 <sup>2</sup>xxii.13.  
 5 <sup>1</sup>v.2, vii.2, x.13,15.  
 6 <sup>2</sup>xiv.18.  
 7 <sup>2</sup>iii.5, viii.11; <sup>2</sup>viii.12, xi.16.  
 8 <sup>2</sup>iii.10 *bis*, 12.  
 9 <sup>2</sup>xvi.31.  
 10 <sup>2</sup>xiv.8,28; <sup>2</sup>iii.5, iv.24, ix.11, x.19, xxi.15.  
 11 <sup>1</sup>x.16; <sup>2</sup>vi.2; <sup>2</sup>vi.14; <sup>2</sup>iii.2, xiii.15.  
 12 <sup>2</sup>iv.6, vii.6, viii.8, ix.12, xv.6; <sup>2</sup>iii.9; <sup>2</sup>xv.7.  
 13 <sup>2</sup>x.7, xiii.8, xiv.23.  
 14 <sup>1</sup>v.5, xii.8, xiv.11, xxi.14; <sup>2</sup>xii.7; <sup>2</sup>iii.8; <sup>2</sup>vi.2, viii.12.  
 5.1 <sup>2</sup>viii.8 *bis*; <sup>2</sup>ix.13, xi.1, xii.9, xx.4; <sup>2</sup>xiii.9.  
 2 <sup>2</sup>iv.2; <sup>2</sup>iv.53; <sup>2</sup>iv.28,29, 52, xvi.30.  
 3 <sup>2</sup>xvi.13; <sup>2</sup>x.13; <sup>2</sup>vi.9, x.10, xvi.20.  
 4 <sup>2</sup>vi.2.  
 5 <sup>2</sup>iv.52, xiii.12; <sup>2</sup>x.4, xiv.7 *bis*; <sup>2</sup>xvi.11; <sup>2</sup>iv.11.  
 6 <sup>2</sup>iv.44; <sup>2</sup>ii.46, viii.8; <sup>2</sup>iv.42,44, x.24; <sup>2</sup>i.60, iv.11,44, xvi.11, xxiv.5.  
 7 <sup>2</sup>xxi.15; <sup>2-3</sup>xiv.16; <sup>2</sup>iv.33.  
 8 <sup>2</sup>xv.4; <sup>2</sup>xvi.13; <sup>2</sup>ii.14.  
 9 <sup>2</sup>ix.21, x.10 *bis*; <sup>2</sup>xvi.13, 26; <sup>2</sup>vi.14, ix.21, xiv.10; <sup>2</sup>ix.22.  
 10 <sup>2</sup>vi.14, xv.1, xvi.25.  
 11 <sup>2-3</sup>xvi.13.  
 12 <sup>2</sup>iv.52, vi.5, vii.13; <sup>2</sup>iii.3, xiv.28, xvi.13; <sup>2</sup>xvi.25; <sup>2</sup>v.2, x.13, xiv.33, xxiv.5; <sup>2</sup>vi.5, xii.8.  
 6.2 <sup>2</sup>iv.12,44, xiii.16; <sup>2</sup>ii.49, iv.30; <sup>2-3</sup>ix.2; <sup>2</sup>iv.53; <sup>2</sup>x.12.  
 3 <sup>2</sup>x.10; <sup>2</sup>iv.49.  
 5 <sup>2</sup>iv.25, x.10; <sup>2</sup>iv.25; <sup>2</sup>xiv.32, xix.1.  
 6 <sup>2</sup>xvi.13, xxiv.5; <sup>2</sup>viii.33; <sup>2</sup>iv.11, v.13, x.16.  
 7 <sup>2</sup>iv.39, viii.9; <sup>2</sup>iv.7, xv.8, xvii.2; <sup>2</sup>x.10; <sup>2</sup>iv.23.  
 8 <sup>2</sup>xvi.26.  
 9 <sup>2</sup>iv.44; <sup>2</sup>iii.7; <sup>2</sup>iv.29, ix.19, xiv.28; <sup>2</sup>viii.30.  
 10 <sup>2</sup>v.22, vii.8; <sup>2</sup>vi.7.  
 11 <sup>2</sup>iii.8,9, xiii.2, xx.8; <sup>2</sup>vi.2, xi.4, xiii.10, xvi.29; <sup>2</sup>iii.5, vii.2, viii.26, x.10, xiv.1; <sup>2</sup>iii.9, viii.24, xiii.2, xvi.20.

<p>TS. ii. 6.12 <sup>1</sup>ii.49, xiii.15; <sup>2</sup>iii.12, xiv.5, 23; <sup>3</sup>ix.21, xi.4; <sup>4</sup>i.21, iii.9, xi.4; <sup>5</sup>xiv.5; <sup>6</sup>xii.7, xv.4, xvi.2.</p>	<p>TS. iii. 4.2 <sup>1</sup>iii.12. 3 <sup>1</sup>iv.42 <i>bis</i>, 52; <sup>2</sup>iv.24; <sup>3</sup>xiii.7; <sup>4</sup>xiii.12. 4 v.23. 7 <sup>1</sup>xiii.15, xxi.12. 8 <sup>1</sup>xiv.23; <sup>2</sup>v.24, viii.4, <sup>3</sup>v.53. 9 <sup>1</sup>iv.7, 11. 10 <sup>1</sup>viii.27, xi.17; <sup>2</sup>vii.8. 11 <sup>1</sup>xii.7; <sup>2</sup>iii.10; <sup>3</sup>iii.7, xiii.13, xiv.28; <sup>4</sup>xii.7.</p>	<p>TS. iv. 2.4 <sup>1</sup>xii.7; <sup>2</sup>xvi.18; <sup>3</sup>iii.5, vii.7, xii.7, xvi.19; <sup>4</sup>xvi.25. 5 <sup>1</sup>viii.8; <sup>2</sup>iii.12, xiv.9, 11; <sup>3</sup>iii.7; <sup>4</sup>iii.5. 6 <sup>1</sup>viii.23, x.22; <sup>2</sup>xii.8; <sup>3</sup>iii.2, viii.32; <sup>4</sup>x.22. 7 <sup>1</sup>xvi.18. 8 <sup>1</sup>iv.5, vi.2, viii.6, x.15, 19, xiv.5, xx.8; <sup>2</sup>vi.4, viii.8, 9, 32; <sup>3</sup>i.61, ix.20, xi.3, xii.7. 9 <sup>1</sup>iii.15, v.12, x.13, xii.2, 7; <sup>2</sup>iv.45, viii.28, xiv.23, 29, xx.3, xxi.11; <sup>3</sup>ix.20.</p>
<p>TS. iii. 1.1 <sup>1</sup>v.15. 2 <sup>1</sup>v.15. 3 <sup>1</sup>i.59, iv.52. 4 <sup>1</sup>ix.21, xi.10, xvi.29; <sup>2</sup>iv.28; <sup>3</sup>ix.22 <i>bis</i>; <sup>4</sup>x.14; <sup>5</sup>vi.14. 6 <sup>1</sup>x.8, 10. 7 <sup>1</sup>ix.3; <sup>2</sup>iii.5; <sup>3</sup>iv.36, xvi.20. 8 <sup>1</sup>xiii.9; <sup>2</sup>xi.10. 9 <sup>1</sup>vi.14; <sup>2</sup>ix.21, xi.9, 13; <sup>3</sup>xiv.18, xvi.20. 10 <sup>1</sup>xi.3 <i>ter</i>; <sup>2</sup>vii.15, viii.28 <i>bis</i>, ix.20, 21. 11 <sup>1</sup>iii.3, ix.20; <sup>2</sup>viii.8, 29, xiv.24, xvi.13; <sup>3</sup>iv.11; <sup>4</sup>xiii.9; <sup>5</sup>v.2, x.13, xv.6; <sup>6</sup>iii.8, xii.8; <sup>7</sup>xv.4; <sup>8</sup>iii.8, 10, x.12, xiv.21, xx.2.</p>	<p>5.1 <sup>1</sup>vi.9, xiii.15. 2 <sup>1</sup>xvi.14. 3 <sup>1</sup>ix.22, xiii.15; <sup>2</sup>xi.10. 4 <sup>1</sup>xi.16; <sup>2</sup>iii.12; <sup>3</sup>vi.14, xi.16, xxi.12. 5 <sup>1</sup>ii.25, xvi.14; <sup>2</sup>i.49, iii.2, xi.16, xvi.17. 6 <sup>1</sup>viii.27; <sup>2</sup>iii.5. 7 <sup>1</sup>vi.2; <sup>2</sup>v.24, xiv.18. 8 <sup>1</sup>iii.7, 15, xiv.2, 22. 10 <sup>1</sup>i.50, iv.10. 11 <sup>1</sup>i.51, iii.3, 7, 11, v.21, vi.2; <sup>2</sup>iii.12, xvi.18; <sup>3</sup>iii.11, vii.11.</p>	<p>10 <sup>1</sup>xv.5; <sup>2</sup>xvi.2, 13; <sup>3</sup>iii.15, xii.8. 11 <sup>1</sup>iv.15, 40, viii.34; <sup>2</sup>iii.5, 10 <i>bis</i>; <sup>3</sup>v.16, vi.3, x.16, 19, xxi.4. 3.1 <sup>1</sup>iv.11, vi.4, x.14 <i>bis</i>. 2 <sup>1</sup>i.32, iv.23; <sup>2</sup>v.34, 36. 3 <sup>1</sup>iv.33; <sup>2</sup>i.54, 55, ix.16. 4 <sup>1</sup>xi.3, xv.6; <sup>2</sup>xi.3; <sup>3</sup>viii.25, xi.3. 5 <sup>1</sup>xvi.27. 9 <sup>1</sup>vii.2. 11 <sup>1</sup>iv.20, xi.3 <i>ter</i>, 5; <sup>2</sup>vi.13, vii.6; <sup>3</sup>vi.14, xvii.4. 12 <sup>1</sup>iii.8; <sup>2</sup>vi.13, viii.4; <sup>3</sup>vi.13, xiv.5. 13 <sup>1</sup>iii.9, vii.12, ix.22, xii.3; <sup>2</sup>iv.11, v.17, x.25; <sup>3</sup>ix.23, xvi.19; <sup>4</sup>iii.10, ix.20, xii.7, xiii.6; <sup>5</sup>vi.5, xi.4; <sup>6</sup>xii.7, v.2, x.13; <sup>7</sup>xiii.9, 15; <sup>8</sup>iii.10.</p>
<p>2.2 <sup>1</sup>i.53, xi.17, xvi.18, 29 <i>bis</i>; <sup>2</sup>v.7, xi.5; <sup>3</sup>i.40, iv.24, v.33, vi.14 <i>bis</i>, xiv.16, 18, xxi.16. 3 <sup>1</sup>viii.29, xii.4. 4 <sup>1</sup>ii.20, iv.42, xi.15, 16; <sup>2</sup>iv.47, viii.24; <sup>3</sup>iv.38, vii.10. 5 <sup>1</sup>v.3, viii.29, ix.16; <sup>2</sup>i.50, iv.11; <sup>3</sup>viii.13, xi.12, xxi.16; <sup>4</sup>iv.46, vi.14; <sup>5</sup>xi.17. 6 <sup>1</sup>i.29, iv.13. 7 <sup>1</sup>viii.8. 8 <sup>1</sup>v.3, xi.3, xiii.15, xiv.5; <sup>2</sup>vi.2; <sup>3</sup>iii.8, viii.23, ix.19, xi.3, xii.8 <i>bis</i>; <sup>4</sup>iv.35, xi.3; <sup>5</sup>viii.6, ix.22 <i>bis</i>. 9 <sup>1</sup>iv.54, viii.3, xxiv.5; <sup>2</sup>vi.14; <sup>3</sup>xv.4, xvi.2; <sup>4</sup>viii.34, ix.18, xvi.2. 10 <sup>1</sup>iv.35, v.27, viii.27, 31, xiv.23, xx.3. 11 <sup>1</sup>iii.11, iv.6, 7, xii.6; <sup>2</sup>viii.24; <sup>3</sup>ix.24; <sup>4</sup>iv.12, x.12, xiv.29, xv.1, 3, xvii.4, xxiv.4.</p>	<p>TS. iv. 1.1 <sup>1</sup>ix.4, 5, 6; <sup>2</sup>vii.6, xi.3; <sup>3</sup>iii.5. 2 <sup>1</sup>i.61, xvii.5, xxi.11; <sup>2</sup>xii.6 <i>bis</i>, xiii.9, 14; <sup>3</sup>ix.23, xiv.5; <sup>4</sup>viii.8; <sup>5</sup>i.61, viii.24, xxi.5. 3 <sup>1</sup>iv.52, xii.6; <sup>2</sup>iv.11 <i>bis</i>, 19 <i>bis</i>, viii.10, ix.18; <sup>3</sup>iii.8, xii.4, 6. 4 <sup>1</sup>i.61, iii.8; <sup>2</sup>i.61, iii.12, 14, vi.2, vii.2 <i>bis</i>; <sup>3</sup>iii.5. 5 <sup>1</sup>iii.1, 8, 10, vi.2, 4; <sup>2</sup>xvi.2; <sup>3</sup>ix.23. 6 <sup>1</sup>xii.7. 7 <sup>1</sup>xi.4; <sup>2</sup>xii.8; <sup>3</sup>viii.24, xii.7. 8 <sup>1</sup>iv.2; <sup>2</sup>i.57; <sup>3</sup>iv.20, v.12, xii.7 <i>bis</i>, xxiv.5; <sup>4</sup>xii.4; <sup>5</sup>iv.20, 27. 9 <sup>1</sup>viii.28, xx.2; <sup>2</sup>iii.8, viii.10, xii.7 <i>bis</i>, xiv.5.</p>	<p>4.2 <sup>1</sup>xiv.1, 29, xx.6, 7, xxii.13; <sup>2</sup>xiv.10, 11; <sup>3</sup>iv.12, 52. 8 <sup>1</sup>xiii.16; <sup>2</sup>xii.17. 4 <sup>1</sup>v.10, xi.3, xiv.16; <sup>2</sup>xi.3 <i>bis</i>, xiii.13; <sup>3</sup>i.38, 41, viii.31, xiv.29, 33, xx.6, 8, xxii.13; <sup>4</sup>v.5, xiv.10, 17; <sup>5</sup>iii.9, 10, vi.5, xiii.6, xiv.16. 5 <sup>1</sup>xii.12, 15. 6 <sup>1</sup>vi.12. 7 <sup>1</sup>xxi.12. 9 <sup>1</sup>vii.6, xii.3. 10 <sup>1</sup>iv.12; <sup>2</sup>iii.7, iv.11. 11 <sup>1</sup>iv.5; <sup>2</sup>v.2, x.13, xi.11, xxi.14. 12 <sup>1</sup>ix.20, xi.3, 4; <sup>2</sup>xi.3; <sup>3</sup>end'g xxiv.6. 5.1 <sup>1</sup>iv.43; <sup>2</sup>v.20; <sup>3</sup>xi.3, xii.7; <sup>4</sup>iv.43, 54, ix.21, xiii.9, xiv.8. 2 <sup>1</sup>iii.7, xii.12. 3 <sup>1</sup>xvii.1; <sup>2</sup>xi.14, 17. 4 <sup>1</sup>xiii.12. 5 <sup>1</sup>viii.30, xiii.11; <sup>2</sup>xi.14. 6 <sup>1</sup>xiv.7. 8 <sup>1</sup>xi.14.</p>
<p>3.1 <sup>1</sup>x.10. 2 <sup>1</sup>viii.8, xiv.24. 3 <sup>1</sup>xi.16. 4 <sup>1</sup>ii.25, 30. 6 <sup>1</sup>iv.40. 7 <sup>1</sup>iv.12, xv.6. 8 <sup>1</sup>iv.40; <sup>2</sup>v.9, xi.16, 17, xiv.30, xvi.27; <sup>3</sup>iii.6. 9 <sup>1</sup>viii.8. 10 <sup>1</sup>iii.12, vii.2; <sup>2</sup>iv.12, 34, xi.17, xv.5. 11 <sup>1</sup>i.43, 46, 47, 52, iv.35, v.13, xii.2, xvi.6; <sup>2</sup>xii.7; <sup>3</sup>viii.26; <sup>4</sup>vii.9, xvi.18.</p>	<p>10 <sup>1</sup>xii.7, xxi.12; <sup>2</sup>viii.29, xii.7, xiii.12, xiv.1, xvi.19; <sup>3</sup>v.35, vi.14, ix.24, xiii.2, xiv.5, xv.1, xvii.1, 4; <sup>4</sup>iv.11, xii.4; <sup>5</sup>viii.16, 18, xii.7; <sup>6</sup>viii.27, xii.2. 11 <sup>1</sup>v.17, viii.32; <sup>2</sup>iv.11, xii.4, xiv.19; <sup>3</sup>iv.12, 20; <sup>4</sup>iv.11 <i>bis</i>, 19 <i>bis</i>, 23 <i>bis</i>. 2.1 <sup>1</sup>ix.3, xii.7; <sup>2</sup>i.60, vi.2. 2 <sup>1</sup>iii.10, xxi.12; <sup>2</sup>xii.7. 3 <sup>1</sup>xii.8, 10, xiv.5, xvi.13; <sup>2</sup>iii.10, vi.5, xxii.14; <sup>3</sup>v.17, viii.8, x.10, 25, xii.3; <sup>4</sup>iii.8, xi.5, xvi.28.</p>	<p>5.1 <sup>1</sup>iv.43; <sup>2</sup>v.20; <sup>3</sup>xi.3, xii.7; <sup>4</sup>iv.43, 54, ix.21, xiii.9, xiv.8. 2 <sup>1</sup>iii.7, xii.12. 3 <sup>1</sup>xvii.1; <sup>2</sup>xi.14, 17. 4 <sup>1</sup>xiii.12. 5 <sup>1</sup>viii.30, xiii.11; <sup>2</sup>xi.14. 6 <sup>1</sup>xiv.7. 8 <sup>1</sup>xi.14.</p>

## TS. iv.

- 5.9 <sup>1</sup>i.22, ix.3,5,6, xvi.26;  
<sup>2</sup>xiv.8.  
 10 <sup>1</sup>iv.7, xi.3; <sup>2</sup>iii.9, viii.  
 26, xi.3; <sup>3</sup>iii.9; <sup>4</sup>iii.  
 8, vi.5, vii.4; <sup>5</sup>xii.8;  
 end'g xxiv.6.  
 11 <sup>1</sup>xi.17; <sup>2</sup>i.61, xi.16.  
 6.1 <sup>1</sup>vi.14, xi.3 *bis*, xii.8,  
 xiv.9, xvii.2; <sup>2</sup>iii.14,  
 xii.5; <sup>3</sup>xi.3, xii.7;  
<sup>4</sup>xvi.20 *bis*.  
 2 <sup>1</sup>xiv.8; <sup>2</sup>v.17; <sup>3</sup>iii.13,  
 iv.38, vi.11; <sup>4</sup>viii.27,  
 xvi.14; <sup>5</sup>iii.12.  
 3 <sup>1</sup>iii.8; <sup>2</sup>vii.9; <sup>3</sup>ix.21,  
 22; <sup>4</sup>ix.22.  
 4 <sup>1</sup>i.21, v.34, ix.3,4,5,6,  
 xiii.15, xvi.26; <sup>2</sup>i.iii.  
 12; <sup>3</sup>vi.12, ix.21, xii.  
 8; <sup>4</sup>iii.10 *bis*, xvi.  
 26.  
 5 <sup>1</sup>viii.24; <sup>2</sup>xii.6; <sup>3</sup>iii.  
 10, ix.7; <sup>4</sup>xiii.9.  
 6 <sup>1</sup>ix.20, xi.3, xvii.3, xix.  
 1; <sup>2</sup>x.13; <sup>3</sup>ix.20,21,  
 v.2, vi.13 *bis*; <sup>4</sup>iii.7,  
 8, ix.20, xii.7, xiii.9,  
 xvii.5; <sup>5</sup>iv.11, xi.3,  
 xii.7 *bis*, xvi.20; <sup>6</sup>i.  
 59, ix.20, xii.3,7; <sup>7</sup>v.  
 17, x.10, xiv.27; <sup>8</sup>vi.  
 4, xii.7.  
 7 <sup>1</sup>vii.8, ix.20, xi.3, xii.3;  
<sup>2</sup>iii.8, viii.8, xi.5 *ter*,  
 xvi.13; <sup>3</sup>iv.38, xii.4,  
 xvi.8; <sup>4</sup>iii.8, xvi.7.  
 8 <sup>1</sup>ix.8,20, xi.3, xiv.8;  
<sup>2</sup>xii.7, xvi.5; <sup>3</sup>xii.7.  
 9 <sup>1</sup>ix.20, xi.3, xvi.8; <sup>2</sup>iii.  
 7; <sup>3</sup>iii.8,12, viii.32,  
 xvi.5; <sup>4</sup>i.25, iii.14,  
 iv.15 *bis*, v.4 *bis*, 38,  
 viii.28, xii.7, xvi.  
 13.  
 7.1 <sup>1</sup>xi.11.  
 2 <sup>1</sup>ii.44.  
 3 <sup>1</sup>v.20,27.  
 4 <sup>1</sup>xiv.15; <sup>2</sup>v.4, xiv.8;  
<sup>3</sup>xiii.12.  
 5 <sup>1</sup>iv.38, v.4, xiv.11, xxii.  
 14, xxiv.5.  
 6 <sup>1</sup>viii.6, ix.2,6.  
 8 x.ii.7.  
 9 <sup>1</sup>xxi.3.  
 10 <sup>1</sup>v.21.  
 12 <sup>1</sup>iii.10, xi.3 *bis*, xii.7  
*bis*; <sup>2</sup>ix.22.  
 13 <sup>1</sup>iv.52, xvi.3; <sup>2</sup>iv.11,  
 viii.25; <sup>3</sup>viii.33; <sup>4</sup>iii.  
 12; <sup>5</sup>iii.6, iv.11, vi.  
 14, xvi.13, xxiv.5.  
 14 <sup>1</sup>iii.3; <sup>2</sup>viii.12, xi.3, xii.  
 7; <sup>3</sup>viii.8, xii.7.  
 15 <sup>1</sup>ix.20, xi.3, xiii.15, xvi.  
 13; <sup>2</sup>iv.40, v.4; <sup>3</sup>iii.  
 7, iv.52, xiv.23; <sup>4</sup>ix.  
 23, xvii.1; <sup>5</sup>iii.10, iv.  
 20 *bis*, 21, xvi.13,29;  
<sup>6</sup>iii.12,18, vi.3, xx.1.

## TS. v.

- 1.1 <sup>1</sup>ix.20, xi.16; <sup>2</sup>v.18;  
<sup>3</sup>viii.33, ix.3, xiii.9  
*bis*, xiv.26, xxi.12,  
 xxiv.5.  
 2 <sup>1</sup>vii.8, x.9, xi.13, xviii.  
 7; <sup>2</sup>xvi.13; <sup>3</sup>iii.6.  
 3 <sup>1</sup>i.61, xi.13; <sup>2</sup>i.61.  
 4 <sup>1</sup>xi.13,15; <sup>2</sup>iv.44.  
 5 <sup>1</sup>i.61, iv.25; <sup>2</sup>i.61;  
<sup>3</sup>iv.17,25; <sup>4</sup>xiv.16,  
 xxi.16.  
 6 <sup>1</sup>iv.44,45; <sup>2</sup>vi.12,13,  
 vii.16, ix.1.  
 7 <sup>1</sup>vi.2, xiii.13; <sup>2</sup>viii.8,  
 xiv.8.  
 10 <sup>1</sup>x.10, xiii.7, xiv.4;  
<sup>2</sup>iv.52; <sup>3</sup>ii.49.  
 11 <sup>1</sup>vi.5, ix.7,13,20, xi.16;  
<sup>2</sup>iii.10, iv.20, vi.9,  
 13.  
 2.1 <sup>1</sup>i.21, iv.12, ix.3, xiv.15.  
 2 <sup>1</sup>xi.16,17.  
 3 <sup>1</sup>i.29; <sup>2</sup>xiv.18; <sup>3</sup>iii.  
 5; <sup>4</sup>v.21,24; <sup>5</sup>iv.31;  
<sup>6</sup>iii.8.  
 4 <sup>1</sup>xvii.6.  
 5 <sup>1</sup>xvi.13; <sup>2</sup>xiii.9; <sup>3</sup>vi.  
 12; <sup>4</sup>viii.8.  
 6 <sup>1</sup>vi.12; <sup>2</sup>vii.5,6.  
 7 <sup>1</sup>iv.25, xxi.8, xiv.9;  
<sup>2</sup>xvii.1,3, xxi.8; <sup>3</sup>ii.  
 30, x.10, xiv.23; <sup>4</sup>iv.  
 25,26; <sup>5</sup>iii.15, xiv.10,  
 11, xxi.9, xxiv.4.  
 8 <sup>1</sup>xiii.14; <sup>2</sup>xvii.1; <sup>3</sup>xxi.  
 7; <sup>4</sup>xvi.2,13.  
 9 <sup>1</sup>xiv.11; <sup>2</sup>xvi.19.  
 10 <sup>1</sup>xvi.27; <sup>2</sup>xvii.3; <sup>3</sup>ix.  
 21.  
 11 <sup>1</sup>ix.20, xiv.5,8 *bis*.  
 12 <sup>1</sup>ix.20; <sup>2</sup>xi.3,17.  
 3.1 <sup>1</sup>x.9; <sup>2</sup>xiv.28; <sup>3</sup>vi.12;  
<sup>4</sup>iv.50; <sup>5</sup>xvi.30 *bis*.  
 3 <sup>1</sup>vi.13; <sup>2</sup>xvi.25.  
 5 <sup>1</sup>iv.44,45; <sup>2</sup>vii.10; <sup>3</sup>x.  
 14.  
 6 <sup>1</sup>vi.14; <sup>2</sup>x.18, xxiv.5;  
<sup>3</sup>vi.14, xiv.12.  
 7 <sup>1</sup>iv.42; <sup>2</sup>i.35, iv.11,  
 33.  
 8 <sup>1</sup>xvi.15; <sup>2</sup>xiv.8.  
 11 <sup>1</sup>xvi.13; <sup>2</sup>iii.5, vi.14;  
<sup>3</sup>x.16, xx.1,2.  
 12 <sup>1</sup>xx.7; <sup>2</sup>v.33, xi.17.  
 4.1 <sup>1</sup>iv.42; <sup>2</sup>xvi.14.  
 2 <sup>1</sup>v.38.  
 3 <sup>1</sup>vi.3, xiv.15; <sup>2</sup>xxi.9.  
 4 <sup>1</sup>vi.4; <sup>2</sup>iv.12, xxi.16.  
 6 <sup>1</sup>viii.29.  
 7 <sup>1</sup>iv.29; <sup>2</sup>xiii.9.  
 8 <sup>1</sup>i.31, iv.52, xiv.2,22.  
 9 <sup>1</sup>iv.11; <sup>2</sup>xi.5,6.  
 10 <sup>1</sup>xvi.14; <sup>2</sup>xvi.13.  
 11 <sup>1</sup>xxi.7.  
 12 <sup>1</sup>vi.5,14; <sup>2</sup>v.6.  
 5.1 <sup>1</sup>v.21; <sup>2</sup>xvi.16.  
 2 <sup>1</sup>v.17; <sup>2</sup>v.33, xiii.2.  
 3 <sup>1</sup>ix.21; <sup>2</sup>ix.18, xvii.2,  
 xx.2,8, xxiv.5.

## TS. v.

- 5.4 <sup>1</sup>ix.25 *bis*, ix.10; <sup>2</sup>iv.  
 31; <sup>3</sup>iv.38, ix.16.  
 5 <sup>1</sup>xi.8,9; <sup>2</sup>vii.5,16, xvi.  
 26; <sup>3</sup>xxi.2; <sup>4</sup>x.10,  
 17 *bis*, xvi.13, xx.5.  
 6 <sup>1</sup>iv.44; <sup>2</sup>iv.37.  
 7 <sup>1</sup>iv.33; <sup>2</sup>viii.30, xi.5;  
<sup>3</sup>viii.23.  
 8 <sup>1</sup>x.18, xxiv.5.  
 9 <sup>1</sup>iv.11, xvi.26, xxi.10,  
 xxiv.3,5; <sup>2</sup>i.22, ii.25  
*bis*, 48, viii.2, xiv.23,  
 xvi.26; <sup>3</sup>viii.16, xi.  
 16,17.  
 10 <sup>1</sup>iv.32.  
 11 <sup>1</sup>iv.39, xvi.26, xxi.8.  
 12 <sup>1</sup>xvi.19.  
 15 <sup>1</sup>iv.39, vii.13, xiii.12.  
 16 <sup>1</sup>viii.17.  
 18 <sup>1</sup>iv.28, ix.2.  
 19 <sup>1</sup>viii.17, xiv.23.  
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## SANSKRIT INDEX.

THE following Index contains the whole matter of the *Prāticākhya* itself—both the proper vocabulary of the treatise, and the words and parts of words which it quotes from the *Sanhitā*; the latter being distinguished by being printed with *spaced letters*. To this is added a very liberal selection from the vocabulary of the commentary; perhaps more liberal than may seem to some worth while, but I preferred to err in this direction rather than the contrary. The references to the commentary are designated by a prefixed *c*; and an added *v* indicates that the word is to be sought among the various readings given at the foot of the comment.

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## ADDITIONS AND CORRECTIONS.

PART of these emendations are due to Prof. Weber, who has called my attention to them in private communications. A few slight misprints, of obvious character, are not noted here.

p. 2, l. 25. The MS. used by Weber was another (No. 504) in the same collection, containing only the text (incomplete) of the Prāticākhya.

p. 3, l. 1. Dr. Rost's description of these MSS. has not yet appeared. It appears, however, that the rules of the Prāticākhya are read interspersed in the commentary also, as well as prefixed to it in a body (with separate paging).

p. 3, l. 4. The differences of reading in the Prāticākhya text itself are more numerous than is here stated. They have been pointed out in the course of the work (either in the notes on the rules, or in the various readings to the comment)—namely, as occurring (with here and there an addition, omitted in its proper place) in i.61, ii.17,51, iv.11,39 (T. W. *ahne*, for *'hne*), v.13,20 (G. M. *ṣakāraṣ*, for *-raii*: a mere blunder), vii.8 (G. M. *yajush*, for *yajuh*), 12, viii.8 (T., it should be added, has dropped both *sanuta* and *stanuta*), 13,35, ix.21,22. x.11 (T. W. B. O. *anunāsikam*, for *'nun*-), 13 (G. M. *-pa asiparo budhniyā jyi ā pūshā aminanta ārshe*, which is perhaps the more acceptable reading, since it gives the uncombinable finals their uncombinable quality in the rule also), 22, xi.16 (G. M. *adabdhāsa* and *ashādhaḥ*, with unelided *a*), 17 (G. M. *ahniyā mā 'mbāli*), 18,19 (G. M. repeat the whole rule, instead of its last two words only), xii.4,9 (T. O. *asmin*, for *tas*-), xiii.4,13,14 (see farther on), 15, xiv.3,8 (G. M. *upasargaḥ ca pātha*: a blunder only), 13,32, xvi.1,5 (G. M. *ṣaṁstān anant*: a blunder), 7,13 (G. M. omit *pīpivā* in the rule, as well as its example in the comment; but they give the word in the rehearsal at the beginning of the comment), 16,19,22,26, xvii.2,4, xviii.5 (T. *scuritaḥ ca pl*-), xx.9 (G. M. substitute in the text-MS. rule xvii.6, except the word *pīushkarasādeḥ*), xxi.5,6,14, xxii.7 (W. O. also have *-shakah* in the rule, but not in the comment), xxiii.2,6,10,12,14,20, xxiv.4. The reading adopted for rule xiii.14 is that of T. G. M. (save that T. has *shtha* for *shpa*, and *rāvṇa*, with *virāna* under the *v*; and G. M. have *rāvṇa* in the text-MSS., and *rārāvṇa* in the MSS. with comment); W. gives *ṣṇa shpa shṭa mpa rāva* (with *virāna* under both *v* and *n*); for O. the collator has noted nothing; B. reads *ṣṇa shpa shṇa mpa rāva grāvṇa*. Other evident copyists' errors occur, of too little account to be worth notice.

A reading has been adopted contrary to the authority of all the MSS. at ix.1,20 (where the MSS.-reading is *ikāraūkarap*-), xi.1,17. The writing of *iṅgya* for *iṅgya* was noted under i.48.

p. 9, l. 16. The commentator, as will be seen under xxi.14, interprets out of existence the *nāsikya* as an independent element.

p. 11, l. 7. The structure of *r* is defined by the commentator under xxi.15.

p. 18, l. 12. The commentator refers to some "different reading" (perhaps in his *Ḍikshā*? there is no trace of it in the Prāticākhya), beginning *pra pari 'pa sam*, but declares it to have to do only with the addition to all these words of *iti* (in the *pada*-text, namely, which writes *e 'ti* for *i*, *ape 'ti* for *apa*, and so on) and not to their receiving the name *upasarga*. I still fail to see any reason for the limitation of the class to half its usual number.

p. 23, l. 13. Delete the hyphen at the end of the line.

p. 33, l. 16. One may conjecture that rule 43 formerly concluded the treatment of accent in this chapter, and applied to all the three kinds of accent; but, rules 44-7, on the circumflex, being later interpolated, the connection made it necessary to understand this also as applying to the circumflex alone.

p. 34, rule 46. The same example (from iii.3.11<sup>1</sup>) is quoted by the comment under this rule as under rules 43 and 47.

p. 37, l. 19. Compare under rules xvi.26,29, where this claim is distinctly made. But it is not entirely well founded, for there are cases where combinations of sounds which are *padas* are quoted as *padāikadeḥ*: thus *han* in vii.11, *pā* in xvi.2, *hi* in xvi.13, etc.



- p. 42, ll. 28, 32, 43, read iv.23 (for iv.25).
- p. 46, l. 3. Read (in part of the edition) *alteration* for *nasalization*.
- p. 82, last line. Restore (in part of the edition) the lost figure 6 before *na*, at the beginning of the line.
- p. 83, l. 2. The passage is found at iv.1.5<sup>1</sup>.
- p. 87, rule 5. For *aḡhā*, in rule and translation, read *adyā*; and the example, on the next page, is *adyāśvād* (p. *adya-rvāt*). The St. Petersburg lexicon (in the Appendix) has this word in its proper form, but I unfortunately overlooked it.
- p. 88, l. 28, and p. 99, l. 5. No division is made of *prācṛṅga* in *pada-text*.
- p. 96, l. 28. Read *kuk* for *kāh* (in part of the edition).
- p. 101, l. 20. I have little or no doubt that the interpretation here suggested is the true one.
- p. 103, l. 7 from below. *To* is not an independent word: see the St. Petersburg lexicon, s. v. *totaḥ*.
- p. 104, l. 24. So far as the vocatives in *o* are concerned, the existing *pada-text* appears to accord with the Prāticākhyā: we have them with *iti*, as *pragrahas*, for example, at i.3.8<sup>1</sup>, 14<sup>7</sup>; 4.27, and without *iti* at i.2.13<sup>2</sup>; 4.39. But *o. uo, upo*, and *pro* are followed by *iti* wherever they occur (for *to*, see the preceding correction), although this is not authorized by the Prāticākhyā.
- p. 110, l. 32. The *pada-text* divides *dyāvā-prthivī*.
- p. 121, ll. 23, 24. Read (in part of the edition) *āindrāgni* and *indrāgni*.
- p. 123, l. 18. Insert the omitted example *trūṇi vrakā vīdathe antar eśhām* (ii.1.115).
- p. 124, l. 12. Read (in part of the edition) *pātum* for *putam*.
- p. 132, l. 15. But note the case reported under i.59 (p. 43).
- p. 138, l. 13. Read (in part of the edition) *urā* (for *nica*).
- p. 153, l. 27. I have omitted part of the passages in which *t* occurs before *śh*, namely vi.6.11<sup>1</sup>, 2; vii.2.87. It should have been added, too, that the Sanhitā furnishes no example of *n* before *śh*.
- p. 157, l. 23. The citation is from vi.3.3<sup>1</sup>, as under the two preceding rules.
- p. 160, l. 24. This is not correct, so far as the existing *pada-text* is concerned. I was not aware at the time of writing the note that that text treated the *avagraha*-pause as suspending the continuance of accentual influence (see p. 369, first marginal note). The application of the rule, however, is as stated, compound words having been already provided for by rule 2.
- p. 167, l. 14. The peculiarity of accentuation referred to in the preceding correction would allow of these examples being brought under rule 4.
- p. 173, l. 20. Read *-parimuttyāi*.
- p. 176, rule 11. translation. Read *havanā*.
- p. 179, l. 12. The suggestion of *ṣṇarukti* here is not well-founded, the sphere of action of the rules in this and in the thirteenth chapter being different.
- p. 183, l. 10. *Ahorātre pūrve* is found in Tāitti. Āraṇyaka, at iii.13.2.
- p. 193, ll. 9, 10. References should have been given for the words *ahorātrābhyām* and *ahorātrayoh*; the former is found at ii.1.7<sup>3</sup> et al., the latter at vi.1.3<sup>1</sup>. *Adhishavane* occurs only at vi.2.11<sup>4</sup>.
- p. 194, l. 14. The reference for *rukmo antar* is iv.1.10<sup>4</sup>, 5 et al.
- p. 199, l. 9 from below. The *pada-text* leaves *bṛhaspati* undivided, so that the combination does not come within the ken of the treatise at all.
- p. 199, l. 13 from below. Read (in part of the edition) ii.1.5<sup>7</sup> for ii.1.5<sup>7</sup>.
- p. 205, l. 14. The omission of *h* before a spirant followed by a sonant consonant, here referred to as a doctrine held in schools of the Black Yajus, is practised in the manuscripts of our treatise and its commentary to a degree far beyond what can be regarded as merely accidental. G. M. observe it almost without exception, and it prevails also in the others.
- p. 209, rule 7. Doubtless *aśarvo* is to be understood here as an adjective, qualifying *visarjanīyaḥ* understood, 'h completed to aḥ,' as the comment clearly intends. This also removes the difficulty of *anuvṛtti* spoken of on pp. 210-11, so far as the implication of *visarjanīyaḥ* is concerned.
- p. 216, l. 2. Read *is* for *dois*.
- p. 218, l. 5. The example *paśūn* etc. occurs first at i.5.2<sup>1</sup>.
- p. 222, l. 12. Read (in part of the edition) 'gne' *vīmān* (for *-mān*).
- p. 224, l. 4. Read *Also* for *Nor*.



- p. 232, l. 26. I have noted here all the cases in which the *samhitā*-text shows *dhā*, *md*, or *pd* before *ast*; it appears, however, from Weber's edition of the Sanskrit text that a part of them have *ā* in *padā*-text after the *d*.
- p. 233, l. 11 from below. Read *o* (in part of the edition) *prape* 've (for *pd*).
- p. 239, l. 6. Read *o* for *a*.
- p. 266, l. 6. The combination *urthvo asthi* is in fact read first at iv.2.14, in an *ukhya*-passage.
- p. 266, l. 10. There is, however, a case in which *a* is omitted according to the general rules, when by the letter, though not the spirit of l.61 it ought to be retained; see under l.61 (p. 47).
- p. 273, rule 12. I should doubtless have done better to adopt the reading *vāp-jāya* (for *bāp*), in rule, version, and example.
- p. 291, l. 24. *āchāryakā* is found at vii.1.5.
- p. 296, l. 9. Read *hāṣṇ* (by ix.3); and this would change the treatment of the group, since *ā* (l.9) is not a spirant.
- p. 301, l. 3. Read *hāṣṇ*, *hāṣṇ* (by ix.3): so that *jīvatmāṇya* occurs only in the four remaining groups.
- p. 302, l. 23. I can give no reference for *vaśābhāṣya*, the reading at vii.4.13 being *vaśābhāṣya* *śvaḥ* *vaśābhāṣya*.
- p. 303, l. 9. I was heedless enough here to overlook the fact that a spirant never stands, according to the rules of this chapter, before either an aspirated surd or a nasal, since a first mute (by rule 9, above) is always inserted in such cases between the two. The groups *śch* etc., therefore, would be read according to this rule *śch*, instead of *śch*. The groups in which a nasal originally follows the spirant will be found catalogued under rule xxi.12 (p. 390). The example *tanadd* etc., below, is therefore no counter-example, and it is G. M. that are in the wrong in so calling it: it is to be read *tanadd*, according to Plākshī etc., instead of *taś-pnd* (or, with *yanu*, *taśpnd*).
- p. 304, l. 5. See also under xxi.16.
- p. 308, l. 6 from below. Read *dhakare* for *ra*.
- p. 316, l. 10. Prof. Hadley's paper may be found printed in full in the Transactions of the American Philological Association (vol. i., 1871, p. 1 ff.).
- p. 334, l. 7. Read vii.5.152 (for vii.5.142).
- p. 336, l. 7. "Verbal forms"—that is, of course, all excepting *tyāhi*.
- p. 344, ll. 17, 25. See p. 426. Prof. Roth's MS. also ends with *samudra*; he calls my attention, further, to the passage in the Bṛhad-Araṇyaka (i.1.2), *samudra ced* *aya* [i. e. *ayaya*] *baddhā* *samudro* *yonih*.
- p. 356, l. 3. For *dhyā* as synonym of *prajāya*, see below, under xxi.17 (p. 412).
- p. 364, l. 24. And accorant, it may be added, with the practice followed in the *Vājasaneyi-Samhitā*, where there is no added figure, and no prolongation of the vowel.
- p. 369, marg. notes, l. 6. The *anudda*-mark under *ju*—(the second time) has fallen out.
- p. 373, l. 1. Read l.2.51 (for l.2.52).
- p. 386, l. 18. The *e* sign has broken off in the *samhitā*-reading of *dyne*.
- p. 387, l. 7. I have considered this point more fully in a paper on the Sanskrit accent in the Transactions of the Am. Philological Association (vol. i., 1871, p. 20 ff.).
- p. 414, l. 4. Read (in Devanāgarī) *krāmavik*, for *krāmavak*—(altered in the type, by some mishap, after the last correction).
- p. 426, l. 29–30. *āchāryakā* is found at vii.1.55.
- p. 428, l. 37. But see, for the commentary, the additional note above to l.15 (or p. 18).
- p. 429, l. 26. The *krāma*-text is also quoted under ix.24 (p. 224) by O. alone.
- p. 438, last line but one. Read xvi, for xxvi.

# AMERICAN ORIENTAL SOCIETY.

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Proceedings at Boston and Cambridge, May 16th, 1866.

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THE Annual meeting was held at the usual place (the American Academy's room, in the Athenæum building, Boston), on Wednesday, May 16th, at 10 o'clock, A. M. In the absence of the President, the chair was taken by Dr. Jenks, the only Vice-President present, but was by him relinquished to Dr. Anderson, who conducted the deliberations of the meeting.

After the reading and acceptance of the minutes of the last meeting, the Committee of Arrangements announced their proposed programme for the present session, which was, on motion, ratified by the Society. After the noon recess, from 1 to 4 o'clock, the Society would re-assemble for hearing communications at Prof. Peabody's in Cambridge, and would adjourn at about 8 o'clock, in order to accept an invitation to a social gathering at Mr. L. R. Williston's.

## 1. *Treasurer's Report.*

### RECEIPTS.

Balance on hand, May 17th, 1865,	-	-	-	-	\$632.39
Members' fees: ann. assessments for the current year,	\$265.00				
do. do. for other years,	125.00	390.00			
Sale of the Journal,	-	-	-	-	23.00
Total receipts of the year,	-	-	-	-	413.00
					<u>\$1,045.39</u>

### EXPENDITURES.

Printing of Journal (vol. viii, Part 2), Proceedings, etc.,	-	-	-	\$479.31
Binding and sundries,	-	-	-	16.00
Expenses of Library and Correspondence,	-	-	-	45.96
Total expenditures of the year,	-	-	-	<u>\$541.27</u>
Balance on hand, May 16th, 1866,	-	-	-	504.12
				<u>\$1,045.39</u>

## 2. *Librarian's Report.*

The accessions to the Library, though not so numerous and valuable as last year, had been important. Besides many continuations of series, 34 new printed works and 3 manuscripts had been received. The names of the donors were read, and the donations briefly described.

## 3. *Report of the Committee of Publication.*

The second half of Vol. viii of the Journal was reported as completed, and in process of distribution to the members. The Committee were unable to state when the printing of the next volume would be begun.

*4. Report of the Directors.*

The Directors appointed the next meeting of the Society to be held at New Haven, in October, and designated Professors Salisbury and Green and the Corresponding Secretary as a Committee of Arrangements for it.

They recommended for election as Members of the Society the following persons :

as Corporate Members,

Rev. Nathaniel G. Clark, D.D., of Boston.  
 Rev. Oliver Crane, of Carbondale, Pa.  
 Mr. Richard J. Haldeman, of Pittsburgh, Pa.  
 Mr. Charles W. Zaremba, of St. Joseph, Wisc.

as Corresponding Members,

Rev. J. G. Auer, of West Philadelphia, Pa.  
 Mr. Hyde Clarke, of Smyrna.  
 Prof. Constantine Tischendorf, of Leipzig.

whereupon, ballot being taken, they were declared duly elected.

The Corresponding Secretary presented a list of the Members who had deceased since the last annual meeting :

## CORPORATE MEMBERS.

Prof. Charles Beck, of Cambridge.  
 Rev. David Green, of Westboro, Mass.  
 Rev. Edward C. Jones, of Philadelphia.  
 Dr. Joseph E. Worcester, of Cambridge.

## CORRESPONDING MEMBERS.

Rev. Henry Ballantine, of Ahmednuggur, India.  
 Rev. J. Edwards Ford, late of Sidon, Syria.  
 Rev. C. C. Hoffman, of Cape Palmas, W. Africa.  
 Rev. Homer B. Morgan, of Antioch, Syria.  
 Rev. Samuel A. Rhea, of Orûmiah, Persia.

## HONORARY MEMBERS.

Prof. Friedrich Rückert, of Coburg.  
 H. M. Pawarendr Ramesr, Second King of Siam.

Of Dr. Beck—one of the oldest surviving members of the Society (he was elected in May, 1843, within a few months of its origination), for many years a Vice-President, and always one of its most active friends—an eloquent eulogy was pronounced by Prof. George M. Lane, of Cambridge, embracing a history of his life, an account of his literary labors, and an estimate of his character as a scholar and as a man.

Dr. S. H. Taylor, of Andover, and Mr. Charles Folsom, of Cambridge, also expressed in a feeling manner their sense of the loss which the Oriental Society, the community of American scholars, and the public at large, had sustained by the death of Dr. Beck.

Mr. Folsom farther set forth the services rendered to learning by the eminent lexicographer Dr. Worcester, and paid a merited tribute of respect to his memory.

Rev. E. Burgess and Dr. C. Pickering, of Boston, spoke in recognition of the labors and virtues of the veteran Indian missionary Rev. H. Ballantine.

Dr. R. Anderson, of the American Board, performed the same office toward his former colleague, Rev. Mr. Green, and the missionaries whose names are included in the list.

The Corresponding Secretary added a few words respecting some of them, and spoke more particularly of the renowned Orientalist and poet, Rückert, describing an interview which he had with him in 1852.

The election of officers being next in order, Mr. Folsom of Cambridge, Dr. Taylor of Andover, and Prof. Packard of New Haven were, in accordance with custom, appointed a Nominating Committee to make up and propose a ticket. To them was referred a communication from Prof. Salisbury, of New Haven, referring to the unwillingness with which he had accepted the office of President, to which he was elected three years before, and positively declining a reelection. The Committee presented the following candidates, who were then duly elected by ballot:

<i>President</i>	Pres. T. D. WOOLSEY, D. D., LL.D.,	of New Haven.
<i>Vice-Presidents</i>	{ Rev. WILLIAM JENKS, D.D.,	" Boston.
	{ Hon. PETER PARKER, M.D.,	" Washington.
	{ Prof. EDWARD E. SALISBURY,	" New Haven.
<i>Corresp. Secretary</i>	—Prof. W. D. WHITNEY, Ph.D.,	" New Haven.
<i>Secr. of Classical Section</i>	—Prof. JAMES HADLEY,	" New Haven.
<i>Recording Secretary</i>	—Mr. EZRA ABBOT,	" Cambridge.
<i>Treasurer</i>	—Prof. D. C. GILMAN,	" New Haven.
<i>Librarian</i>	—Prof. W. D. WHITNEY,	" New Haven.
<i>Directors</i>	{ Rev. RUFUS ANDERSON, D.D.,	" Boston.
	{ Mr. A. I. COTHEAL,	" New York.
	{ Prof. W. H. GREEN, D.D.,	" Princeton.
	{ Prof. J. J. OWEN, D.D.,	" New York.
	{ Prof. A. P. PEABODY, D.D.,	" Cambridge.
	{ Dr. CHARLES PICKERING,	" Boston.
	{ Prof. JOHN PROUDFIT, D.D.,	" New York.

Mr. Folsom accompanied the report with remarks upon the withdrawal of Prof. Salisbury, which he was requested to commit to writing. This being done, those remarks were, on motion, formally adopted by the Society as an expression of its sentiments, and ordered to be entered upon the records of the meeting. They were as follows:

"When the Committee accepted their appointment, it was with the belief that they should find their duty limited to the indication of a successor to our late lamented Vice-President, Fr. Beck; and it is with deep regret that they have yielded to an understood necessity of naming for the office of President some other than the present incumbent. Not that they have hesitated for a moment whom to propose, if there must be a change.

"But the actual President of the Society so early began, and has so long continued, to contribute much of the best labor of his scholarly life to enriching the pages of the "Journal," and, in all its pecuniary exigencies, has taken such liberal care for its publication, that we have rejoiced in the hope of seeing him long at the head of an institution he has done so much to foster and adorn.

"As the Committee are happy to learn that the President's retirement from his present office is not owing to reasons of health, they propose that the Society do not relinquish him from the corps of its officers, feeling assured that in no condition will his personal efforts or other means of influence be withdrawn from that department of learning which he has hitherto so signally served."

The following communications were made:

1. Rev. M. A. Sherring, English missionary at Benares, being introduced to the meeting by Dr. Anderson, gave, by request, an account of Benares, as one of the chief religious and literary centres of India, and of its antiquities, which he had for many years been engaged in exploring.

2. Prof. Geo. E. Day, D.D., of New Haven, made a brief written communication, which was read by the Corresponding Secretary, respecting the Syriac version of the Revelation of St. Paul, of which the translation had been published in the last volume of the *Journal*. He explained the circumstances connected with the transmission to this country of the manuscript, which had been, at his own suggestion, searched out and transmitted to him by the late Rev. D. Stoddard. He then pointed out that the impression under which the Society had published the translation—namely, that the long-lost Revelation referred to by some of the Church Fathers had been now for the first time recovered—appeared to have been an erroneous one. On visiting Prof. Tischendorf in Leipsic, last summer, he had found him “just then engaged in preparing for the press a Greek text of the same apocryphal book, which he had discovered in Italy in 1843, and which he did not doubt was the original work referred to by Augustine and Sozomen. The volume in which it is contained, entitled “*Apocalypses Apocryphæ Mosis, Esdræ, Pauli, Johannis, item Mariæ Dormitio*” (Lipsiæ, 1866, 8vo), has just been received in this country. Dr. Tischendorf, it seems, had given an account of the contents of this Revelation of Paul in the “*Theologische Studien u. Kritiken*” for 1851. He still holds the view he there expressed, that the book was probably composed in the year of the death of the emperor Theodosius (A.D. 395), but now hesitates to fix upon Palestine as the place in which the author lived. On comparing the Greek text, as given in two different manuscripts, with Dr. Perkins’s translation of the Syriac text, he pronounces the Greek form undoubtedly the purer and more ancient. Considerable additions, together with transpositions and other changes, have been made in the Syriac version. Occasionally, however, the Syriac text appears to supply some deficiency in the original Greek. The Syriac additions (as translated into English), together with other variations, Dr. Tischendorf has given in notes at the foot of the page. As the matter now stands, we may regard the recovery of this part of the apocryphal literature of the New Testament as more complete than if either the Greek or the Syriac text alone had been published.”

3. Specimens of the recently printed Turkish Commentary on the Koran, by Mr. John P. Brown, of Constantinople; read by the Corresponding Secretary.

Mr. Brown’s letter, accompanying this paper, is dated January 16th, 1866, and reads as follows:

“I send you a translation of the 1st and 112th chapters of the Koran, made from a very interesting work which has recently been printed here, under peculiar circumstances. You are aware that the Sunnee Moslems have always held that it is sinful to print the Koran, and even to attempt to translate it. Many commentaries, nevertheless, exist; some of them, probably, printed, though mostly to be found only in manuscript. It is said here that the Sultan, having become aware that the Christians possess the Bible in each of their own languages, while the

Koran remains in Arabic, and therefore unknown to the masses, ordered that a concise version should be printed in Turkish, under the title of a "Commentary." It is styled "A Translation (called *Mewâhib*, 'Gifts') of the Commentary called the *Mewâhib*, 'Escorts,' by the Member of the Divan of the Sublime Porte, Ismail Feraklı Effendi." The title *Mewâhib*, 'Gifts,' may also denote that it is printed mostly for private distribution: though it is, at the same time, actually for sale. I have a copy for the Oriental Society.

Most of the versions of the Koran are open to criticism, and I have not found one which does justice to the ideas of its author. Translated literally, and restricted to the words of the original, without some necessary license, a version gives but little satisfaction; and to explain the definition by notes is tedious. In making my literal translation of the Turkish definition, I have not examined any existing translation, to see how far the two agree with each other. It would be of interest to translate the whole of this work, as I am sure that it would throw some more light upon the ideas of the able and talented man who, for the purpose of withdrawing his fellow-men from idolatry, imagined so many sublime verses. I have selected the two chapters mentioned, as they are the basis of his particular creed, or belief, respecting the Deity."

The translation of the two brief chapters, and of the commentary upon them, is expected to be given in full in the next volume of the Society's Journal.

#### 4. On the origin of the English Possessive Case, by Prof. James Hadley, of New Haven; read by the Recording Secretary.

The paper of Prof. Hadley was a review of an essay on "The English Possessive Augment," by Serjeant James Manning, of Oxford, Eng., published in the Transactions of the Philological Society (London, 1864). Mr. Manning holds that the Anglo-Saxon genitive was given up in the 13th century, and its place supplied by *of* with the accusative; but that, for the possessive relation, a special form was then introduced, such as "father *his* book," "mother *his* gown," "children *his* plaything," which gradually passed into "father's book," "mother's gown," "children's plaything." Against the common view, which identifies the *s* of our possessive with that of the A.-S. genitive, he urges that the latter was not applied to feminines and plurals, and that it was used for many relations which are not expressed by our possessive. But Prof. Hadley referred to examples of grammatical forms (as the *s* of plural nouns in French and Spanish) extended to classes of words that once excluded them, and of forms (as the Latin perfect indicative active in all Romance languages) restricted in the range of meanings that once belonged to them. He examined the constructions of our possessive which Mr. Manning regards as inconsistent with its genitive origin. In "Cæsar's crossing the Rubicon," we have only the ordinary use of a genitive to denote the subject of an action. In "John and Walter's house," the possessive *s* is added to "John and Walter" taken as a complex whole: compare *eth* in "three and-twentieth." The same explanation applies to "King of England's crown:" compare *ism* in "Church-of-England-ism." In "a servant of my brother's," Lowth regarded "brother's" as depending on "servants" understood—an explanation which fails for "that wife of my brother's:" it is better to regard the genitive here as dependent on a general idea of "belongings," "that which belongs," the same idea which is evidently understood in "all mine is my brother's." Positive arguments for his own view Mr. Manning draws from the popular dialects of modern Germany, and from the usage of Semi-Saxon and early English writers. But while the common German says "des Vaters *sein* Buch," he says "der Mutter *ihr* Kleid:" if our English possessive were of the same nature, we should have, not "mother *his* gown" (according to Mr. M.'s theory), but "mother *her* gown." That the Gothic reflexive *seins* and the Latin reflexive *eius* mean *her* and *their* as well as *his*, proves, at most, only a possibility that *his* might be so used in place of *her*: that it was actually and currently used in this way, there is no sufficient reason for believing. In almost every instance where it seems to be used, *his* refers to a word like *wife*, *maiden*, *child*, which in Anglo-Saxon were neuter, not feminine. Mr. Manning gives great prominence to a comparison between the two manuscripts of Layamon's Brut, in the first of which, written about 1200 A.D., the genitive expressed by *his* is rarely, if ever, met with; while in the second, written perhaps sixty years later, such forms are of common occurrence. Even here, in ex-



aming the first 9000 lines of the poem, Prof. Hadley had found, from common nouns, about eighty genitives with inflectional *s*, and only two expressed by *his*: from proper names of place, thirteen with inflectional *s*, and two expressed by *his*: even from proper names of persons, where the genitives expressed by *his* are numerous there are nearly as many with inflectional *s*, and the two forms are freely and capriciously interchanged. In the *Ormulum*, written by a very careful scribe at a time not earlier than the second text of Layamon, the form with *his* is never once used. And although this form is often seen in old English writings, and down to the beginning of the last century, yet it appears, on the whole, as an occasional—and, seemingly, a merely orthographic—variation of the inflectional genitive—a variation suggested by a false, though plausible, etymology, and favored by the general confusion of early English orthography.

In connection with this paper, Prof. Whitney referred to another and wholly new account of our possessive suffix, given in the "Reader" for Sept. 24, 1864, in the form of a critique upon Mr. Manning's essay, under the signature of Th. G. [Prof. Goldstickler]. Its author accepts as satisfactory Mr. Manning's disproof of the relationship between the suffix in question and the ancient genitive-ending, but regards the former as a mere connecting-link between the name of the possessor and the thing possessed, binding them together into a kind of compound. Prof. Whitney combated this view, as in a high degree far-fetched and fanciful, and attempted to overthrow the arguments by which it was supported. There is no more difficulty, he claimed, in supposing the retention of a true synthetic form along with the elaboration of an analytic substitute for it in the case of *John's son* and *the son of John*, than in the case of *I loved* and *I did love*. The position of the possessive before the thing possessed is no more fixed in the case of a noun than in that of a pronoun, as *his* or *her*, which no one would think of denying to be ancient genitives. And the *s* in such German words as *Hilfstrupp-en*, *Liebesgabe*, is really a genitive-ending, or introduced after the analogy of such; precisely as is the *s* of *nachts*, formed after the analogy of *ab-ends*, *morgens*, etc.

##### 5. On the Beginnings of Indo-European Speech, by Prof. W. D. Whitney, of New Haven.

This paper was intended to meet the objections of those who are unwilling to receive the prevalent belief respecting the character of the germs of the languages belonging to our family—namely, that these are radical syllables indicative of action or quality—and who hold that the first words must have been, rather, signs for concrete things. The fundamental error with such persons is that they confound the *primum cognitum* and the *primum denominatum*, which are, in fact, entirely independent of one another. Without doubt, the synthetic apprehension of concrete objects as such preceded the analytic apprehension of their qualities; but no language-making was possible until analysis had begun. It is impracticable to make a sign directly designating a complex existence; we can get hold of it only by its distinctive qualities. All the processes of word-making, throughout the later history of language, are based upon this principle, and the earliest must have been of the same character. The writer argued at some length against the doctrine that thoughts are impossible without words, and that general ideas are not conceived by beings inferior to man; and he endeavored to set forth and illustrate the characteristic differences between the mental action of man and of the lower animals. It was because all language-making is a devising of intelligible signs, to be used in communication between man and man, for ideas which have been conceived and for which expression is desired, and because an intelligible sign, uttered or acted, can only body forth an act or quality, that the first utterances must have directly meant the latter, and have been applied by a secondary process to designating the beings to which these belonged.

##### 6. On the Origin and Antiquity of the Hindu Astronomy, by Rev. E. Burgess, of South Franklin, Mass.

Mr. Burgess defended at considerable length the originality of the Hindu science. His arguments were briefly controverted by Prof. Whitney.

No farther communications being offered, the Society adjourned.

**Proceedings at New Haven, October 24th and 25th, 1866.**

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PURSUANT to adjournment, the Society assembled on Wednesday, October 24th, at 3 o'clock, P. M., in the Library-room of the Sheffield Scientific School of Yale College, at New Haven.

The chair was taken by the President, Pres. Woolsey of Yale College.

The minutes of the preceding meeting were read by the Recording Secretary and approved.

The Committee of Arrangements reported the order proposed by them for the present meeting: that the literary session be adjourned at about 6 o'clock, till 9 o'clock on Thursday morning, and that the Society accept the invitation of the Corresponding Secretary to meet socially at his house on Wednesday evening. The report was accepted, and the order adopted.

The Directors announced that they had designated Wednesday the 15th of May, 1867, as the day on which the next Annual meeting should be held in Boston, and had appointed Prof. Peabody of Cambridge, with the Recording and Corresponding Secretaries, a Committee of Arrangements for that meeting.

They further recommended for election to membership, as Corporate Members:

Rev. William H. Fenn, of Portland, Me.  
Mr. Henry M. Pierce, LL.D., of New York.  
Rev. Thomas C. Pitkin, D.D., of Buffalo, N. Y.  
Dr. Ernst Schmid, of White Plains, N. Y.  
Rev. James R. W. Sloane, of New York.  
Rev. E. Bailey Smith, of Middletown, Conn.  
Gen. A. von Steinwehr, of Wallingford, Conn.  
Mr. Albert B. Watkins, of Fairfield, N. Y.

and, as Corresponding Member:

Dr. Adolf Bastian, of Bremen.

The correspondence of the past half-year was next presented, and read in part. Among the extracts read were the following:

From Rev. E. B. Cross, dated Toungoo, May 17th, 1866:

"I enclose to you a paper which I have prepared on the Karens and their language. In 1853, I gave the Society, by request, an article on the traditions and religious beliefs of the Karens.\* A great deal which was then unknown in regard to the different tribes of this remarkable people has since been discovered.

"I have dwelt on the peculiarities of Karen grammar, without entering into extended comparisons with the grammars of other languages. It will be seen that this is plainly a member of the general family of languages of Farther India; and the distinctness of its peculiar features might almost entitle it to claim the place of typical language of the family. The philosophy of its grammar is essentially different from that of the grammars of the West. It may be safely said that, if an intelligent and competent scholar should reduce the Karen grammar to its true system, without taking western grammars for his model, nearly the whole nomenclature of the science would be changed.

"I have by no means exhausted the subject, either of the general characteristics,

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\*.Printed in the Society's Journal, vol. iv, p. 289 seq.

or of the number and peculiarities of the dialects of this language. The gospel is advancing among the Karen people, and revealing new tribes and new varieties of speech.

"But this people are interesting not solely by reason of the variety of dialect exhibited by them. Like the Jews of heathen Greece and Asia Minor in the times of the Apostles, the Karens are the lodging-place for the beginning of the gospel." . . . .

From Rev. H. H. Jessup, dated Beirut, Sept. 19th, 1866 :

"I take pleasure in sending you, for the Society, the first volume of Mr. Butrus Bistany's new Arabic Lexicon, the *Muhit el Muhit*. Mr. Bistany is going on with the publishing of the two remaining volumes as rapidly as possible. The price to non-subscribers will be four pounds sterling for the three volumes. I think you will be pleased with it."

From Hyde Clarke, Esq., dated Smyrna, July 7th, 1866 :

"What is going on in these districts is chiefly in the way of illustration. For the Troad, Mr. Frank Calvert has communicated to me a new memoir, with his latest observations, which I publish in Murray's Handbook for Turkey, with other observations. The Baron Paul Des Granges, of Athens, a photographer of eminence, has just visited me on his return from the Troad, where he has taken numerous views for the new work of the learned Dr. von Halin, the Austrian consul at Syra, who has lately taken up that region. Mr. R. Poppleton Pullane, an archeologist of reputation, has just arrived here. He is charged with a mission from the Dilettanti Society to excavate on the site of the temple of Apollo Smynthius, near Assos, in the southern Troad.

"It may be mentioned, as a curious confirmation of ancient traditions, that during the spring the fields in the neighborhood of Pergamus have been ravaged by hosts of mice. The Smynthian Apollo was the foe of mice. These vermin have this year done much harm to Turkey.

"On the Lydo-Assyrian monuments of our district I have already communicated to you the latest news.

"In the Ephesus district Mr. Svoboda has continued to take numerous photographs, and has proposed to me the publication of a joint work. I hope he will next take Magnesia ad Mæandrum. He has also executed fourteen views for a work on Ephesus proposed by Mr. J. T. Wood, an architect employed on excavations by the British Museum.

"M. Ernest Renan, I understand from his communications, will in his next volume embody his observations made during his investigations at Ephesus. I examined at his request the church of St. John, and obtained further evidence. My opinion is that this church and the great mosque are identical.

"I have not found anything in my late explorations of the Ephesus district. I spent some time fruitlessly on the question of the Roman roads beyond Aziziel, one the main road from Ephesus to Magnesia ad Mæandrum, and the other, perhaps, a road from the Panionium to Magnesia.

"Mr. Wood thinks he has discovered the shrine of St. Luke at Ephesus, but the opinion rests on no good evidence.

"Mr. Svoboda has photographed Aidin, the ancient Tralles."

From the same, under the same date :

"I send you the *Revue Archéologique* of Paris, with a memoir by Messrs. Georges Perrot and Edmond Guillaume on the Pseudo-Sesostris of Ninfi. It gives some of the most recent opinions of the learned world on the Lydo-Assyrian monuments of Asia Minor, with many notes of my own, and will put the Society in possession of the present state of this new and important subject, which involves a modification in the ancient history of Asia Minor.

"I differ from the learned authors as to the road from Sardis to Smyrna and that from Ephesus to Phocæa, as referred to by Herodotus, and I think I have informed the Society of my last year's explorations. It is quite true that the present monument is off the road from Sardis to Ephesus; but this is only an error of Herodotus, and I doubt if ever he saw the monument. The present is not the first attempt to represent the pass in which the monument is as the road from Ephesus to Pho-

**Proceedings at New Haven, October 20th and 21st, 1870.**

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The Society assembled, as notified, at New Haven, on Thursday, Oct. 20th, at 3 o'clock in the afternoon, the President in the chair. The minutes of the annual meeting in May last were read by the Recording Secretary. The Committee of Arrangements communicated an invitation from Mr. Van Name, Librarian of Yale College, to a social gathering at his house in the evening; which was, upon motion, accepted with thanks.

From the Directors, notice was given that the next meeting would be held in Boston, on the 17th of May, 1871, and that Rev. Dr. Anderson, with the Recording and Corresponding Secretaries, was appointed a Committee of Arrangements for it. Also the names of the following gentlemen were reported, with the recommendation that they be elected as Corporate Members:—

Rev. John Anderson, of Waterbury, Conn.  
Prof. John Avery, of Grinnell, Iowa.  
Prof. George F. Comfort, of New York.  
Mr. Alexander Meyrowitz, do.  
Mr. Frederick Stengel, do.  
Mr. Edward C. Taintor, of China.

The recommendation was adopted, and the gentlemen elected.

The Corresponding Secretary read extracts from the correspondence of the half-year. In presenting notes of excuse from several gentlemen, variously prevented from being present at the meeting, he also took occasion to refer to the unwonted absence of Prof. Salisbury, who had recently gone to spend the winter, and perhaps a longer time, in Europe. It was added, as a fact interesting and important to all students in this department in America, that Prof. Salisbury had, before leaving, presented to the library of Yale College in New Haven his whole collection of Oriental and philological books and manuscripts, comprising several thousand volumes, many of them of great cost and value, and had made liberal provision for completing the collection by further purchase. So large and generous a gift had rarely been made to an American library, or so rich a body of material for study in this department been thrown open at once to the public.

A letter from Rev. James Summers, dated London, August 5th, 1870, speaks of a magazine for Chinese and Japanese literature, which he was about commencing to publish in London, and expresses the hope that both encouragement and assistance may be obtained for it from America, whose interest in the affairs of that part of the world is so great, and which has done so much, by literature and diplomacy, to open it to the knowledge of the West. Mr. Summers is cataloguing the Chinese and Tibetan treasures of the India Office library in London, brought forth to light by the

energy of the late librarian, Prof. Fitz-Edward Hall. The first two numbers of the magazine referred to, the "Phoenix," more recently received, were exhibited to the members present and examined by them.

Letters from Rev. Mr. Ward, of New York, announce a donation made through him to the Society's collections, by the Palestine Exploration Fund Society of London, of a set of the full-size photographs of the impressions in soft paper taken from the Moabite inscription-stone of King Mesha, and of plaster casts of a number of the smaller fragments of the stone, colored in close imitation of the original. The photographs and casts were shown and described by Mr. Ward, who was present; besides clearing up one and another point, of greater or less consequence, in the reading, they proved in a striking manner the faithfulness and skill with which M. Ganneau's first copies of the inscription had been made.

Prof. J. W. Jenks, of Newtonville, Mass., sent a copy of an engraving, just made, of a Japanese "symbolical seal, or armorial bearing, whose lines are legally established symbols, to be interpreted, like those of our heraldic escutcheons, according to fixed rules, guarded from infringement by severe laws."

Prof. Weber, of Berlin, under date of Sept. 29th, 1870, writes of the then approaching celebration (Oct. 2d) of the 25-year anniversary of the German Oriental Society, and of the medal which was to be presented, struck in gold, to the first four managers of the Society's affairs, Professors Brockhaus, Fleischer, Pott, and Rödiger (of whom three are Honorary Members of our own Society). A copy of the medal in bronze was shown to the members present; the obverse represents "a powerful male figure, as emblem of the ancient Orient, resting upon a lion under a palm-tree, and raising himself as if awaking. His face, unveiled by a Genius, he turns toward the light, with which German science, as a Germania crowned with oak-leaves, approaches him." The following distich gives the simple meaning of the symbol:

Licht und lebendiges Wort kam einst den Deutschen vom Aufgang;  
Dankend erstatten sie heut', was sie empfangen, zurück.

Prof. Weber is occupied with a (transliterated) edition of the *Tāittirīya-Saṁhitā*, of which a considerable part is ready for the press.

Dr. John Muir, under date of Edinburgh, June 1st, 1870, writes:

"The fifth volume of my *Original Sanskrit Texts* ["Contributions to a knowledge of the cosmogony, mythology, religious ideas, life and manners of the Indians in the Vedic Age"] is ready, and may, I hope, reach you about the time this letter does.

"Müller is reprinting his *Sanskrit grammar*, and printing his lectures preliminary to the study of the science of religions, in successive numbers of *Fraser's Magazine*. He says his second volume of the translation of the *Rig-Veda* will be on the same plan as the first—much annotation, and few whole hymns translated: when it is to come out, I do not know. Aufrecht hopes to begin to print his glossary to the *Rig-Veda* in August or September. Monier Williams has advanced as far as the letter *r* with his *Sanskrit-English dictionary*."

Communications were then presented, as follows :

1. On the Karen Inscription-plate, by Rev. Alonzo Bunker, Missionary of the A. B. M. U. in Farther India.

Mr. Bunker describes his visit, in company with Rev. Mr. Vinton, to the village of Kai pho-gyee, chief of Western Karenee, on the Salwen river, twelve days' journey east from Toungoo. One of the main objects of his expedition was to obtain a sight, and if possible a copy, of the celebrated Plate (see these Proceedings for Oct., 1866, p. xii., and for May, 1870, pp. lxxv-vi). This, however, he found it very difficult to accomplish, as the possession of the Plate is the chief's main title to authority and source of revenue, and the article is kept as sacred, and invested with great mystery and formidable power. A few days of careful diplomacy, however, secured the consent of the chief and head-men to its being examined and even copied, although the taking of an impression in wax, for which preparation had been made, was forbidden. Mr. Bunker encloses his original copy, which it is proposed to reproduce in lithograph in the forthcoming Part of the Society's Journal. The chief denied having any ivory plates, but there is no doubt that he possesses such, and Mr. Bunker hopes on a future visit to obtain sight of them.

2. On the Talmud, by Dr. Alexander Meyrowitz, of New York.

Dr. Meyrowitz gave a brief statement of the principal facts in the history of the Talmud, and described its character, reading by way of illustration a number of passages, in translation.

3. On Greek Pronunciation, by Prof. Lewis R. Packard, of New Haven.

There are three principal theories of Greek pronunciation: that we should pronounce the language as the ancients did, or each nation according to the rules of its own language, or as the modern Greeks do.

The main objection to the first is that it is practically impossible to discover what the sounds of the language at any given period in antiquity were, with certainty and precision. In attempting to do so, we must rely chiefly on written testimony, which cannot accurately convey an idea of sound.

The objections to the second system are that it produces confusion and variety where uniformity is desirable, that it applies modern sounds to an ancient language in disregard of the effects of time and of difference of race upon sounds, and, for the speakers of English, that it forces upon Greek the laws of a language abnormally irregular in its pronunciation. It also increases the difficulty of teaching the principles of etymology, and deprives the student of the benefit of learning a pronunciation different from that of his own language and having in itself a historical and scientific value.

For the third system there are no valid arguments to be urged. The fact that the modern Greeks give a certain sound to a given character by no means proves that the ancient Greeks did the same, or that modern scholars need do so. The increased facility of communicating with the modern Greeks is of no weight as an argument, because there is so little occasion for such communication, and because so much besides the pronunciation must be learned to make it possible. When we examine the particular features of this pronunciation, we find no early authority for it, and no support in the structure of the language. The modern sound of *η*, for instance, as *ee*, has no early evidence for itself, and the facts of the language testify against it.

When then we wish to decide how we should pronounce the language, we should consider first the use we make of it. We use it purely for scientific and educational purposes. Hence we should settle upon a system upon scientific grounds alone, not laying too much stress upon an exact determination of precisely how the ancient Greeks at any given time pronounced their words. Such a system could be settled with substantial agreement by philological scholars. It would give to the vowels the Italian sounds, distinguishing quantity by the time used in utterance. In the diphthongs it would give effect to each of the two elements, combining them as nearly as possible into one sound. It would give to the conso-

nants the sounds which the corresponding characters in English have, regarding  $\phi$  as the equivalent of  $f$ ,  $\theta$  of  $th$  surd. Only  $\chi$  would have the sound of the German  $ch$ . This system would be less objectionable and more useful in a scientific and educational point of view than any other.

A brief discussion followed the reading of this paper, after which the Society adjourned for the day, and the remaining communications were presented at the session of Friday forenoon.

#### 4. Thirteen inedited Letters from Sir William Jones to Mr. (afterwards Sir) Charles Wilkins, communicated by Prof. Fitz-Edward Hall, D. C. L.; presented by the Corresponding Secretary.

Dr. Hall's introductory note accompanying these letters is as follows:

"The venerated memory of Sir William Jones must abundantly suffice to justify the publication of the following letters; and I have only to say, by way of introducing them, that I am indebted for the favor of being allowed to make them public, to Charles H. Moore, Esq., who possesses the originals."

The letters range in date from Jan. 6, 1784, to Jan. 14, 1793, and are interesting as illustrating the progress of the writer's plans of study and their accomplishment, and casting additional light upon the small beginnings of a department of learning which has now assumed great and unlooked-for importance. A few sentences are extracted here.

".... Happy should I be to follow you in the same track [of Hindu learning]; but life is too short and my necessary business too long for me to think at my age of acquiring a new language. All my hopes, therefore, of being acquainted with the poetry, philosophy, and arts of the Hindus, are grounded on the expectation of living to see the fruits of your learned labors." (April 24th, 1784.)

".... I have just received from Benares a Sanscrit book, which puzzled me at first, and will, I hope, continue to puzzle, until it enlightens me. It is called .... the *Dharm Shāstr Menu Smṛety*. A version of this curious work is promised, and, when it comes, I will set about learning the original, if I can procure assistance from a good Pandit." (March 1st, 1785.)

".... I have found a pleasant old man of the medical caste, who teaches me all he knows of the Grammar, and I hope to read the *Hit Upadēś*, or some other story-book, with him. My great object is the Dherme S'āstra, to which I shall arrive by degrees." (Sept. 17th, 1785.)

".... You are the first European that ever understood Sanscrit, and will, possibly, be the last." (Oct. 6th, 1787.)

"I devoured, my dear Sir, your *Bhagavad-Gītā*, and have made as hearty a meal of your *Hitopadēśa*, for which I thank you most sincerely. The ships of this season will carry home seven hundred copies of our first volume of Transactions; and the second will be ready. I hope, next year: but unless the impression should be sold in London, Harington & Morris (who print the book at their hazard) will be losers, and we must dissolve the Society. You have already done us capital service, and will continue to serve us by spreading over Europe your discoveries in Indian literature. You have the honor of being the first European in the world, and the only man, probably, that ever saw Europe, who possessed a knowledge of Sanscrit." (Feb. 27th, 1789.)

"I am so busy at this season, that I have only time to request your acceptance of a little Sanscrit poem, which Morris has printed, and which you are the only man in Europe who can read and understand." (Jan. 14th, 1793.)

#### 5. On two Inscriptions in Sanskrit characters from Buddhist temples in China, by Mr. E. C. Taintor, of the Chinese Foreign Customs Service.

Mr. Taintor exhibited to the meeting an inscription, in mixed Chinese and Sanskrit characters, covering eight sheets, and explained that it was an impression taken from the faces of an octagonal marble column in the Hwa Yen T'an, a tem-

ple in the Chinese city (the southern section) of Peking, and that the inscription was first brought to light by Rev. Joseph Edkins, of the London Missionary Society. The date of its erection, A. D. 1491, is given in the last line of the eighth sheet. The first face of the column bears an inscription, in Chinese only, commemorating the rebuilding or repairing of the temple, and detailing the circumstances attending it, in the style usual in monumental records of this character, which are to be met with very commonly in temples in all parts of China. The second to the seventh faces, inclusive, contain Sanskrit characters, written after the Chinese style in vertical columns, and forming an inscription as yet untranslated. The eighth face comprises both Sanskrit and Chinese text. Considerable portions of the characters on several of the faces of the column, as given in the copied sheets, are nearly obliterated or quite indistinct, but can probably be restored on a careful examination of the original.

But one other inscription of this character, containing Sanskrit text, has, so far as I am aware, been observed in China. This was found by me in February, 1867, at the city of Ichow, which lies about seventy miles southwest of Peking, at the entrance to the beautiful valley in which are situated the Si Ling, or Western Tombs, the burial places of three of the seven deceased emperors of the present dynasty.

Outside the western gate of Ichow stands a neat little three storied pagoda; the temple attached is called *Pai T'a Sz*, or the 'White Pagoda Temple.' In front of the pagoda stand two octagonal white marble pillars, about a foot in diameter and six feet high. The westerly one bears only Chinese characters, and, in consequence of the soft and perishable nature of the stone, they are either obliterated or very indistinct. Seven of the eight sides are covered with characters, evidently used phonetically, without regard to their meaning. No date or emperor's name could be found. A block of marble, with sculptured figures, originally the capital of the pillar, lies a few feet from it. The easterly pillar is in better preservation. The S. face has eight columns of Chinese characters. On the S. E. face are one column of Sanskrit and two of Chinese characters; on the E. face two Sanskrit and two Chinese; on the N. E. face three columns of Chinese, representing phonetically Sanskrit (?) sounds; on the N. face, four columns of the same character; on the N. W. face three columns, and W. face three and one-half columns of Chinese, all evidently used phonetically. The S. W. face, the most important of all, as giving the date of erection, has four and one-half columns of Chinese, from which we learn that the column was placed in position on the fifteenth day of the eighth month of the fifth year of Suen Ho, of the Sung dynasty, corresponding to 1123 A. D.

As my own limited time prevented my copying the inscription (which was of about the same length as the one from Peking), I endeavored by the offer of a reward to induce some native to make a copy during my absence at the Tombs; but regretted to find on my return the following day that no one had ventured to undertake the task, on account of the great difficulty of making out many of the characters.

Prof. Whitney remarked that the Sanskrit characters were in an older form of Devanagari, quite different from that now in use, and that the hasty examination which he had yet been able to give to the inscription had not enabled him to make out any part of it, save the common Buddhist formula at the end, *om mani padma hum*.

6. On the System of Duplication in consonant groups, as taught by the ancient Hindu grammarians, by Prof. W. D. Whitney, of New Haven.

Our means of knowledge of the pronunciation of the ancient Sanskrit are its pronunciation by the modern Hindus, the teachings of the old Hindu writers on grammar, the euphonic laws of the language, and the comparison of the spoken alphabets of other related languages. Each of these, in its order, checks and corrects the others, and their combined effect is to give us a confident and satisfactory understanding of the phonetic form of the language—excepting, of course, that tone and coloring which no description can impart. The second source is worth more in India than elsewhere, since the ancient Hindu phonetists were



gifted with rare powers of observation and analysis, and carried the science of phonology further than it has been carried by any but the latest generation even of European scholars. Their results are laid down especially in the *Prāticākhyas*, and constitute one main department of the interest attaching to that little body of works. But the characteristic defects of the Hindu character appear also in their phonetic science—their tendency to over-refinement of analysis, and to the setting up of arbitrary and artificial rules in place of simple natural laws, determined by pure observation. A striking example of this is their system of duplication in consonant groups; this forms a feature in all the *Prāticākhyas*, and is found even in Pāṇini's great grammatical text-book, which has been the rule of correct Sanskrit speech for probably more than two thousand years. The system involves two chief rules: 1, that the first consonant in a group of two or more is to be pronounced double after a vowel; thus, *pra* after *ā* is *āppra*, *abda* is *abdda*, *asya* is *assya*, and so on; 2, that an *r* thus situated is not doubled, but the consonant following is so treated instead, as in *arkka* for *arka*, *ūrgg vai* for *ūrg vai*, *ūrggbhyas* for *ūrgbhyas*, and so on. In case the letter to be doubled is an aspirate mute, the corresponding non-aspirate is substituted for it in duplication: thus, *addhvara* from *adhvara*, *dirggha* from *dirgha*. To these rules there are certain extensions and restrictions, of minor importance, and variously given by the different authorities. They are combined, also, with a number of other insertions and modifications, which not infrequently produce very intricate and formidable results: turning *tsm*, for example, into *thspmm*, and so on. In the case of some of these insertions and changes, we can seem to see the physical processes whose undue appreciation or gross exaggeration are their foundation: but the physical ground of the system of duplication itself no one yet has succeeded in tracing out and setting forth.

#### 7. On Westphal's new Greek grammar, by Prof. J. Hadley, of New Haven.

Prof. Hadley referred briefly to the series of works on Greek rhythm, metre, and music, by which Westphal has gained a high, and, on the whole, a deserved reputation. Since Hermann and Boeckh, no scholar has done so much for the progress of these studies. His merits are undeniably great, though marred by some faults—by haste, self-assertion, want of ingenuousness, and intemperance in controversy. In 1869, Westphal appeared in a new field, with a *Philosophisch-historische Grammatik der deutschen Sprache*. Here he gives, in general, the results arrived at by Bopp, Grimm, and their successors; but lays much stress on a theory of the origin of inflections, in which he differs from nearly all comparative philologists. He holds that most inflections were, at the outset, not words, previously separate, which losing their own accent became appendages of other words, but mere sounds, without independent existence, and without significance, until by the users of language they were employed as inflections. In his *Greek Grammar*, just published, the same theory is adhered to; though much less prominence is given to it. The author at first intended only to write a *Greek Syntax*, in which the syntactical categories of Hermann should at length be superseded by more appropriate norms, derived partly from comparison of other Indo-European languages, and partly from an intelligent examination of the Greek literature. But he was led to include the etymology, as without it his treatment of the syntax would often be unintelligible. Though subordinate in the plan of his work, it is treated on a large scale, receiving 447 pages, without including the verb, which will probably require as many pages more.

This great length may be partly the result of hasty composition, which shows itself in other ways. Thus, on p. xvii., the verb *οἰκῶ* is spoken of as if it were a contraction of *οἰκω* (instead of *οἰκέω*). On p. 58, the noun *στῆχος*—a masculine of the second decl.—is set down as having its genitive in *οὐς*. On p. 17, *τίψω* is given as the future of *τίπτω*, whereas the classic writers have *τυπτήσω*, and *τίψω* does not appear until some five centuries after the Christian era. Still worse is it with *κάζω*, on p. 24, which does not occur until late in the middle ages, which Passow describes as unused, and Liddell and Scott omit altogether. On p. 55, a form *ρεῖο* (= *σοῦ*) is mentioned and explained at length: under pronouns, it re-appears, in connection with *ρεῖο*, pp. 377–8, where special attention is called to the latter form;—all this without an intimation that *ρεῖο* is confined to one line (twice re-

peated) in Homer, and that *τεετο* is a mere conjectural variation for *τετο* in that line.

Cases of self-contradiction were also pointed out. Thus on p. 30, the author explains *φαεινός* as being for *φαενιος*; on p. 70, he explains it as being for *φαεσνος*; while on p. 207, he pointedly rejects the second explanation and returns to the first. The two derivations proposed for *ἥλιος*—the one formerly received from a root *svar*, 'to shine,' and the one suggested by G. Curtius from *us*, 'to burn'—are both found here, the first on p. 180, the second on p. 198, each without reference to the other.

Several points in the Lautlehre were made subjects of special criticism: particularly, the failure to recognize the true difference between sonants and surds, as consisting not in softness or hardness, but in the presence or absence of tone. So, the sounding of *γ* before *μ* as *ng*; the assertion that Doric *ἦρθον* was an earlier form of *ἦλθον*; the assumption that the Homeric *εσσι* in the dative plural was made from *σι* by doubling the *σ*; the statement that the Greek had no objection to a final *λ*, supported only by the form *ἦλ* (= *ἦλος*) in a late epic poet; etc.

Among other cases of venturesome etymologising, was mentioned Westphal's suggestion that the Indo-European numeral 'four' contained the word 'three' under the form *tvar*, with a prefix to express unity, which prefix had from the outset three forms *pa*, *ka*, *ta*. That the first speakers of the Indo-European, while agreed on the five sounds in *atvar*, and agreed that a surd mute must precede them, were hopelessly divided into three parties on the question which surd mute should be taken, and that this division was propagated to the first speakers of the Graeco-Latin, and down to the first speakers of the Greek itself—is a strange hypothesis, and an unnecessary one, as a primitive *k* might by explicable euphonic processes pass into a *p* or a *t*.

Finally, it was remarked that Westphal deserves credit for his attempt to treat the Greek grammar in the light of comparative philology. The difficulty of the attempt might be admitted as an excuse for many imperfections. The work would certainly be useful in overcoming the prejudice, still strong in Germany, against any application of comparative philology to Greek or Latin grammar.

## 8. On two recently discovered Greek monuments, by Pres't Woolsey, of New Haven.

Pres't Woolsey showed to the Society a photograph of a beautiful monument found at Athens several years ago, and rendered more interesting by a more recent discovery. The monument presents to us the figure of a young horseman over a fallen foe, and the inscription on the base is this: "Dexilaus, son of Lysanias, of Thorikus, was born when Teisander was archon, died when Eubulides was archon, in Corinth, one of the five horsemen." The dates are, of his birth, 414 B. C. (the archon being called Peisander by Diod. Sic. xiii. 7), and of his death, 394 B. C., when the great battle in the territory of Corinth and near the city took place, described in Xenophon's Hellenica, iv. 2. 9-23, which is assigned to the year of Eubulides by Diod. Sic., xiv. 85-86. In the inscription there is nothing deserving notice except—1, that Teisander is either a mistake of the lapidary for Peisander, or else an early instance of *Tei* for *Ti*, common enough afterwards, especially on marbles of Asia Minor, in words from the root *Ti*; 2, that one of "the five horsemen" naturally seems to mean one of the five who died in that "great battle," as it was called by Demosthenes.

Another inscription lately found (in March last), and published from the copy of Mr. Robert P. Keep, our consul at Peiræus, in the Yale Courant of April 30 last, records that

"These horsemen died in Corinth:  
Melesias, Onetorides, Lysitheus, Pandias, Nicomachus,  
Theangelus, Phanes, Democleës, Dexilaus, Ecdelus;  
In Coronea, Neocleides."

Mr. Keep's copy gives Edelus, but there can have been no such name.

This inscription, on the cap or frieze of a monument of Pentelic marble, occurs on the way taken by Pausanias from the city to the Academy (Attica 29. 2, which Mr. Keep cites). He says "those who fell around (or near) Corinth lie here."

This inscription, it will be perceived, names ten horsemen who died in Corinth, one of whom is Dexilaus, and the other inscription says that he belonged to "the five horsemen." What then can this expression in the first inscription, "the five horsemen," mean?

9. On Cox's Mythology of the Aryan Nations, by Prof. W. D. Whitney, of New Haven.

After excusing the incompleteness and want of elaboration of his criticism of Mr. Cox's work, Prof. Whitney began with referring to the new era made in the study of classic mythology, as of classical language, by the wider Indo-European studies. The foundation of both is the same: the formation of certain religious views and mythical conceptions, as of certain ideas and expressions, in the period of Indo-European unity, and their transmission down to historical times. To find the traceable relics of these, is to make the nearest possible approach to the beginnings of religious thought in our branch of the human race. The comparison of Greek and Hindu mythology began as soon as the Veda was opened to study, and has ever since yielded more and more fruit. Max Müller has lately done the service of setting it forth in an attractive manner; and has also given such prominence to the elements of the sun and the dawn in the earliest mythology as almost to put a new aspect upon the whole subject of mythologic interpretation. His views are very attractive and plausible, as well as novel, but their soundness is yet to be established by careful criticism. To such criticism they are not subjected by Mr. Cox, who is, rather, their implicit acceptor and their enthusiastic advocate, and who carries them to an extreme which even their originator, perhaps, would fail to approve. Mr. Cox's work (in two stout 8vo volumes, London, 1870) is eloquent and graceful, but wanting in scientific tone, as in soberness and coherence of reasoning; it is somewhat diffuse and repetitious; the author is so dominated by his theory as to be made often partial in his judgments, loose in his interpretations, and uncritical in his etymologies.

The main features of the solar interpretation—which Mr. Cox applies to the story of the Odyssey as well as of the Iliad, to the Nibelungen-Lied, the legends of Arthur and Charlemagne, the nursery-tales of Boots and Jack the giant-killer, and so on—were stated, and illustrated by extracts and comments.

No farther communications being offered, the Society adjourned, to meet again in Boston on the seventeenth of May next.

This was an essay on the Chinese equivalents for our word God which have been used by Christian missionaries. A historical account was first given of the terms adopted by the Catholics, from Ricci's time until the settlement of the disputes in relation to that matter at Rome near the beginning of the 18th century. Then the views of the Protestant missionaries in China were noticed, the decision of the American Bible Society in favor of *Shin* and against *Shang-ti* in 1850, the continuance of a part of the missionaries to use *Shang-ti* in their versions, and the rise in recent years of an opinion on the part of some very able translators in favor of *Tien-chu*. A comparison was then instituted between these three terms. It was claimed that *Tien-chu*—the term adopted by early Catholic teachers and authorized at Rome—had no shade of heathenish or pantheistic thought attached to it, and was well understood through China, as the term in use to denote the supreme object of Christian worship. At the same time it was admitted that *Tien-chu* was not properly a translation of the original words used for God in the Bible. The term *Shin* was next examined, and it was shown from printed statements of Messrs. Hartwell and Peet, as well as from the testimony of other missionaries, that it is far too vague to take the place of God in general, although, as most concede, it cannot be wholly dispensed with. Next, *Shang-ti* was discussed at considerable length, in connection with the disputes of the Jesuit and other Catholic preachers, and with the Chinese religious philosophy. The essay of the honest and able Jesuit, Langobardi, who condemned *Shang-ti* and strove to show that the Chinese were atheistic (or, as we should say, pantheistic) in their view of the universe, not only in modern times but from the very origin of Chinese speculation, was cited with approbation. The opinions also of modern writers on philosophy, of Schelling, and especially Wutke in his *Geschichte des Heidenthums*, were made use of to corroborate the position taken by the author of the essay, that *Shang-ti*, as properly denoting heaven personified, a conception of naturalism and of pantheism, was an unsafe representative of the scriptural idea of God. On the whole, then, *Shang-ti* being condemned, and *Shin* as a leading term pronounced too vague and general, *Tien-chu* had the preference given to it.

Extended remarks were made upon this paper and its subject by Dr. Parker and Rev. Mr. Syle, both of whom agreed with the writer in his definitive rejection of *Shang-ti*, but thought more favorably than he of *Shin*, and less favorably of *Tien-chu*.

5. On the views of Prof. Key and M. Oppert respecting Sanscritic and Indo-European Philology, by Prof. W. D. Whitney, of New Haven.

In this paper Prof. Whitney defended the current methods and commonly accepted results of comparative philology against the attacks of Prof. Key (in the *Transactions of the Philological Society of London*, 1862-3) and M. Oppert (in the *Annales de Philosophie Chrétienne* for 1866). He began with pointing out the nature and grounds of the dependence of general linguistic science upon Indo-European philology, and of the latter upon Sanskrit study, the limits to this dependence, and its liability to misapprehension and exaggeration by incautious or ill-informed students. The faults of detail which Mr. Key indicates in the work of particular scholars, as Müller and Bopp, do not affect their general philological method, and if his own basis of scholarship had been so extended as to embrace a good knowledge of Sanskrit, he might have been able to criticise their work from a higher point of view, separating its sound from its unsound portions, and duly estimating both. While many of his objections are well taken, others are insufficiently founded, and cannot be maintained. M. Oppert's assault is one of much more serious intent, but much weaker substance and result. He fully accepts the Boppian method, even going so far as to maintain that Bopp has exhausted the whole field of linguistic science, leaving nothing of consequence for others to do after him: but its conclusions he allows to be grammatical only, refusing them any value as historical and ethnological data; he strongly condemns also the introduction of any elements of the new historical philology into the methods of classical instruction. His conception of the scope, bearings, and condition of the science is as far as possible out of the way. He is not a general skeptic as to ethnological connections, as might be expected from his denial of the accepted sources of information respecting them: on the contrary, he puts forth the most detailed and definite state-

ments about the derivation and composition of the Indo-European races, in general and in particular; but they are mere *dicta*, resting upon no assignable basis, and in no small part explainable as the conversions of doubtful or half-understood hypotheses of linguists, drawn from linguistic data, into absolute facts. A main, if not the main, object of the essay is to deny that there is any race-connection, any tie of common descent, between the various nations speaking the branches of Indo-European language: the author does not attempt to disprove the connection, but treats it as a palpably unsound and absurd dogma; but his allusions show that he regards the exceptional propagation of the Latin and Arabic as, by their analogy, sufficiently accounting for the extension of Indo-European language over half a world of heterogeneous tribes. The analogy, however, is a wholly insufficient and inapplicable one, as was attempted to be shown by an inquiry into the causes of the spread of Latin and Arabic, and an indication of their absence in the ancient history of Indo-European speech. M. Oppert's essay is, from its beginning to its end, a tissue of misrepresentations, unwarranted assumptions, and unsound inferences, and cannot but seriously damage his reputation as a linguistic and ethnological scholar.

6. On Chinese Chronology, by Rev. E. Burgess, of South Franklin, Mass.

Mr. Burgess, basing himself mainly upon the discussions of the subject in the introduction to the last volume of Dr. Legge's edition of the Chinese Classics, attempted to show the unauthentic character of the accepted Chinese Chronology in its earlier period, previous to the time of Confucius.

After the reading of this paper, the Society adjourned, to meet again in New Haven in October next.

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MAY, 1865—MAY, 1867.

*From Prof. G. J. Adler.*

Wilhelm von Humboldt's Linguistical Studies. By G. J. Adler . . . . New York: 1866. 8vo.

*From the American Academy of Arts and Sciences.*

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*From Prof. G. I. Ascoli, of Milan.*

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The Taittiriya Sanhitá, etc. Fasc. xx, xxi.

The Taittiriya Bráhmāna, etc. Fasc. xiv-xxi.

The Taittiriya 'Aranyaka of the Black Yajur Veda, with the Commentary of Sáyanáchárya, edited by Rajendralala Mitra. Fasc. i-iv.

The Nyáya-Dars'ana of Gotama, with the Commentary of Vátseyáyana, edited by Pandita Jayanáráyana Tarkapanchánana. Fasc. i-iii.

The Brihat-sanhitá of Varáha-Mihira. Fasc. iii-vii.

The 'Srauta-Sútra of 'As'valáyana. Fasc. ii-x.

The Kámandakiya-Nítisára. Fasc. iii.

The Sáhitya-Darpana, or Mirror of Composition, a Treatise on Literary Criticism; by Vis'vanátha Kavirája. Translated into English by Bábu Pramadádas Mitra and the late James R. Ballantyne, LL.D. Fasc. i-iii.

The Sánkhyā Aphorisms of Kapila, translated. Fasc. ii.

The Das'a-Rúpa of Dhananjaya. Fasc. iii.

Sánkhyā-Sára; a Treatise of Sánkhyā Philosophy, by Vijnána Bhikshu. Edited by Fitz-Edward Hall. . . . 1 Fasc.

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The Nārada-Pancharáttra. Fasc. iv.

Wis o Rámin. Fasc. v.

Iqbálnámah-i Jehángírí of Motamad Khan. Edited by Mawlawis Abd al-Hali and Ahmad Ali. 3 Fasc.

- The 'Alamgir-Námah. By Muhammad Kazim Ibn-i Muhammad Amin Munshi. Edited by Mawlawis Khadim Hussain and Abd al-Hai, under the superintendence of Major W. N. Lees, LL.D. Fasc. i-vii.  
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- A Dictionary, English and Burmese. . . . By A. Judson. Second Edition. Rangoon: 1866. roy. 8vo.  
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*From Mr. Hyde Clarke, of Smyrna.*

Le Bas-Relief de Nymphé, d'après de nouveaux renseignements. Par M<sup>me</sup>. Georges Perrot et Edmond Guillaume. [Extrait de la Revue Archéologique.] Paris: 1866. 8vo.

A Help to Memory in learning Turkish. By Hyde Clarke. Constantinople: 1862. 12mo.

*From Professor Edward B. Cowell, of London.*

The Kavya Prakasa, or a Treatise on Sanskrit Rhetoric, by Mammata Bhatta, with Explanatory and Illustrative Notes. By Mahesa Chandra Nyayaratna . . . By order of E. B. Cowell . . . Calcutta: 1866. 8vo.

*From Rev. Oliver Crane, of Carbondale, Pa.*

Episcopal prayer-book, in Arabo-Turkish. Leipzig: 1842. 8vo.

An imperial firman, given by the Sultan Abd-ul-Mejid, of Turkey. One sheet, 22 by 31 inches.

A collection of coins (not yet identified and described).

*From Rev. C. H. A. Dall, of Calcutta.*

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*From M. Garcin de Tassy, of Paris.*

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Āçvalāyana's Grhyasūtras, Part ii, translation.

Āntanava's Phitsūtra. Mit verschiedenen Indischen Commentaren, Einleitung, Uebersetzung, und Anmerkungen herausgegeben von Franz Kielhorn.

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Kathā Sarit Sāgara. Die Märchensammlung des Somadeva. Buch ix-xviii. Herausgegeben von Hermann Brockhaus.

*From Prof. D. C. Gilman, of New Haven.*

Seven pamphlets on Java, bound in one volume, viz.: A discourse delivered on the 11th Sept., 1815. By the Honorable Thomas Stamford Raffles. . . . — *Essay on the Geography, Mineralogy and Botany of the western portion . . . of Java.* Addressed to the same, by Dr. Thos. Horsfield. — *Short Account of the Medicinal Plants of Java.* — An Inscription from the Kawi or Ancient Javanese Language, . . . translated into the modern idiom by Nata Kusuma . . . , rendered into English by Mr. Crawford, and submitted to the Society by the President, . . . Thos. S. Raffles. — *Eruption from the Tomboro Mountain in the Island of Sumbawa on the 11th and 12th of April, 1815.* — *Byna Woordelyk Traaslaet van een Javansch Geslacht-Register van de Vorsten van Java.* — *Uittreksels uit eenige Aanteekeningen uopens den Javaan.* . . . Door F. van Boeckholtz. 1775.

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Die Orientalischen Handschriften der Herzoglichen Bibliothek zu Gotha . . . verzeichnet von Dr. Wilhelm Pertsch. Zweiter Theil. Die Türkischen Handschriften. Wien: 1864. 8vo.

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*From C. A. Holmboe, of Christiania, Norway.*

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Ezechiel's Syner og Chaldæernes Astrolab. Af C. A. Holmboe. Christiania: 1866. 4to.

*From Mrs. Wooster Hotchkiss, of New Haven.*

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Essai sur les Hiéroglyphes d'Horapollon, et quelques Mots sur la Cabale. Par M. le Chevalier de Goulianoff. Paris: 1827. 4to.

*From Rev. H. H. Jessup, of Beirut.*

The Muhit al-Muhit, an Arabic Dictionary, by Butrus Bistany. Vol. I, a-r. roy. 8vo.

*From M. Nicolas de Khanikoff, of Paris.*

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*From the University of Kiel.*

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*From Prof. Adalbert Kuhn, of Berlin.*

Zeitschrift für Vergleichende Sprachforschung. xiv. 3-6; xv; xvi. 1-4. Berlin: 1865-7. 8vo.

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*From Prof. Christian Lassen, of Bonn.*

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*From Rev. John Liggins, of Japan.*

One Thousand Familiar Phrases in English and romanized Japanese. By the Rev. John Liggins. Second edition. New York: 1867. 8vo.

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Mission de Phénicie, dirigée par M. Ernest Renan. Texte, I; Planches, I-III. Paris. 4to and fol.

*From Mr. John Muir, D.C.L., of Edinburgh.*

Six essays on Hindu religion, by J. Muir (extracts from the Journal of the Roy. As. Soc'y), viz.: Progress of the Vedic Religion towards Abstract Conceptions of the Deity.—Yama and the Doctrine of a Future Life according to the Rig-, Yajur-, and Atharva-Vedas.—Contributions to a knowledge of the Vedic Theogony and Mythology, No. II.—Miscellaneous Hymns from the Rig and Atharva Vedas.—On the Relations of the Priests to the other Classes of Indian Society in the Vedic Age.—On the Interpretation of the Veda.

*From the Royal Bavarian Academy at Munich.*

Abhandlungen der Churfürstlich-Baierischen Akademie der Wissenschaften. Vols. ii-ix. München: 1764-75. 4to.

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The same, for 1862.

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Grammaire de la Langue Arménienne . . . par J.-Ch. Cirbied. . . . Paris: 1823. 8vo.

A grammar of the Ottoman Turkish language, in Turkish, by Fuad Paşa. Constantinople. 8vo.

Catalogue and description of extant Turkish coins, in Turkish. Constantinople: A. H. 1280 (A. D. 1863). fol.

A manuscript of the New Testament, in Ancient Armenian; on parchment, 311 leaves, about  $4\frac{1}{2}$  by  $3\frac{1}{2}$  inches.

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Çilpika-darçana, etc. A life of Çivaji, in Bengali. Second edition. Calcutta: 1862. 12mo.

*From the Royal Asiatic Society of Great Britain and Ireland.*

Journal of the Royal Asiatic Society of Great Britain and Ireland. New Series, I. 2; II. 1, 2. London: 1865–7. 8vo.

*From the Royal Saxon Society of Sciences.*

Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe. xvi. 2, 3; xvii; xviii. 1–3. Leipzig: 1864–6. 8vo.

Abhandlungen der Philologisch-historischen Classe der etc. iv. 5–7; v. 1, 2. Leipzig: 1866–6. roy. 8vo.

*From the Sanskrit Text Society, of London.*

The Jaiminiya-Nyâya-Mâlâ-Vistara of Mâdhavâchârya. Edited for the Sanskrit Text Society by Theodor Goldstücker. Parts i, ii. London: 1865. 4to.

*From Her Majesty's Secretary of State for India.*

The Aitareya Brahmanam of the Rig-Veda . . . Edited, translated, and explained by Martin Haug . . . Bombay: 1863. 2 vols. 12mo.

*From the Imperial Academy of Sciences at St. Petersburg.*

Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg. iv. 1; vii. 3–6; viii, ix. St. Petersburg: 1864–6. 4to.

Mémoires de l'Ac. Imp. etc. v. 1; vi. 10; vii–ix; x. 1, 2. St. Petersburg: 1862–6. 4to.

Beiträge zur Kenntniss der Iranischen Sprachen. II. Theil, 1 u. 3 Lief. Masanderanische Sprache . . . herausgegeben von B. Dorn. St. Petersburg: 1866. 8vo.

*From Rev. M. A. Sherring, of Benares.*

The Transactions of the Benares Institute, for the Session 1864-5. Benares: 1865. 8vo.

Four archæological essays, by Rev. M. A. Sherring, viz.: Benares and its antiquities.—Description of the Buddhist Ruins at Bakariya Cund, Benares.—Some Account of Ancient Remains at Saidpūr and Bhitāri.—Benares, Past and Present. Vidyāsāra ['Essence of knowledge']. Mirzapore Educational Books. Hindi Series. No. I. 3d edition. Mirzapore: 1862. 8vo.

An illustrated work on natural history. do. Urdu Series. No. VI. Mirzapore: 1864. 8vo.

*From the Smithsonian Institution.*

Smithsonian Miscellaneous Collections. vi. vii. Washington: 1867. 8vo.

Smithsonian Contributions to Knowledge. xiv. Washington: 1865. 4to.

*From Rev. J. P. Thompson, D.D., of New York.*

Grammar of the Hawaiian Language. By L. Andrews. Honolulu: 1851. 8vo.

A Dictionary of the Hawaiian Language, to which is appended an English-Hawaiian Vocabulary . . . By Lorrin Andrews. Honolulu: 1865. 8vo.

A short Synopsis of the most essential points in the Hawaiian Grammar . . . By W. D. Alexander. Honolulu: 1864. 12mo.

*From Prof. C. J. Tornberg, of Lund.*

Ibn-el-Athiri Chronicon . . . Edidit Carolus Johannes Tornberg. Volumen Septimum.—Volumen primum. Lugduni: 1865-7. 8vo.

*From the Tübingen University Library.*

Systematisch-alphabetischer Hauptkatalog der Königlichen Universitätsbibliothek zu Tübingen. F. Geschichte und ihre Hilfswissenschaften. pp. 1-120.—M. Handschriften. a. Orientalische. I. Indische Handschriften. Tübingen: 1865. 4to.

*From the U. S. Sanitary Commission.*

Documents of the United States Sanitary Commission. Nos. 1-95, May, 1861—Dec. 1865, bound in two volumes. New York. 8vo.

United States Sanitary Commission Bulletin. Nos. 1-40, Nov. 1863—Aug. 1865. New York. 8vo.

*From the Imperial Royal Geographical Society of Vienna.*

Mittheilungen der Kaiserlich-königlichen Geographischen Gesellschaft. vii; viii. 1, 2; ix. Vienna: 1863-5. roy. 8vo.

*From M. F. Wallmass, of Cairo.*

Paleologia Copta di Felice Walmass del Cairo di Egitto. Pisa: 1865. 8vo.

*From Prof. Albrecht Weber, of Berlin.*

Indexes, Latin and German, of lectures delivered at the University of Berlin, during the years 1859-66. 4to.

Ueber ein Fragment der Bhagavatī. Ein Beitrag zur Kenntniss der heiligen Sprache und Literatur der Jaina. Von A. Weber. [Aus den Abh. d. Kön. Ak. d. Wiss. zu Berlin.] Erster Theil. Berlin: 1866. 4to.

*From Dr. M. C. White, of New Haven.*

Essai sur l'Origine et la Formation Similaire des Ecritures Figuratives Chinoise et Egyptienne . . . par G. Pauthier. Paris: 1842. 8vo.

*From Prof. W. D. Whitney, of New Haven.*

Phrasis: a treatise on the history and structure of the different languages of the world . . . By J. Wilson. Albany: 1864. 8vo.

*From Mr. C. W. Zaremba, of St. Joseph, Mich.*

A Calendar for 1836, in the Church Slavic, elegantly illuminated; one sheet, 8½ by 22 inches, folded.

Manuscript copy of a papyrus, inscribed with hieratic characters, in the Imperial library at St. Petersburg; one sheet, 10 by 30 inches.—Also, a description and translation of the same, by Dr. C. W. Zaremba.

A Russo-Tartaric Primer. Kasan: 1859. 8vo.

The gospels of Matthew and John, in Chinese. 8vo size.

Die Atlantis nach Griechischen und Arabischen Quellen von A. S. von Noroff . . . . St. Petersburg: 1854. 8vo.

Johann Christian Friedrich Moister's Anleitung zu Verständiger Ansicht jeder Hieroglyphen jeder Symbolischen Wortsprache. Breslau. 12mo.

Bemerkungen über die Phönizischen und Punischen Münzen. Erstes Stück . . . von Johann Joachim Bellermand. Berlin: 1812. 12mo. (The last two stitched together in one volume.)

*From an unknown donor.*

A Hebrew Grammar. no title, place, or date. 8vo.

*By exchange.*

Seven Tamil works, printed on native presses, for native use, viz.: Pansa Perakaram. On Saiva philosophy.—Agastya's Science of Divination by Birds.—Nannul, a grammar by Pavananti, text and commentary; edited by Vesaka Perumal.—A work in praise of Krishna.—A comedy entitled Arossentera.—Tiruvala ur Puranam: a local Purana.—Nana Vettiyan, by Tiruvalluvar.

**Proceedings at New Haven, October 16th and 17th, 1867.**

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THE Society was convened by notification, on the day appointed at the last meeting, and in the same place as last year—namely, the Library-room of the Sheffield Scientific School of Yale College. The President took the chair and called the meeting to order at 3 o'clock.

The minutes of the last meeting having been read by the Recording Secretary and accepted, the Committee of Arrangements gave notice that the Treasurer of the Society, Prof. D. C. Gilman, invited the members to come together at his house in the evening, for a social gathering, at which, however, it was arranged that a single paper, that of Rev. Dr. Thompson, should be read. The invitation was accepted, with thanks, and the meeting so ordered.

The Directors announced that the Annual meeting for 1868 would be holden in Boston, on Wednesday, May 20th, and that Mr. Joseph S. Ropes, of Boston, with the Recording and Corresponding Secretaries, had been designated as Committee of Arrangements for it.

The following gentlemen, proposed and recommended by the Directors, were chosen Corporate Members of the Society :

Prof. Edward B. Coe, of New Haven.

“ D. Stuart Dodge, of New York.

“ E. P. Evans, of Ann Arbor, Mich.

Mr. Michael Heilprin, of New York.

Prof. Ammi B. Hyde, of Meadville, Pa.

The Corresponding Secretary presented the correspondence of the past six months, extracts from which are given below.

Among the numerous letters of excuse from members unable to be present was one from Rev. J. G. Auer, dated from the Mission House of the Protestant Episcopal Church, at West Philadelphia, saying that his time of service in this country was now ended, and he was just leaving for his mission-field in West Africa, where he hoped to arrive about Christmas. He sent with the letter copies of the Grebo prayer-book and the Grebo-English dictionary of Bishop Payne, just published.

Another, of similar tenor, from Rev. G. W. Wood, of New York, was accompanied by an Armenian prayer-book, of which Mr. Wood writes—

“The book is in the Modern Armenian language, and is the revised prayer-book issued by that party in the Armenian church which desires a reform in that church. It is put forth by those who reject the Protestant name; yet, by its omissions and positive teachings, it is a decided approach toward the Protestant faith.”

Dr. S. Wells Williams, under date of Pekin, March 12th, 1867, says—

"You will be interested to learn that the Nestorian monument at Si-ngan-fu in Shensi has been recently visited by two foreigners, English missionaries, who found it in a good state of preservation, on the whole; the building in which it formerly stood, or in whose wall it was embedded, was in utter ruin, and the tablet remained upright, exposed to the weather. Mr. Lees and Mr. Williamson were quickly directed to the place, for the people knew the character of the inscription, and had no trouble in getting impressions of the engraving. It is a great and thick slab of black marble, and shows signs of the effects of the weather.

"The region around Si-ngan is now almost destitute of population, its inhabitants having fled to escape the horrible cruelties and exactions of the insurgents and Mohammedans during the last three years, who are still ravaging the country south of the mountains toward Hankau. Another Bible agent, Mr. Wylie, has just reached Peking from a journey across from Hankau through Kaifung, and narrowly escaped the hands of these marauding bands.

"I have just received the Society's Proceedings for 1865, which are very interesting. The notice of Mr. C. W. Bradley contains a just tribute to a very energetic and liberal promoter of Oriental studies. It was, however, Mr. Reed, our minister, who induced him to come up to the Pei-ho; I do not remember that Mr. Bradley had much intercourse at that time with Lord Elgin. Mr. Reed, too, sent him with the Treaty to Washington in July 1858, and he returned soon to China. The expedition was not in the winter, at which time ice covers the stream. Mr. Reed was also the means of getting him placed on the Commission of Claims, which were all settled in six weeks; it was the refusal of the government at Washington to pay what all regarded as his just salary for this work as Commissioner that led him to resign.

"My spare time is all employed in the revision of my dictionary, or I would try to send something for the Society."

Dr. J. Muir, of Edinburgh, writes under date of July 10th, 1867—

"I sent you some time ago Prof. Goldstücker's summary in the *Examiner* of his reply read in the winter to my paper on the interpretation of the Veda. Lately I wrote to Dr. Rost to find out if the article *in extenso* was yet in type, as I was naturally desirous to read the author's propositions in detail. But I was informed that Prof. Goldstücker was reserving the paper till he should be able to complete it by the addition of his proofs. When, then, if ever, the article is to see the light, must be left for the future to clear up; but I really wish he would let us have it, and show how he is going to demolish all his adversaries.

"Prof. Aufrecht is working steadily at his vocabulary—or concordance, as he calls it—of the Rig-Veda, having already sent his vocabulary of the Atharva-Veda to the press. Max Müller, as you will have become aware, is about to bring out a new translation of the Rig-Veda. He has been in rather weak health, but, I am glad to learn, is better now.

"I have been working all winter at a new edition of the first volume of my Sanskrit Texts, on Caste: it is partly printed, but will not be ready for at least another six months. It is very much enlarged."

Dr. W. F. A. Behrnauer, of Dresden, writes from Leipzig, June 12th, 1867—

"I send you my programme of the Oriental Photolithographic Album, destined to be printed in Leipzig, Paris, and Beyroot; with a proof. Have the kindness to print it in your Journal."

The Corresponding Secretary read the chief parts of the detailed (manuscript) prospectus, as follows:

"This great collection will contain in the first part fourteen Arabic works, in the second part six Persian works, in the third part four Turkish works, and in the fourth part the Assyrian cuneiform inscriptions of the Royal Museum of Antiquities of Dresden; namely,

Section I. No. 1. Al-Ghazzālī's ethical treatise entitled *Bedāyat ul-Hidāya*, 'The Beginning of the Right Way;' with an account of the philosophical systems of the Arab schools of the Middle Ages.—2. Plato's metaphysical treatise, known as the *Kitāb ar-Rawābi*, 'Book of the Four Elements,' translated by Ahmed Ben al-Huṣain Ben Jihār Bokhtār; and Ahmed Ben 'Alī Esnabadi's treatise on the science of the divinity (*ilm ul-ihūt*) and the sciences relating to the substance of the matter of the world (*al-'ukūm al-hak'ikiyya*).—3. A zoological treatise extracted from the *Nozha* of the Sheikh Ustād Daud al-Baḡir, collated with an extract from the *Kharidat al-'Ajāib* of Ibn al-Wardi; with an introduction to the study of the Arab zoologists and botanists, given in the '*Ajāib al-Makhlūkāt* of Kazwini.—4. A specimen from the Arabic work of Abū 'Alī Yahya Ben 'Isa Ben Jazla, known as the *Minhaj ul-Beyān*, 'Methodical Exposition' of all that man wants for his life: with a special account of the author and his position among the Arab physicians.—5. The denominations of the medicaments (*al-adwiya al-mufrida*), ascribed to Ibn Sina (Avicenna), in the Arabic, Greek, Persian, and Turkish languages.—6. Two physiological extracts, one Arabic and one Turkish.—7. The little-known medical treatise, *al-Kāfiya al-Hārūniya*, by Mesh Ben Hakem; and an important physiological essay, of unknown authorship.—8. The well-known work entitled *Tadhkirat ul-Kakhālim*, 'Memorial of the Oculists,' by 'Alī Ben 'Isa, with additions and various readings; also, an extract from the celebrated *pharmacopeia* entitled *Minhaj ud-Dukkān*, of the Jewish apothecary Kuhen al-'Attar.—9. An important extract, of twenty-six pages, from the noted work called *Beinisa'a*, a treatise on the diseases which can be treated in an hour, by the famous Abū Bakr Shamsaddin Ben Zakariya ar-Razi.—10. An extract of twenty pages from the *Kitāb ul-Idhāk fi 'Ilm in-Nikāh*, 'Exposition of the Science of Copulation,' of Abūlfaraj 'Abdarrahman Ben Nasr ash-Shirazi; with a biography of the author, and a short notice of the oneiromancy of the eastern peoples.

Section II. No. 1. A musical treatise of the poet Jāmi, with the latter's biography, being an account of the relation of the Persian musical system to the Arab, the names of instruments from the dictionary *Haft Kulzum*, etc.—2. The grand mystical work, *Rebāb-Nāme*, 'Book of the Violin,' by Sultān Walad, son of the great poet Jelāleddin Rūmi, with biographical account and notes.—3. A Persian work on astronomy by the astronomer 'Alaeddin 'Alī Kushji (son of the first Turkish mathematician, Kādi Zade), named *Merke-i-'alem*, 'Middle of the World;' with commentary.—4. Molla 'Abdul-'Alī's astronomical treatise on the division of time; with biography of the author.—5. An arithmetical treatise by the epitomizer of the Persian work *Hall-i-takwīm*.—6. The remainder of Wazīr Rashideddin's great work *Jāmi' at-Tawārikh*, of which the first volume was published by Quatremère, together with the forty pages on the Chinese kings, with their portraits.

Section III. The four Turkish works composing this section are of a historical and scientific character, with appendixes, translations, and biographies. Their special description, as well as that of the Nineveh slabs whose photolithographic representation constitutes the IVth section, is omitted here.

From Rev. D. D. Green, Missionary of the Presbyterian Board at Hang-chau, China, comes a finely executed impression of a Chinese monument, with accompanying letter (dated May 7th, 1867), and translations:

"Enclosed please find a rubbing from a tablet in one of the monasteries near this city. It is a representation of the Goddess of Mercy, with her hundred hands, ready to do good to all. The inscription above the image is a Buddhistic chant, and contains so many foreign words that but few Chinese scholars can read it. Of the inscriptions under the image I send you a version. It is very unsatisfactory, but the best I can do with my present knowledge of the Chinese, in connection with the manifest ignorance of Chinese teachers as to the doctrines of the Buddhists. I send you this as an acknowledgment of the receipt of a copy of the Proceedings of the American Oriental Society for 1865, read about Jan. 1st, 1867."



The commemorative part of the inscription reads as follows:

"In the reign of the emperor Gyin-long, in the fiftieth cycle, during the spring, in [the city of] Vu-ling [i.e. Hang-chau], one having a good and believing heart sculptured this image of the Goddess of Mercy, and the sacred chant over it, and erected the tablet in the Dzin-z monastery, which is situated in the plain south [of the lake to the west of Hang-chau], in the hall of the god of longevity, by the favor of the Goddess of Mercy, the god presiding over the great present, and Buddha, whose ages cannot be numbered—to whom belong blessedness of community, in hope of the original unity without the least diversity. For the purpose of celebrating the praises of the pure perfection, these three chants were most carefully prepared. On examination, it is found that these three chants were anciently handed down from their author Wang, of the district city of Kyia-ding. His honorary title was Dzao-an, and his name was Zwiün-yiao."

Mr. Green adds a note or two:

"The monastery was first built during the Tsin dynasty, a few years before the beginning of the Song. The buildings have been repeatedly burned down, and again built up, sometimes by imperial patronage, but more often from funds collected by the priests. The place is now in ruins, like most of the temples in this vicinity, destroyed by the Tai-ping rebels. The tablet, however, is still standing.

"The date given in the inscription as that of the erection of the tablet is about A.D. 1795. The author of the verses lived about eight centuries earlier: the exact date could be ascertained, if access were had to the *hyien-tu* of his native place. The chants show that during the Song dynasty (A.D. 960–1280) scholars of no mean pretension were Buddhists."

The following communications were presented at the different sessions of the Meeting:

1. On the Routes and the Chief Articles of Commerce from the East to Europe during the Middle Ages, by Pres't T. D. Woolsey, of New Haven.

President Woolsey spoke of the route which led from India, by the Persian Gulf and the Euphrates, to Babylon, and so to the Mediterranean, and by the Red Sea to Egypt, and especially to Alexandria. These were ancient routes, and the trade passing through them was principally in the hands of Constantinople, although Venice at an early day shared in it. Venice dealt even in Christian slaves with the Mohammedans. The Pope long tried in vain to prevent commercial intercourse with these enemies of the faith. From Constantinople the route of trade lay especially up the Danube, by Vienna and Ratisbon, and thus penetrated into the regions of northern Europe.

During the crusades, so long as the avenue by the Persian Gulf and the Red Sea were controlled by hostile Mohammedan powers, it became necessary to adopt another more expensive and circuitous route, requiring much land-carriage and several transfers of freight. This route led up the Indus, across the mountains on beasts of burden, thence by the Oxus, and so to the Caspian Sea. This, which was an ancient route, was now adopted by Venice and Genoa. From the Caspian it took especially the direction of the Volga, to a place called Zarizyn, thence across the country to the Don, where, at the river's mouth, in the town of Tana, now Azov, both Venice and Genoa had commercial privileges, and the former had a consul from the end of the 12th century. Afterwards an important entrepôt for Genoa was Theodosia, now Kaffa, in the Crimea.

When, in 1258, the Mongols under Hulagu Khan overthrew the Califate of Bagdad, Egypt being still hostile, it became possible to take the path by the Persian Gulf and the Tigris to Bagdad, and so through the Mongol dominions to the west. Two subordinate routes—one across the country to Tauris (Tabris) and the Black Sea, the other *via* Tabris to the north-eastern corner of the Levant—sent the productions of the Orient into Europe. The important marts of the Italians on the Black Sea and the coast of Cilicia were noticed. The trade also of the Christian kingdom of Jerusalem was illustrated by reference to a chapter of the "*assises*

of the Burgesses' court of the kingdom of Jerusalem," in which the tariff on eastern products is carried out into a multitude of particulars.

After the crusades were over, the Popes having now softened down their prohibitions of commercial intercourse with Mussulmans, the Venetians made arrangements with the rulers of Egypt, by which they were enabled to engross the trade with the east along its most convenient path through the Red Sea, and this continued until towards the end of the Middle Ages, when the Portuguese found out a cheaper and better way of communication.

The principal products of the east imported into Europe were then spoken of, especially silk, until its manufacture was introduced into the Byzantine empire under Justinian, and from thence into Sicily and Italy. Of sugar also, and of the sugar refineries on the Tigris, whence the knowledge spread, not only westward with the cultivation of the cane, but eastward to India and China, an account was given, which was based on Ritter's valuable illustration of that subject in his great geographical work.

2. Translation of the Siamese Work entitled *Bre-Temīya-Jātak*, a life of Buddha in one of his previous existences, by Dr. A. Bastian, of Bremen; presented by the Corresponding Secretary.

The Buddhists, Dr. Bastian says, distinguish five hundred and fifty lesser Jātakas, and ten principal ones, treating of the life of Buddha in his various existences anterior to the historical one. The whole, collected together, form the *Nibul*, thirty books of which have been translated out of Pali into Siamese by Bana Dammapiyat. The *Temī Jātaka* is the first of the ten principal ones; the last, which relates the saint's life next preceding his being re-born as Gautama Çakyamuni, in Kapilavastu, being entitled the *Vesantara*, or the *Maha-Jāt*, 'great Jātaka.'

This, like so many other Indian biographies, begins with telling of a king (sovereign of *Virinasi*, 'Benares'), who lives long childless, until the merits and prayers of one of his numerous wives move Indra to come to the relief of the royal pair. The god's regard falls upon Bre-Borom-Bodhisatr, who, since his previous existence as a king of Benares, had spent 10,000 years in hell in expiation of his misdeeds committed in that capacity, and then had lived long in heaven in reward of his good deeds, and now, his debt and credit being both cancelled, was just ready to be born once more. Indra proposes that he choose for his next life the condition of son to the present king and queen of Benares, and promises that it shall tend to the further perfection of his merits. He assents; and five hundred other inhabitants of heaven, whose time is nearly up, are also despatched below to be born as his contemporaries and playmates. Sixteen wet-nurses are provided for him by the delighted king; the good points which led to their selection are fully detailed. The Brahmins prophesy all manner of good-fortune for him, and give him the name *Temīya*.

When a month old, he chances to be sitting in his father's lap when the latter pronounces sentence of torture and death on four malefactors. This offense against mercy, which the king will have to expiate hereafter by the torments of hell, startles and alarms him. He reflects on his own past history, and perceives that for such acts during his previous reign he had suffered almost endlessly in hell-fire, and that, if he allows himself to grow up a prince, and become again a king, the same or a worse fate awaits him anew. He resolves, therefore, for the purpose of evading the royal dignity, to feign himself lame, deaf and dumb, and stupid; and he rigidly carries out his vows, emaciating his body by abstinence from his natural food. Now commences a series of severe tests, in which his unfortunate five hundred comrades have to share, intended to try whether he cannot be made to act like them, and to exhibit the desires and capacities suited to his age. But the prince, reflecting on the torments of hell, so much greater, bears all the tests unflinchingly, and shows an utter impassiveness. Deprivation of food, temptation by cakes, sweetmeats, fruits, playthings, and other sensual pleasures, alarms of fire, of wild elephants, of arms, of terrible noises, of darkness, distress by flies, by stench, by heat—all are fruitless. When he has thus reached the age of sixteen, his father again consults the Brahmins, who confess that their former prognostications were lies, and now advise that he be



The Book teaches that the souls of all men, good and bad alike, continue to exist after death; that they all pass immediately into Hades, a doleful region, full of enemies and terrors, from whose ordeal the righteous cannot escape; here the wicked may be arrested and delivered to some devouring monster, or remanded to earth, for the discipline of animal transmigration, such being the Egyptian idea of metempsychosis. The righteous pass through a form of justification, and then, emerging at the gates of the West, follow the sun-bark in its bright career; they pass through various transformations, each advancing to a higher plane of existence, by the elimination of the mortal and the evil; then follows a solemn judgment-scene, in the Hall of Two Truths, where the heart of the deceased is weighed in the balance against the image of righteousness, and he is compelled to clear himself of each of the forty-two deadly sins, against as many accusers, who dispute his passage. Being acquitted, he enters the Elysian fields, and partakes of the food of the gods; after which he rises by a succession of grand halls and stair-ways to the Empyrean, the luminous presence-chamber of Osiris.

The consummation of blessedness, however, is not absorption into the divinity, for the soul retains throughout its consciousness and personal identity; and moreover, the soul visits the body, which has been so carefully preserved, and this is revived. The book clearly recognizes moral distinctions as the basis of divine judgment in the Hereafter, and the personal accountability of man to a supreme tribunal beyond the grave. There is not only a purgatory for the wicked, but a hell for the finally incorrigible.

Such, in general, is the theology of this remarkable book. The researches of scholars will eventually bring out its minuter shades of meaning, and perhaps reduce its doctrines to a well-ordered system.

4. A Plan for a Universal History, by Prof. Joseph W. Jenks, of Boston; presented by the Corresponding Secretary.

Prof. Jenks states that he has been long engaged upon a work which he proposes to call "History re-read, or an attempt at a simple and instructive philosophy of history," of which he presents the fundamental outline. He claims that man is of necessity the universal type; that humanity in the complex resembles, in nature, progress, and destiny, humanity in the individual; and that, accordingly, the periods of human history correspond with the successive stages in the life of the individual. He hopes to be able to present, in a year or two, a true historic view of the "childhood" of the race, extending from the end of the period of mythology and fable to the time of Abraham, or about 2000 B.C.

5. Critical Notice of Dr. Friedrich Böttcher's Hebrew Grammar, by Prof. George E. Day, D.D., of New Haven.

This grammar was issued last year from the press of J. A. Barth, in Leipzig. It is as yet unfinished, there being a second volume still to appear, which will be furnished with complete indexes to the whole work. The present volume is of six hundred and fifty-four royal octavo pages. Prof. Day recognized and commended the fidelity and care exhibited by the editor, Dr. Ferdinand Müllan, a pupil of the deceased author, and characterized the work itself as deserving the attention of Hebrew scholars on account of its scientific treatment of Hebrew grammar, and the large number of methodized facts brought together in it. Dr. Böttcher has aimed to produce an exhaustive work, in which all the phenomena of the language should be subjected to the modern rational treatment. His divisions and subdivisions, although sometimes excessive and tedious, exhibit great thoroughness, and an evident mastery of the subject. After speaking favorably of the historical introduction, Prof. Day criticised the plan of the grammar. This volume is divided into two books, the former of which treats of the phonology, the other of the etymology of the language. The syntax is to follow in the second volume. In developing the sound-relations of the Hebrew, the author makes a constant distinction between what he calls "sonitals" and "spiritals," the latter class embracing the semi-vowels, as *Vav* and *Yodh*, and the gutturals, the former the vowels and most of the consonants. On the ground of this distinction, he

treats all the inflected words, whether nouns, verbs, or even particles, as either sonital, guttural, or semi-vocal. The treatment of the verb is quite general, while that of the substantive, which occupies two hundred and fifty pages, is unnecessarily long, in consequence of being burdened with an excessive citation of particulars. The paper dwelt upon a number of special points, in which the views of the author were either accepted or criticised, and closed with an appreciative estimate of the work, as in reality a thesaurus of materials for Hebrew grammar, and a valuable contribution to Semitic philology and to comparative philology in general.\*

#### 6. On the Translation of the Veda, by Prof. W. D. Whitney, of New Haven.

One of the leading philological problems of the present day, Prof. Whitney remarked, is to make a translation of the Veda, the Hindu Bible, both on account of its importance as exhibiting the ground-work of Hindu history, and because it is the most ancient existing Indo-European record, and the one that shows us the most primitive attainable phase of Indo-European life and institutions. By the Veda, we mean especially the Rig-Veda, the earliest and most extensive of the four hymn-collections which constitute the kernel of the sacred literature of India—together with such parts of the other collections as are akin with this in character. It has been handed down to us accompanied with a great body of accessory and explanatory works, of which the latest and fullest is the elaborate commentary of Śāyana, made in southern India, in the fourteenth century; in which is summed up the whole learning of the Hindu *pandits*, as gathered and transmitted by a long succession of generations. By the aid of this, especially, were made the first researches of European scholars into the Vedic language and antiquities. A question, now, has arisen as to the absolute value and authority of the commentary and its more ancient sources; the one side maintaining that it represents an immemorial tradition, and is to be, in the main, implicitly followed by us; the other, that it is the final product of a long-continued course of learned inquiry, and must be freely and searchingly criticised in every item, before acceptance. A number of important articles bearing on the controversy have been published within no long time, and of these Prof. Whitney's paper was mainly an abstract and review.

The first article is by Prof. Roth, of Tübingen, and is published in Vol. xxi. (for 1867) of the German Oriental Society's Journal. It sets forth the general principles bearing upon the point under discussion, the conditions under which a so-called "traditional" interpretation grows up, and the impossibility that it should ever have the authority claimed for it; and points out that the historical circumstances which should make the case otherwise in India are wholly wanting, and that an examination of the interpretation itself shows it to be of the ordinary character—namely, founded only on a grammatical and etymological basis.

Into such an examination of Śāyana's commentary and its chief predecessor, Yaska's Nirukta, the next article reviewed enters in detail. It is by Dr. Muir of Edinburgh, and published in Vol. ii., Part 2 (1867), of the Journal of the Royal Asiatic Society. With unimpeachable fairness, with great industry and learning, with clear statement and logical method, it goes over the whole ground, with great fulness of illustration; reaching the conclusion that "there is no unusual or difficult word or obscure text in the hymns in regard to which the authority of the Indian scholiast should be received as final [or his interpretation accepted], unless it be supported by probability, by the context, or by parallel passages;" and that hence, "no translation of the Rig-Veda which is based exclusively on Śāyana's commentary can possibly be satisfactory."

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\* At the moment that this abstract of Prof. Day's notice is passing through the press, the first half of the second volume has come to hand. Its first ninety-five pages are occupied with the pronouns and pronominal suffixes, the remaining two hundred and twenty-four pages with the verb. The conclusion of the work is expected to be ready early in 1868.

Of the principles of Vedic interpretation thus established in the abstract by Prof. Roth, and in the concrete by Dr. Muir, a striking exemplification is furnished by Prof. Max Müller, in his article on the "Hymns of the Gaupāyanas and the Legend of King Asamāti" (published in the same volume with the one last spoken of). He selects a set of four hymns from the concluding book of the Rig-Veda, to which the tradition has attached an explanatory legend: he shows how this legend has grown up by degrees, by misapprehension and distortion of epithets and phrases of the hymns themselves, and that neither it nor the version made in conformity with it (and which he gives in full) really belongs to them; ending by giving a true version, founded upon independent study, and a determination of the relations of the parts of the text to one another.

In these three papers, we have the case of the anti-comment party presented from every point of view and with all desirable fullness.

The first European scholar of note to set forth and defend the contrary view was Prof. H. H. Wilson. He, however, had long passed the acme of his scholarly activity when the Veda began to attract attention in Europe, and, though his influence and patronage were freely given to the new study, and were of great importance to its progress, he was never in sympathy with its votaries, nor ever won a right to be called a Vedic scholar. The arguments by which he defends the commentaries show the prejudice naturally engendered by an Indian education, and sometimes involve gross transfers to the old Vedic time of the conditions of modern Hindu literature.

Since Wilson's death, his mantle has fallen upon Prof. Goldstücker of London, author of the fourth and last paper reviewed. This is entitled "On the Veda of the Hindus and the Veda of 'the German School,'" and was read before the Royal Asiatic Society early this year, but is not yet published otherwise than in a full and careful abstract (evidently made by the author himself) in the London "Examiner" for February 2, 1867. The title of the paper is in two respects open to criticism. In the first place, it seems to involve a *petitio principii*—the "Veda of the Hindus" being the object of all parties, and the point in dispute being whether this is to be arrived at by the methods of the modern Hindu schools, or of the modern European. In the second place, the name "German school," upon which the author dwells, and which he claims to borrow from Dr. Muir, is not found in the latter's paper, and is to be avoided, as seeming to appeal to whatever of prejudice may exist in English minds against foreign scholars and methods. At the same time, Dr. Goldstücker endeavors to disprove the existence of any such school, alleging that those who are claimed to belong to it are discordant in their methods and results. He overlooks, however, the fact that it is only with reference to one common doctrine—the non-acceptance as paramount authority of the commentator's interpretation—that they are ranked together as a school at all; and that they all in the fullest manner acknowledge the true interpretation to be attainable only as the final result of more or less discordant individual effort. Indeed, it may with much more truth be claimed that there is but one school of Vedic study in Europe, with Prof. Goldstücker as its opponent; since it is not known that any other Vedic scholar of eminence shares his views. And whether even he is its opponent on principle has been made doubtful by Dr. Muir, who shows that in his Dictionary he not infrequently criticises unfavorably and rejects Śāyana's version. It becomes, then, merely a question of personal capacity between the one side and the other; whether the right to deviate from the native authorities is to be confined to any person or persons, or restricted within the limits which these shall prescribe. Of course, each scholar must exercise his independence under responsibility, and he who, on a foundation of insufficient learning and judgment, attempts to translate the Veda, will render himself liable to be contemned and laughed at; there is doubtless temptation to over-confidence on the one side, as to a comfortable and labor-saving submissiveness on the other; yet all hope of progress is bound up with the former method. Prof. Goldstücker, in justification of the alternative versions so often given by the commentary, proposes to recognize them as originating in and held by different native schools: but, in so doing, he distinctly assents to the fundamental doctrine of his opponents—that these versions are the products of learned study, not of authoritative tradition. He declares that the determination of the grammatical cognateness of Vedic passages (upon which he

assumes the independent interpretations of the other party to be founded) is a peculiarly difficult problem, which has not yet been broached, much less settled. This claim requires farther explanation to make it intelligible: but, meantime, we are justified in going on to interpret simply by aid of the comparison of parallel passages—about which, certainly, there is no mystery, as it is the method successfully employed in every other language and literature besides the Vedic; not only as between authors of the same age, but through all the periods of every literature.

The principles of the "German school" are the only ones which can ever guide us to a true understanding of the Veda. We have within our reach precisely the same means of research which the Hindu schools had—namely, a knowledge of the classical Sanskrit and of modern Hindu institutions, and if our command of such knowledge is in some respects inferior to theirs, the deficiency is much more than made up by the superiority of our methods of research, and by our possession of a critical and historical spirit which was denied to them.

**7. On Recent Geographical Explorations in the Hindu-Kuh Range, and its Vicinity, by Prof. D. C. Gilman, of New Haven.**

Prof. Gilman gave an abstract of the results of several works which have appeared within no long time past, treating of this interesting region, especially of the alleged wanderings and observations of an anonymous writer, brought to light by the Russian traveller, M. Veniukoff, and recently printed in the London Geographical Society's Journal—the authenticity of the original document having been called in serious question by English geographers. He exhibited maps of the region, and pointed out how it was being approached from more than one side by geographical exploration and discovery.

Rev. Cyrus Byington, for nearly fifty years a missionary among the Choctaw Indians, being present, gave, by request, some account of the progress of civilization and religion in that community during his presence with them, and described, partly in answer to questions, some of the striking peculiarities of their language.

The Society then adjourned, to meet again in Boston, on the 20th of May, 1868.

**Proceedings at Boston, May 20th, 1868.**

THE Annual meeting of the American Oriental Society was held in Boston, on Wednesday, May 20th, at the usual hour and place. The President being absent, the chair was taken by Rev. Dr. R. Anderson, Vice-President. The day was very stormy, and the attendance of members unusually small.

The minutes of the preceding meeting (at New Haven, Oct. 1867) were read by the Recording Secretary and approved. Reports from the retiring officers were then called for.

The Treasurer's report was presented, in his absence, by the Recording Secretary. It showed the income and expenses of the year to have been as follows:

**RECEIPTS.**

Balance on hand, May 22d, 1867,	-	-	-	-	-	-	\$1,049.76
Annual Assessments,	-	-	-	-	-	-	\$ 75.00
Sale of the Journal,	-	-	-	-	-	-	149.49
Interest on deposit in Savings Bank,	-	-	-	-	-	-	107.88
Total receipts of the year,	-	-	-	-	-	-	332.37
							<u>\$1,382.13</u>

**EXPENDITURES.**

Printing of Proceedings, etc.,	-	-	-	-	-	-	\$ 92.72
Expenses of Library and Correspondence,	-	-	-	-	-	-	29.81
Total expenditures of the year,	-	-	-	-	-	-	\$ 122.53
Balance on hand, May 20th, 1868,	-	-	-	-	-	-	1,259.60
							<u>\$1,382.13</u>

The accounts, having been audited by a committee of two, appointed for that purpose, were accepted.

The Librarian presented a list of donors during the year to the Society's collections, and gave oral explanations of the character and value of the donations made. To the catalogue of the Library have been added 41 new titles, besides one manuscript title.

In behalf of the Committee of Publication, a report was made by the Corresponding Secretary. There has been no issue of the Journal during the past year, owing mainly to the lack of suitable material. Preparation of the edition of the *Tāittirīya-Prāṭiṣākhya* and its commentary, the *Tribhāshyaratna*, which work has been intended and expected to occupy a part of the next volume, has been delayed by unforeseen and unavoidable circumstances. The delay, however, was to turn out greatly for the advantage of the work, since new and very important manuscript material has been



recently secured. Besides a collation of the (imperfect) Oxford MS., obtained through the kind offices of Prof. Müller, a copy and collation of two other manuscripts, recently discovered in the library of the Royal Asiatic Society in London, has been secured. Information of these was sent to Prof. Whitney by Dr. R. Rost, Secretary of the Roy. As. Soc., last autumn; and the copy and collation has been made, with his kind coöperation and aid, by Dr. Julius Eggeling, a German scholar now residing in England, to whose generous and friendly devotion the work will be greatly indebted for its completeness. The manuscripts referred to have been for many years in the possession of the London Society, but, being written in the southern Indian characters (one in Malayalam, the other, on strips of palm leaf, in Grantham), they have until now escaped identification and notice. Their assistance will render it possible to furnish a satisfactory text of the commentary, which it is accordingly proposed to add in full to the treatise and notes. There is no reason to believe that a half-volume will not be ready for delivery to the members by the next annual meeting, and the other half-volume in the course of 1869.

The Board of Directors announced that the autumn meeting would be held in New Haven, October 14th, and that Mr. Cotheal of New York, with the Recording and Corresponding Secretaries, would act as a Committee of Arrangements for it.

They also gave notice that they had appointed Prof. Salisbury and Rev. Dr. Clark to aid the Corresponding Secretary in endeavoring to secure a more extended and active participation of American Missionaries in the work of the Society; and had committed the list of members for revisal to Professors Salisbury, Hadley, and Whitney, with directions to report at the next annual meeting.

Two gentlemen, recommended by the Board for election to membership, were balloted upon, and duly elected, namely:

as Corporate Member,

Prof. John B. Feuling, Madison, Wisc.

as Corresponding Member,

Rev. Charles H. H. Wright, of Dresden.

The Corresponding Secretary called the attention of the meeting to the unusual loss it had suffered during the past year in the death of four of its Honorary Members—namely, Prof. F. Bopp of Berlin, the Duc de Luynes and M. Reinaud of Paris, and Rāja Rādhākānta Deva of Calcutta. He gave a brief statement of the claims of each of these gentlemen to the respectful and grateful remembrance of Orientalists, entering into more detail respecting the brilliant achievements of Bopp in the department of comparative philology.

Notice was also taken of the death of Prof. C. C. Jewett of Boston, a Corporate Member, Prof. Peabody of Cambridge giving some account of his life and literary labors.

Messrs. Ropes of Boston, Sanborn of Springfield, and Brigham of Taunton, were appointed a Nominating Committee to propose a board of officers for the next year. They presented the following ticket (the same with last year's), which was elected without dissent:

<i>President</i>	—Pres. T. D. WOOLSEY, D.D., LL.D.,	of New Haven.
<i>Vice-Presidents</i>	{ Rev. RUFUS ANDERSON, D.D.,	" Boston.
	{ Hon. PETER PARKER, M.D.,	" Washington.
	{ Prof. EDWARD E. SALISBURY,	" New Haven.
<i>Corresp. Secretary</i>	—Prof. W. D. WHITNEY, Ph.D.,	" New Haven.
<i>Secr. of Classical Section</i>	—Prof. JAMES HADLEY,	" New Haven.
<i>Recording Secretary</i>	—Mr. EZRA ABBOT,	" Cambridge.
<i>Treasurer</i>	—Prof. D. C. GILMAN,	" New Haven.
<i>Librarian</i>	—Prof. W. D. WHITNEY,	" New Haven.
<i>Directors</i>	{ Mr. A. I. COTHEAL,	" New York.
	{ Prof. W. W. GOODWIN, Ph.D.,	" Cambridge.
	{ Prof. W. H. GREEN, D.D.,	" Princeton.
	{ Prof. J. J. OWEN, D.D.,	" New York.
	{ Prof. A. P. PEABODY, D.D.,	" Cambridge.
	{ Dr. CHARLES PICKERING,	" Boston.
	{ Prof. JOHN PROUDFIT, D.D.,	" New York.

A few extracts were read from letters received since the last meeting. Among them was the following, from Mr. John P. Brown of Constantinople, dated Jan. 24, 1868:

"I see in Trübner's catalogue that my little work on 'The Dervishes' is out and for sale, although I have not yet received a copy of it. I have just had printed, also, in London, a small work, called 'Ancient and Modern Constantinople,' which will soon be for sale. I shall try and send you a copy of each. During the spring and summer months I have been absent, and have done but little in the literary line. I am collecting materials for a 'Life and Times of A'li, the 4th Caliph,' which I hope sometime to publish. This will have a religious rather than a historical character—or rather, will partake of both.

"Dr. Paspatis is employed on a large work on 'the Gypsies and their Language, with their Tales and Ballads.' This will interest you, as the roots of their language are Sanscritic. The secret religion of the Gypsies would be of much interest, and may be found in their tales and ballads; but, as yet, no one has taken it up. Dr. Mordtmann of this city has promised to do so, but has not as yet accomplished anything, so far as I am aware."

Only one communication was presented at this meeting, namely On Bell's "Visible Speech," by Prof. W. D. Whitney, of New Haven.

The work in which this new system of phonetic writing is laid before the public is entitled "Visible Speech: the Science of Universal Alphabetics; or, Self-interpreting Physiological Letters, for the writing of all Languages in one Alphabet. Illustrated by Tables, Diagrams, and Examples. By Alex. Melville Bell, etc. etc. Inaugural Edition. London, 1867." (4to, pp. 126.) It begins with an account of the circumstances attending the origination and development of the system, of the attempt made by its author to get it taken up and propagated through the community by the British Government, and the failure of this attempt, of the tests through which it had triumphantly passed, and of the testimony given in its favor by practiced phonetists like Mr. A. J. Ellis. The system is one which cuts loose from all alphabets in present use, and sets up a new scheme of signs, of

which every element is intended to be directly symbolic of a physical act, so that each letter represents the whole method of production of the sound it stands for, and is, after the symbolism is learned, self-interpreting. Not only articulate sounds, but almost all audible utterances of which human organs are capable, are claimed to be representable by it: it aims at, and fairly accomplishes, more than any other system ever invented. Prof. Whitney gave an account of the contents of the work, and an analysis and criticism of its signs for sounds. He showed that, while these are exceedingly ingenious, and in the main sufficiently exact, they nevertheless are far from being entitled to all the credit claimed for them. Even in the consonantal part of the alphabet, Mr. Bell's analysis of not a few sounds is faulty, and his designation false; for example, in *s*, *z*, *th*, he either introduces symbols of unreal acts, or omits to symbolize other real acts of articulation, or both. With his treatment of the far more difficult matter of vowel utterance much more fault was found: his whole scheme of classification and description of the vowels was rejected, as being a step backward rather than forward, when compared with the labors of his predecessors. On the whole, it was asserted that Mr. Bell has not in a single point sensibly advanced the science of alphabets, although he has shown superior skill in the art of alphabetic notation. He is disposed also to overrate the value and usefulness of his invention, imagining that it is going to do away with the difficulties of learning to read, of learning to pronounce a foreign language, of analyzing and representing the sounds of unwritten tongues, and the like. Whereas, a scheme of alphabetic symbols is like a scheme of chemical symbols, or a nomenclature in any branch of science; a good nomenclature efficiently facilitates the mastery of a science, as a bad one throws obstacles in the way of it; but the nomenclature is of secondary consequence, and to acquire it is not to master the science. It is to phonetists that Mr. Bell's system must be chiefly valuable, and there seems no good reason why the task of spreading the knowledge and use of it should have been assumed by Government.

The construction of the volume presenting the system was criticised as being far too obscure and difficult. By first giving the physical descriptions of sounds complete, and putting off all illustration to another part of the work, the author has doubtless repelled many who might otherwise have learned to understand and favor the new alphabet.

After some discussion of the subject of this communication, the Society adjourned.

**Proceedings at New Haven, October 14th and 15th, 1868.**

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THE Society met, as adjourned, at New Haven, in the Library-room of the Sheffield Scientific School, the President in the chair.

The minutes of the last meeting having been read, the Committee of Arrangements presented their plan for the conduct of the present session, which was, on motion, adopted. The Society would adjourn at about 6 o'clock, in order to accept an invitation from the President, Dr. Woolsey, to take tea at his house. After tea, it would receive a communication from Dr. Martin, and would assemble again at 9 o'clock on Thursday morning, to hear further communications.

The Directors gave notice that the next Annual meeting would be holden in Boston, on Wednesday, May 19th, 1869, and that they had appointed for it the same Committee of Arrangements as last year—namely, Mr. Joseph S. Ropes of Boston, and the Recording and Corresponding Secretaries.

They also recommended the election, as Corporate Members, of the following gentlemen:

Mr. John W. Barrow, of New York.  
Prof. Albert S. Bickmore, of Hamilton, N. Y.  
Rev. Edward L. Clark, of New Haven.  
Mr. Albert F. Heard, of Boston.  
Rev. William W. Hicks, of Williamsburg, N. Y.  
Rev. William Patton, D.D., of New Haven.  
Hon. Elisha R. Potter, of South Kingston, R. I.

Ballot being had, these gentlemen were declared duly elected.

Prof. Whitney, for the Committee of Publication, stated that still another manuscript of the *Tāittiriya-Prâtigākhyā* and its commentary had been furnished for the benefit of the publication to be made of those works in the *Journal*. It was a copy, made by Dr. S. Goldschmidt, of a manuscript recently sent to Prof. Weber, at Berlin, by Prof. Bühler of Bombay. The Directors had suitably acknowledged the kindness of Dr. Goldschmidt in making the transcription. The work, it was further mentioned, was already in part prepared for the press, and its printing would be soon commenced.

The correspondence of the past six months was presented, and extracts from it were read, by the Corresponding Secretary.

Babu Rāmachandra Ghosha, under date of Calcutta, Jan. 4, 1868, writes:

“The cultivation of Sanskrit in Europe and America excites a general interest; it has formed a new era in philology, it has opened the dark vistas of antiquity, and contributed to the establishment of great ethnographical facts. It is highly delightful to see a taste for the study of Sanskrit reviving in Bengal. Seven hun-

dred and ninety-five years ago, the Brahmins of Bengal were so ignorant in the higher branches of the Hindu 'Śāstras, that King Adisur had to request the Raja of Kanuj to send down five Brahmins well known for their erudition. Schools of an elementary character may have existed at this time, but no institutions of a higher order were then to be found in Bengal. Now, many schools are found in Hālisahar, Bhātpārā, and Nuddea, where the higher branches of the Hindu 'Śāstras are carefully studied. Celebrated schools, especially of the Nyāya philosophy, however, had been established long before in Mithila. This prevalence of the Nyāya Philosophy in Mithila can be accounted for by the fact that Gotama established a school at a place not far distant from that renowned city, and the study was kept up by his pupils for a considerable time. The first regular school of philosophy established in Bengal was that of Bashudeva Sarvobhauma. Of the numerous students of that Pandit, the names of three have become known throughout the land. This constellation of bright names is composed of Raghunandana, Chaitanya, and Raghunātha 'Siromani. The first compiled the Smṛiti, whose dictum is now law; the second was the famous Vaiṣṇava reformer; and the third, the genius whose philosophical acumen Bengal, nay India, may well be proud of. Raghunātha wrote a work exposing the fallacies of the several expositions of the Chintāmani, a book written by Gangeshopādhyāya, who had graduated at Mithila. This treatise is a full development of the abstruser parts of the science, as laid down in miniature by Gotama. Nuddea is still regarded as the focus of philosophical learning. A number of geniuses appeared one after another, and the profound works of these mighty minds have shed a glory on India itself. The number of the Pandits in Calcutta who have written treatises on different branches of learning in Sanskrit is very small. Here we have a very small number of men who take any interest at all in the labors of an antiquarian. Babu Rājendralāla has already written several papers on different subjects appertaining to the primeval history of India, but has only reproduced the facts which have long since been brought to light by Lassen and others, in a different garb. Babu Rājendralāla is now engaged in compiling a Prākṛita Dictionary. Prof. Bühler of Puna College has finished his very learned essay on the Asvins, and is now busy with an edition of Gobhila's Grihya Sūtra, with Nārāyaṇa's commentary.

"Having lately had occasion to refer to the Ganes'a Purāṇa, I found that the author of this has artfully blended Buddhism with the other subjects of his work. The Ganes'a Purāṇa comprises two Kāndas. Both the Kāndas sanction the worship of Ganes'a. An account of Gritsamada forms a part of this Purāṇa. Gritsamada was the grandson of Rāja Bhima of Vidarbha.

"My work on the Vedas is now in the press. When it is published, I shall be very happy to send you a copy of it. My essay on the Aryans is out of print. . . ."

Rev. A. P. Happer, D.D., Pittsburgh, Pa., June 17, 1868:

"I have been quite interested in looking at the Proceedings of the two meetings as published, which you have kindly sent me with your circular. I have been especially interested in reading the summary of the contents of the paper read by Pres. Woolsey, of Yale College, on the word for 'God,' in Chinese. That is a subject which has engaged great attention in China. The discussion has all been conducted during the twenty-four years of my residence in China and connection with Chinese missions. The question is not, what word or compound term would be free from difficulties? That question could be easily settled. But the question is connected with the translation of the Sacred Scriptures, and it is very definite and precise. What Chinese word is the best to translate *Elohim* of the Hebrew and *Theos* of the Greek Testament? When answering the question, no philologist can say that *Tien-chu*, which is not a simple word, but a compound term, made by the Jesuit missionaries, and which means 'Heaven's Lord,' can in any way be regarded as a translation of *Elohim*, or *Theos*, or *God*.

"As a title of the true God, it may and it is very properly used; but it is so used very sparingly by Protestants, for this reason. By general usage of the Chinese, Roman Catholicism is designated 'The religion of the Lord of Heaven,' i. e. *Tien-chu kiau*: while, by a like general usage of the Chinese themselves, Protestantism is called 'The religion of Jesus,' *Ye-su kiau*. This usage originated from the Romanists' using that term to designate the true God; while, of course,

Protestants in their preaching have principally spoken of Jesus as the Savior of sinners. Protestants here used *Ye-wo-wah* to represent the proper name "Jehovah" of the true God, as they use *Ye-su* to represent the name of Jesus. It appears very undesirable that Protestants should be confounded by the Chinese with Romanists. This would be the case if they used *Tien-chu*. This, however, is a subordinate reason. The chief reason is that that compound term is not a translation for the words in the original languages. Neither is the term *Shang-ti* a translation of the words in the original; this is also a compound term, originally meaning "Ruler above," or "Supreme Ruler" among gods, as *Hwang-ti* is the highest ruler among men, and is the name of the Emperor in China. *Shang-ti* is now also used as the title of an idol—the proper and distinctive name of an idol, as much as *Jupiter* was.

"While *shin* may be admitted to be "vague and general," yet were not *Elohim* and *Theos* vague and general words? Are they not applied in the Scriptures to false gods, to many gods, to male and female gods, to gods of the hills and of the valleys, gods of great dignity and of small dignity, to gods of many divine qualities and gods who had qualities which are not divine—in a word, to all that class of beings which by polytheists were worshipped? And yet, by usage, they are very properly applied, without any derogation to his character or dignity, to designate the only living and true God, "whose name is above every name." The use of these words, thus applied to the true and the false, to the one only God and to the multitude that are false gods, does not produce any confusion, either in Hebrew, Greek, or English.

"Now *shin* is such a "general and vague" word. It is applied by the Chinese to all the objects of their idolatrous worship, which are represented by idols of wood and stone and paper, and for the worship of which they erect temples, and to worship which they have shrines in every family residence, store, and workshop. There are *shin* of the hills and valleys, a *shin* of fecundity, a *shin*, a goddess, "the hearer of prayer and the most compassionate one who saves from suffering and misery," *shin* in Heaven, *shin* on the Earth. The Chinese go to their temples to worship *shin*. They pray to *shin* to restore their health. They return thanks to *shin* for prosperity. There is a *shin* called the *shin* of wealth. Now what word in English would translate *shin* in all these cases? Why, manifestly, 'god, gods, goddess'—and if that is the word that represents all the various objects of false or idolatrous worship, what should be done when we wish to teach that idolatrous people to worship the true God, but to tell them there is a true *shin*, whose name is Jehovah, and who is "the Maker of the Heavens and the Earth." Is there any vagueness in such a statement? Does it not avail of all the knowledge which they have of God in general from the light of nature and tradition, and tell them that the Bible teaches there is only one object of proper divine worship?—that Jehovah is therefore the only and the true *shin*, while all those *shin* which they have hitherto worshipped are false *shin*, and they must cease to worship them? Will any other word so definitely state to them the only true object of worship, and so distinctly cut them off from all worship of false gods? Can any person preach to a polytheistic people, without having a word which, like *Elohim* and *Theos* and "god," will admit of being applied to one only and to many, to the true and the false, to male and female, etc., etc.? I think not. Can *Tien-chu* be so used? No, there is only one "Heaven's Lord." It is a title, and cannot be used to translate *Elohim* or *Theos*. Try it in the passage "The great goddess Diana" (Acts xix. 35). It would read, "Great Heaven's Lord Diana," which is an absurdity; but "great *shin* Diana" is as idiomatic in Chinese as "great goddess Diana" is in English. When the teaching of the Bible has driven away idolatry, the now "vague" word *shin* will be as definite, meaning the one true God, as "God" is in English, or *Theos* in Greek.

"The arguments that *shin* is the true, the proper, and the only word to use in translating *Elohim* and *Theos*, are, in my opinion, unanswerable. At the same time, I think that such titles as *Tien-chu*, *Shang-ti*, Maker of Heaven, etc., etc., may be properly and wisely applied to Jehovah, to assist in conveying to the Chinese mind the character and power of Jehovah, the one true *shin*.

"Excuse me for writing so much; I had no such purpose when I commenced."

Upon the subject of this letter, Dr. Martin, of Peking, at the invitation of the President, remarked somewhat as follows:

"The common objection that *Tien-chu* was coined by Europeans, and therefore is no Chinese word, is founded on an error. That term is found in the works of *Sze Ma-ts'ien*, the great historian of the Han dynasty, B.C. 122. It is there applied to one of eight divinities, who is called *Tien-chu*, the Lord of Heaven, in distinction from *Ti-chu*, the Lord of Earth, *Hai-chu*, the Lord of the Sea, etc. The composition of the term is therefore not original with the Roman Catholic missionaries. Nor was its application to the supreme and only God altogether so.

"On a mountain in the vicinity of Peking, a stone gateway, bearing the inscription *Tien-chu-kung*, 'Palace of the Lord of Heaven,' marks the site of a ruined temple. This might have been taken for the ruins of a Christian church, but for a more extended inscription on an adjacent pillar, which describes the temple as erected in honor of Shang-ti, the Jupiter of the Chinese Pantheon, who is there represented as the God of Nature. The term, in its later as well as its earlier sense, had become obsolete, and to the Roman Catholic missionaries belongs the credit of reviving it in its later and purer signification.

"In the recent movement towards the adoption of *Tien-chu*, those Protestant missionaries who favored it were influenced by four considerations: 1st, a desire to escape the difficulties besetting the use of the rival terms *Shin* and *Shang-ti*; 2d, to find a common ground on which all Christians, Catholic and Protestant, might unite; 3d, to profit by the experience of their Roman Catholic predecessors; 4th, to avail themselves of the advantage derived from the currency which has been given to *Tien-chu* by the Roman Catholics, and to *Chu* by the Mohammedans.

"Dr. Happer was wrong in supposing that *Tien-chu* was to be taken promiscuously for God, god, and gods. It was only used in a special signification, *shin* being retained for idol gods, and divinity in general. Nor does this use of *shin* preclude its use in the formula *Sheng-shin*, for 'Holy Ghost;' *shin* in the one case not departing more widely from its popular sense, than *ghost* does in the other."

Dr. John Muir, Edinburgh, July 17, 1868:

"... In preparing the new edition of the third volume of my 'Sanskrit Texts,' I have had my attention drawn again to the Vedānta Sūtras, and to 'Sankara's account of the use made by the rival schools of Indian philosophy of the Vedic texts to support their own views—interpreting them as variously as Christian divines do the Bible. I have had the desire, experienced before, renewed in me of seeing a complete English version of 'Sankara produced; as I think that these Indian speculations, even if they should be found to contribute little or nothing to the true theory of Being and the relation of the Finite and the Infinite (which I should be slow to affirm), are at least deserving of notice, more notice than they have yet received, in the history of human thought. I have recently written to K. M. Banerjen, to see if he can be induced to translate 'Sankara. I also wrote not long ago to my brother (the author of the life of Mahomet), who has lately been appointed lieutenant-governor of the North-West Provinces of India, and has the Benares College under his control, to ask if he could get any one to complete the late Dr. Ballantyne's translations of the Sūtras, of which only the Sāṅkhya and most of the Nyāya were finished. . . ."

Rev. William Tracy, Norwich, Conn., Sept. 3, 1868:

"Just before leaving India last year, I procured a number of small copper coins, most of them apparently of considerable antiquity. There were also among them two small ancient gold coins, and a few silver ones, the latter mostly recent.

"These coins, of which I send you specimens, are dug up from the ruins of ancient towns and villages in the South of India, and their devices indicate the different dynasties under which they were coined; and in some cases also, the religion dominant at the time. Some appear to be Buddhistic, some Brahmanic, of the Vaishnava sect, and others of the Saiva sect. A few are Mohammedan. I

regret that I am unable to give a more definite description of these coins, but since obtaining them I have had neither time nor facilities for making a satisfactory examination of them. If you think they are of enough interest to warrant their being placed in the Cabinet of the Society, please make such a disposal of them.

"I take the liberty, also, of sending a few specimens of pottery, from what I suppose to be ancient Buddhistic sepulchres, such as are found in various parts of India. Some of the best specimens I had procured were entirely destroyed by the carelessness of the native coolies in India. Those which I send have been restored as far as possible; in one instance only a few fragments remain to show the original form of the vessel.

"The only metallic remains found in these sepulchres in Southern India, so far as I know, are in the form of daggers, or sacrificial knives. The oxidized fragments of an instrument of this kind, apparently a dagger, accompany the vessels sent. Similar remains are found in all parts of Southern India, and closely resemble those found in the Buddhist Topes of the Punjab.

"These ancient burial places, as found in Southern India, are of two kinds. The first is simply a large funereal urn, of coarse pottery, from three to four feet in height, pointed at the bottom, and covered with a closely fitting top, within which are deposited various earthen utensils, such as those I send you. These contain small fragments of bones and ashes; and, in one instance, I have found in them the husks of rice, in a good state of preservation. A large slab of stone, five or six feet square, is sometimes placed above the urn, one or two feet below the ground, and the place of burial is indicated by a large circle of stones on the surface. The places of burial were usually selected in a hard and dry gravelly soil.

"The second class of these ancient sepulchres is less common than the first. They are formed of slabs of stone, enclosing a small chamber, and covered by another slab, generally on a level with the surface of the ground. Quite a large collection of these is found about twenty-five miles from Madura, and a few rods to the east of the Trichinopoly road. Some of these are covered with heaps of stones, but most are surrounded with a circle of stones similar to those mentioned above. Some, I found on visiting them, had been opened, probably by some one in search of treasure. One or two, of better workmanship than the rest, were encircled by a carefully built and well preserved platform of stone. The sides were formed of slabs from six to eight feet square, and three or four inches thick; and a similar slab divided the room into two equal compartments. Three or four feet from the top, a shelf of stone, twenty inches wide and three inches thick, ran across the whole length of the tomb. Near the bottom of each compartment, a hole, fifteen to eighteen inches in diameter, was cut through the stone, forming a passage into the tomb, which was closed by a flat stone placed against it on the outside. Through this passage, probably, the remains of the dead were conveyed to their final resting place.

"One or two of the tombs were almost entirely above ground, and, having one of the sides partially broken out, were used as an occasional place of rest and shelter by the shepherds of the neighborhood.

"From the form of these tombs, I should judge that the bodies were deposited in them without having been burned. No signs of funeral utensils were seen, and my limited time would not allow me to make any fresh excavations.

"Tombs of this description are found in several places in the Madura district—in the mountains as well as in the plains, and also in the districts north of Madras. The present inhabitants have no knowledge of the people who constructed them. One tradition regards them as a race of men who never died, and who were placed in these tombs with a little rice and water in cups for their sustenance. Another tradition is, that in ancient times there lived here a race who were the enemies of the gods, and whose great wickedness led the latter to determine upon their destruction. They first attempted to accomplish this by a shower of fire, but the people constructed these stone dwellings, and thus protected themselves from the fiery storm. Afterwards, the gods poured out a flood of mud and water, which filled their dwellings and destroyed the wicked race.



"This tradition possibly refers to the destruction of the Buddhists, who were always regarded as the enemies of the Brahmanical deities, and who, if other local traditions are true, were persecuted, and finally exterminated, by the Brahmins and their adherents, a few scattered remnants alone having continued in existence till the eleventh or twelfth century.-

"Regretting that the remains I send are so scanty, and my information respecting them so meager, I remain, etc."

Annexed to Mr. Tracy's letter is a list of the coins sent, numbering about one hundred and fifty, among them a dozen silver coins and two gold ones. The coins and the remains from the tombs were laid upon the table, for the inspection of the members present.

Mr. Hyde Clarke, London, Sept. 13, 1868:

After giving a statement of the various ethnographical inquiries which he is engaged in pursuing, Mr. Clarke concludes:

"Next season I lay the foundations of a new subject by a course of lectures at the London institutions on Comparative History, or the phenomena common to the history of many nations."

After the reading of the correspondence, communications were called for.

1. On the Study of Alchemy in China, by Rev. William A. P. Martin, D.D., of Peking.

After tracing briefly the connection between alchemy and chemistry, the paper proceeded to its main object, viz.: to demonstrate that the origin of European alchemy was to be sought in China.

In support of this view the following considerations were adduced, and illustrated by citations from Chinese and other works.

1. The study of alchemy had been in full vigor in China for at least six centuries, before it made its appearance in Europe. It did not appear in Europe until the fourth century, when intercourse with the far East had become somewhat frequent. It appeared first at Byzantium and Alexandria, where the commerce of the East chiefly centered, and was subsequently revived in Europe by the Saracens, whose most famous school of alchemy was at Bagdad, where intercourse with Eastern Asia was frequent.

2. The objects of pursuit in both schools were identical, and in either case twofold—immortality and gold. In Europe the former was the less prominent, because the people, being in possession of Christianity, had a vivid faith in a future life, to satisfy their longings on that head.

3. In either school there were two elixirs, the greater and the less, and the properties ascribed to them closely correspond.

4. The principles underlying both systems are identical—the composite nature of the metals, and their vegetation from a seminal germ. Indeed, the characters *tsing* for the germ, and *fai* for the matrix, which constantly occur in the writings of Chinese alchemists, might be taken for the translation of terms in the vocabulary of the Western school, if their higher antiquity did not forbid the hypothesis.

5. The ends in view being the same, the means by which they were pursued were nearly identical—mercury and lead being as conspicuous in the laboratories of the East, as mercury and sulphur were in those of the West. It is of less significance to add that many other substances were common to both schools, than to note the remarkable coincidence that, in Chinese as in European alchemy, the names of the two principal reagents are used in a mystical sense.

6. Both schools, or at least individuals in both schools, held the doctrine of a cycle of changes, in the course of which the precious metals revert to their baser elements.

7. Both are closely interwoven with astrology.

8. Both led to the practice of magical arts, and unbounded charlatanism.

9. Both deal in language of equal extravagance; and the style of European alchemists, so unlike the sobriety of thought characteristic of the Western mind, would, if considered alone, give us no very uncertain indication of its origin in the fervid fancy of the Orient.

## 2. Greek Inscriptions from the Vicinity of Amasia, in the Ancient Pontus, by Rev. Julius Y. Leonard, a Missionary of the American Board.

Mr. Leonard gave a brief description of Amasia in northern Asia Minor, where he has resided for several years as a missionary. It was the birth-place of the geographer Strabo, and at an earlier period had been the royal residence of the princes of Pontus. He spoke of the remains of ancient constructions found in and about it. Greek inscriptions were occasionally met with; several of them were given by Hamilton in his "Researches in Asia Minor." Mr. Leonard himself had copied seven or eight others, which he presented to the Society. Three were from a place called Vezir-Keopren, in the pashalic of Amasia: one was from Ak-Tepe, and two from Avdan-Keoy, villages (each of them) about three miles distant from Vezir-Keopren. He entered into some details as to the places where the inscriptions were found, the size and shape of the stones, the size of the letters, etc.

Professor Hadley, after stating that he had had only a few minutes to look at the inscriptions, proceeded to make some remarks on their appearance. They seemed to be wholly of a sepulchral character. They were all more or less imperfect, having suffered losses, either by the breaking of the stone, or by defacement of its surface, making many letters illegible. One or two inscriptions could hardly be made to yield any continuous sense. The most legible was that inscribed on the face of the rock at the entrance of a tomb in Amasia. It was also the most interesting in its contents, being in verse, and consisting of four elegiac distichs, which, however, were obviously rude and faulty in their metrical structure.

Some further account of these inscriptions will probably be given in the Journal of the Society.

## 3. On Onomatopœia in the Algonkin Languages, by Mr. J. Hammond Trumbull, of Hartford, Conn.

In Dr. Wilson's "Prehistoric Man" (2d edition, p. 56) is given a list of twenty-six names of animals which he regards as of onomatopœic origin, and as illustrating the fact that "primitives originating directly from the observation of natural sounds are not uncommon among the native root-words of the New World." This list has been used by Mr. Farrar (Chapters on Language, pp. 24-5) in support of his averment that, in savage vocabularies, "almost every name for an animal is a striking and obvious onomatopœia." Hence the inquiry raised in this paper as to the actual derivation of the names in question.

Mr. Trumbull premised by saying that, considering our imperfect comprehension of the Algonkin dialects, we could not be expected to refute every assumed and doubtful onomatopœia by a true etymology. Of a part of the words in the list, it can only be said that their origin is not *prima facie* mimetic. Respecting others, the fact can be proved. Thus *koo-koosh*, 'sow,' is demonstrably derived, by an adaptation of the name for 'porcupine,' from a root signifying 'sharp,' and it designates 'a bad bristly or prickly animal.' As to *pe-zhew*, 'wild cat,' forms of which are widely distributed, and used to denote various of the feline animals, there is a bare possibility that it may be imitative, but no more. These are the only names of quadrupeds in the list. Of the nineteen names of birds, four or five are presumably mimetic (including those of the owl and crow), six or seven possibly so, and the rest obviously derivative and significant. *Shi-sheeb*, 'duck,' like *duck* itself, comes from a root signifying 'dive.' *Pau-pau-say*, 'the common spotted woodpecker,' means 'a spotted bird.' *Moosh-kah-oos*, 'bittern,' denotes a frequenter of marshes. *No-no-no-caus-ee*, 'humming-bird'—a strange enough onomatopœia!—means 'the exceedingly delicate creature.' Of the asserted *wā-*

metic names for 'frog,' one signifies 'diver,' and the other, as it belongs also to the toad, is not likely to be truly imitative. And so on. If only one-fourth of a list carefully gleaned from three dialects can be fairly set down as onomatopœic, how much less is likely to be the proportion of such names to the whole vocabulary of any one tribe?

Mr. Trumbull affirmed that most Algonkin names of animals are descriptive derivatives, and that the few apparent exceptions belong to species which are more often heard than seen, while it is doubtful if any name of a quadruped is purely mimetic. To illustrate this, he gave a brief list of names, with their derivations. He further drew attention to certain curious features of Indian nomenclature, especially to the combination of a generic characteristic with specific names; as, for example, certain swimming animals have a common suffix of derivation coming from a root that means 'put the head above water;' others, one that means 'bite;' others, 'scratch,' or 'tear;' of plants, some are thus marked as to be eaten green, as nut-bearing, as having eatable roots, and so on. Such a suffix, in the Chippeway and allied tongues, is *gun*, the formative of the instrumentive participial; the occurrence of which at the end of the name for 'shooting-instrument' has misled Mr. Farrar into affirming (p. 34) that "in some cases the onomatopœic instinct is so strong that it asserts itself side by side with the adoption of a name" from a foreign language.

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At the evening gathering, at Pres. Woolsey's, the Society was called to order, after tea, at about 8 o'clock, and listened to a lecture by Dr. Martin, on the present and prospective relations of China to the Western world. Some of the topics which he treated of and illustrated, may be briefly stated as follows:

It was a mistake to suppose that the Chinese mind is utterly immobile and incapable of change.

China had passed through no fewer than twenty-two dynastic revolutions. Most of these had indeed originated in no better motive than the lust of power, and had left the wheels of the government to run on in their old ruts. But some of them had involved high political principles; as, for instance, that which led to the overthrow of the feudal system, and the establishment of a centralized government, B.C. 240.

The whole mass of the population had more than once been profoundly agitated by what may be called a religious movement; especially when the three prevailing systems rose from small beginnings, and successively made their way to the throne of the empire and a place in the heart of the nation.

Periods of intellectual awakening had also occurred, distinct from these great systems of morals and religion; such, for example, as that which followed the restoration of the ancient classics, after their destruction by the tyrant of Ts'in; such as that occasioned by the invention of paper in the dynasty of Han; the discovery of the art of printing in the dynasty of T'ang, and the rise of speculative philosophy in that of Sang.

The movement now in progress involved all three of these elements—politics, letters, and religion.

The political change was exhibited in the foreign relations of China, not in her domestic administration, and the Embassy that had recently arrived in the West was its proper exponent. The liberal policy they had adopted, the Chinese learned in the school of adversity. War, the great civilizer, had been their teacher. The unequal conflict they had waged with the nations of the West had taught them that knowledge is power, and set them on the career of improvement on which they have now entered.

At two places might be seen bodies of troops training in foreign tactics. At four places they had established arsenals, for the manufacture of foreign arms; and at two places they had commenced navy yards, for the building of war vessels.

They were not, however, limiting themselves to learning the art of war. In three of the provinces, schools had been opened, under the auspices of the pro-

vincial viceroys, for instruction in the languages and sciences of the West; and at the capital, a College had been established, under the patronage of the Emperor, which it was intended to expand into the proportions of a University.

The concluding session of the Society was held in the Sheffield Library at 9 o'clock on Thursday morning.

Prof. Salisbury first gave the meeting an account of a volume of Arabic manuscript written by a slave at the south, which had a few months ago been placed in his hands for examination.

Rev. Hyman A. Wilder, missionary to the Zulus in South Africa, presented, in an off-hand way, some interesting details respecting the language, character, and manners and customs of that people.

Dr. Martin exhibited a roll of the law from the Jewish congregations at Kai-fung-fu in China. It was written on kid skins, neatly sewed together, and measured over one hundred feet in length, by two feet in breadth. He proposed at a future time to say something with regard to its character. The circumstance was mentioned that a much older roll from the same locality had been recently presented to the library of the American Bible Society in New York, by Dr. S. Wells Williams.

The following additional communications were presented:

5. On the Ancient Chinese, and its Connection with the Aryan Languages, by Rev. Joseph Edkins, of Peking; presented by Dr. Martin.

Mr. Edkins complains that comparative philologists have paid less attention to the Chinese than its merits deserve, while those who have treated it have taken generally without question the modern forms of the Mandarin dialect, disregarding the secular changes which the language has undergone. These are to be traced out by the aid of the phonetic elements in the written characters, as interpreted especially by the dialects of the south-eastern part of the country. The phonetic re-spelling used in Chinese native dictionaries of 1200 years ago shows the initials and finals in a very different condition from the present, and gives at least 700 separate words, instead of the 532 now in use. The odes of the Shi-King, in part from before 1100 B.C., are written in rhyme, which renders possible the restoration in many cases of the pronunciation then usual. The beginnings of Chinese writing were explained by Mr. Edkins, in order to show how the phonetic elements were used to determine earlier pronunciation, and many examples were given in illustration. The application of evidence from the existing dialects was in like manner illustrated. A summary of general results teaches us that the early vocabulary of the language may have contained from twelve to sixteen hundred words, with few or none of the distinctions of tone now prevalent, which have gradually grown up to supplement the deficient resources of expression, the *p'ing* and *ju* appearing first, then, after B.C. 1000, the *shang*, and about the time of Christ the *chü*; the modern Mandarin, with a fifth tone, since A.D. 700.

Through the whole paper, abundant comparisons are made between words of the Chinese language and words of similar sound in the Mongol and Manchu, and also in various western tongues, including the English.

Prof. Whitney remarked, in criticism of this paper, that, while its attempts at restoration of an earlier phase of the Chinese were highly important and interesting, and the successful prosecution of such researches would bring that language under the consideration of comparative philologists in quite a different way from hitherto, the same value could not be attributed to the author's comparisons of

words. Mr. Edkins estimated the difficulties of comparison between tongues of different family far too lightly, neglecting for the western languages the historical inquiries whose necessity he very properly insisted on for the Chinese, and calling attention to verbal resemblances which could in many cases be clearly proved valueless, and in the rest were presumably so. The way was not yet cleared for fruitful comparisons of the kind here essayed.

6. On Recent Explorations in Jerusalem, by Rev. Edward L. Clark, of New Haven.

Mr. Clark pointed out how the investigations of the Palestine Exploration Society have confirmed many of the statements of Josephus which were once held in doubt, and proved the truth of the conjectures of later writers, such as Dr. Gustav Schultz, T. Tobler, and Dr. Edward Robinson. The site of the sepulchre of David on Mt. Zion is shown to be that claimed by the Moslems, but a lower cave contains the actual burial place; and the former approach is found on the western side of Mt. Zion, through a large vestibule of native rock, with the remains of steps, piers, and doors.

The strength of the ancient fortress of the Jebusites is attested by stairs cut on the western face of the hill upon which it stood.

The valley of the Tyropæon is found to be filled with rubbish nearly ninety feet deep, near the south-west angle of the temple walls; and, at that place, the massive pavement is laid bare. At the same time, piers decreasing in size as they are found successively on the west toward Mt. Zion, and opposite the wall whence spring the arches of Dr. Robinson's "bridge," suggest that this so-called bridge may have been a steep, broad stairway, an "ascent" to the holy house from the ancient Xystus. A corresponding break in the wall is noticed by Tobler on the south-eastern side, over against the Kedron.

Beneath the temple area, the substructions of walls, piers, and massive arches, many of them as old as the days of Solomon, are found in perfect preservation. The subterranean passages, the stables of the Knights Templars, bearing the marks of the horses' hoofs, and the stairways from the south gate, now closed, were described.

The supply of water from Etham and the "upper pool" were alluded to, and the system of conduits and sewers in the ancient temple, with their cisterns, were illustrated as they are given by Ernests Pierotti, architect-engineer to Surrya, Pasha of Jerusalem.

The water supplies for the district of Ophel, the towers over the "Virgin's pool" and Siloam, and the proofs that Mt. Ophel, rather than Mt. Zion, was the site of Solomon's palace, were other points touched upon. Some facts were added which may have weight in deciding as to the course of the first and second walls of the city.

No further papers being offered, the Society adjourned, to meet again in Boston on the 19th of May, 1869.

**Proceedings at Boston, May 19th, 1869.**

The Society met at the usual time and place. In the absence of the President, the chair was taken by Prof. E. E. Salisbury, one of the Vice-Presidents.

After the reading of the minutes of the preceding meeting, reports of the retiring officers were called for. The Treasurer's Report showed the transactions of the past year to have been as follows:

RECEIPTS.	
Balance on hand, May 20th, 1868, - - - - -	\$1,259.60
Annual assessments paid in, - - - - -	290.00
Sale of the Journal, - - - - -	8.00
	<hr/>
	298.00
Total receipts of the year, - - - - -	<hr/>
	\$1,557.60
EXPENDITURES.	
Printing of Journal (ix. 1), Proceedings, etc., - - - - -	\$ 1,153.72
Expenses of Library and Correspondence, - - - - -	33.35
Paid for binding of books, - - - - -	13.00
	<hr/>
Total expenditures of the year, - - - - -	\$ 1,200.07
Balance on hand, May 19th, 1869, - - - - -	357.53
	<hr/>
	\$ 1,557.60

The accounts were audited by a Committee appointed for the purpose, and accepted.

The Librarian made a verbal report, mentioning the principal donors to the library during the past year, and describing their contributions.

The Committee of Publication announced that the first half of vol. ix. of the Journal was out of the hands of the printer, and ready for delivery to the Members. It was hoped that the other half-volume would be published by the time of the next annual meeting.

The Directors gave notice that they had appointed the autumn meeting to be held in New Haven, on the 20th of October next, unless the Committee of Arrangements should see reason for changing the day:\* that committee was composed of Prof. Chas. Short of New York, with the Recording and Corresponding Secretaries.

Further, they recommended to the Society the Election as Corporate Members of

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\* The day was in fact changed, and the meeting took place on Thursday, the 21st.

Prof. Theophilus Parsons, LL.D., of Cambridge, Mass.  
 Prof. Edward J. Young, of Cambridge, Mass.  
 Rev. Kinsley Twining, of Cambridge, Mass.  
 Col. Thomas W. Higginson, of Newport, R. I.  
 Prof. Frederic Gardiner, D.D., of Middletown, Conn.  
 Mr. Francis P. Nash, of New York.  
 Prof. George L. Cary, of Meadville, Pa.

and the transfer, from the list of Corresponding to that of Honorary Members, of the names of Hermann Brockhaus, Gustav Flügel, Adalbert Kuhn, Max Müller, John Muir, Adolphe Regnier, Ernest Renan, Rudolf Roth, Friedrich Spiegel, Constantin Tischendorf, and Albrecht Weber. These recommendations were, by ballot and vote, duly accepted and adopted by the Society.

The Corresponding Secretary called attention to the decease within the year of two of the Corporate Members, Rev. Swan L. Pomroy, D.D., of Portland, Me., and Prof. John J. Owen, D.D., of New York, for many years a Director of the Society. Dr. Proudfit, being called upon, paid an appropriate tribute to the character of Dr. Owen.

The correspondence of the past six months was laid upon the table, and extracts from it were read. Of most interest were a letter from Mr. Alexander J. Ellis, of London, in reference to Bell's system of "Visible Speech" (criticised in a communication presented to the Society at the preceding annual meeting: see the Proceedings of that meeting), expressing and explaining his high opinion of the system; and a letter from Prof. B. Jülg, of Innsbruck (in the Tyrol), from which the following is an extract:

"In 1866 I published (at Brockhaus's in Leipzig) the *Tales of the Siddhi-Kür* in the Kalmuck language, and, in 1868 (at Wagner's, Innsbruck) the supplementary tales to the *Siddhi-Kür* and the *History of Arji-Borji-Chân* in Mongolian. Although I received from the Vienna Academy a subsidy toward the expense of publication, I was obliged to add a very considerable sum out of my own pocket, which can only be covered by sale of the volumes. Of scholars interested in this special department there are but few, and the sale is almost exclusively to the larger libraries, so that I am very far from being reimbursed as yet. Hardly a copy has hitherto gone to America; and I beg that you will use your influence to have at least the original edition in Kalmuck and Mongolian procured by one and another College or University or other public library, where philological studies are pursued."

The Corresponding Secretary commended the works in question to the attention of the members present, as contributions of great and acknowledged importance to an interesting and little cultivated branch of linguistics.

The following gentlemen were next chosen by ballot, upon nomination of a special committee appointed for the purpose, as officers of the Society for the ensuing year:

*President*—Pres. T. D. WOOLSEY, D.D., LL.D., of New Haven.  
*Vice-Presidents* { Rev. RUFUS ANDERSON, D.D., " Boston.  
                           { Hon. PETER PARKER, M.D., " Washington.  
                           { Prof. EDW. E. SALISBURY, LL.D., " New Haven.  
*Corresp. Secretary*—Prof. W. D. WHITNEY, Ph.D., " New Haven.

<i>Sec. of Class. Section</i> —	Prof. JAMES HADLEY, LL.D.,	" New Haven.
<i>Recording Secretary</i> —	Ezra ABBOT, LL.D.,	" Cambridge.
<i>Treasurer</i> —	Prof. D. C. GILMAN,	" New Haven.
<i>Librarian</i> —	Prof. W. D. WHITNEY,	" New Haven.
<i>Directors</i>	Mr. A. I. COTHEAL,	" New York.
	Prof. W. W. GOODWIN, Ph.D.,	" Cambridge.
	Prof. W. H. GREEN, D.D.,	" Princeton.
	Prof. A. P. PEABODY, D.D.,	" Cambridge.
	Dr. CHARLES PICKERING,	" Boston.
	Prof. JOHN PROUDFIT, D.D.,	" New York.
	Prof. CHARLES SHORT, LL.D.,	" New York.

The following communications were then presented :

1. On Early Inventions of the Chinese; by Rev. Prof. W. A. P. Martin, of Peking.

Dr. Martin spoke of the various inventions, or discoveries, or applications of the resources of nature, in which China has preceded the rest of mankind, and the knowledge of which has, either demonstrably or probably, found its way to the western world from China. He first referred to tea, as an important contribution to human comfort, and the chief staple of a commerce which has led to important political results. Porcelain and silk were made only in China, until Europe learned to rival or surpass its teachers in these arts. Gunpowder is probably Chinese. The discovery of America is in a double sense owing to China, as the wealth of Cathay attracted Columbus westward, and the magnetic needle, which had been used in China for more than two thousand years, directed his course. Paper-making the Chinese invented in the first century of our era, and printing at least eight hundred years before its reinvention in Germany. Inoculation for the small-pox they had long practised before Europe learned it from the Turks, to whom it had probably found its way from the extreme East. And alchemy, the forerunner of chemistry, was pursued in China, before the Christian era, for the same objects which the early alchemists learned from the Arabs to seek after. The Chinese of the present day have ceased to invent; and while, a few centuries ago, they were in advance of all the rest of the world in the arts of civilized life, they are now, simply by having ceased to progress, as far behind the most civilized nations. Their stagnation is to be in the main attributed to their reverence for ancient times, their absorption in the study of language, literature, and antiquity, with consequent neglect of physical science, and the absence of Christianity.

2. On a Hebrew MS. of the Pentateuch, from the Jewish Congregation at Kai-fung-fu in China, by Mr. John W. Barrow of New York; presented by Dr. Martin.

This is a synagogue roll, written on 112 skins of white leather, in 237 columns, of 49 lines each; it measures 143 feet in length. The skins are in two or three places put together in the wrong order, and one passage, from Exodus xxxviii. 18 to Leviticus i. 6, is wanting. They are generally in good condition, but a little water-stained. The character is clear and legible, though not elegant, and approaches the Spanish type. The text is the Masoretic, and the deviations from the received text are almost entirely mere errors in spelling. The original of which this is a representation must evidently have been of European and comparatively modern origin.

In the 26th chapter of Davidson's "Biblical Criticism" (ed. 1866, pp. 366-70), reference is made to the collation of another synagogue roll from the same source, with similar results. Dr. Lee, in the "Prolegomena in Biblia Polyglotta Londoniensia Minora," gives extracts from Koegler's "Notitiæ S.S. Bibliorum Judeorum in Imperio Sinensi" (Halle, 1805), in which the Kai-fung-fu manuscripts are discussed.

Appended to Mr. Barrow's paper was a detailed conspectus of the various readings of the MS. in question, as compared with the received text.



After reading this paper, Dr. Martin gave, by request, an account of his journey to Kai-fung-fu, his intercourse with the remnants of the Jewish colony there (from whom he obtained the roll forming the subject of the paper), and the conditions in which they now exist.

3. On Ophir and Sheba, by Prof. Joseph W. Jenks, of Newtonville, Mass.

Prof. Jenks detailed the instances of occurrence in the Bible of the word *Ophir*, with their different orthography, and with their varying representation in the Septuagint. He briefly stated the views which had been put forward respecting the position of the country; and he proposed to harmonize their discordance by assuming that the Hebrew-Syrian fleet of Hiram and Solomon sailed through the Red Sea to rendezvous at some port of southern Arabia; that it there separated, a part going eastward to India, and a part southward to Zanguebar and Mozambique; and that, re-assembling in due time, and adding the valuable articles of traffic of Arabia itself, it returned to Eziongeber laden with the products of three countries. Sheba was claimed to be the region on both sides of the straits of Babelmandeb.

4. On Prehistoric Nations, by Rev. Ebenezer Burgess, of South Franklin, Mass.

This communication was mainly a defense of the current views of ancient history and chronology, founded on the Bible. It opposed especially the opinions of Mr. J. D. Baldwin, as set forth in his recent work entitled "Prehistoric Nations" (New York, 1869).

5. On the Hill-People of Kamaon, India, by Rev. J. T. Gracey, Missionary of the Methodist Board in Central India.

Mr. Gracey explained that what he had to say referred to the general population of the province of Kamaon, not to the Bhotiyas of the mountain passes, nor to such exceptional tribes as the Nathas. These people appeared to be destitute of legends or traditions accounting for their origin. They acknowledge but three castes, Brahmans, Rajputs, and a low degraded class called Doma. Among their peculiar customs is a game called *patharând*, 'stoning,' in which two parties, of about two hundred each, pelt one another with stones, in a valley between hills, which are crowded with spectators; the players defending their heads by aid of a brass-studded skin shield. Polyandry is said to have prevailed formerly, but is now replaced by polygamy, and the marriage-tie is a very loose one. Among the divinities worshipped in the Hills are Goél and Sém, and the goddess Naini. Mr. Gracey gave some details respecting their worship, and related legends told of them. The people have an excessive dread of ghosts; those residing in the mountain passes are propitiated by the sacrifice of a bit of the clothing of each one who goes by.

A vocabulary of about two hundred words from the language of the hill-people of Kamaon, with their equivalents in Hindustani, was subjoined to the paper.

6. On the Competitive Examination-System in China, by Rev. Dr. Martin.

After briefly referring to the practical importance of his subject, and its bearing upon the question of an improved civil service in the United States, Dr. Martin began with speaking of the completeness and elaboration of the Chinese system, of the success with which it attained its object, the drawing in of the ablest minds of the empire to the service of the State, of the general capacity and culture of the mandarin class, and of the essential democracy of a constitution which neither recognized a hereditary aristocracy, nor left offices to be filled by the favorites of the Emperor or his representatives. The origin of the system is referred to the time of Shun (about B. C. 2200), who examined his officers every third year, for promotion or degradation. Under the Chau dynasty (about B.C. 1100), candidates for office, as well as officers, were examined in the six arts of music, archery, horsemanship, writing, arithmetic, and social and public etiquette. About the beginning

of our era, under the Han, candidates selected in the provinces for filial piety and integrity were examined at the capital in the arts above specified, and in civil and military affairs, agriculture, and geography. A thousand years later, under the Tang, the present classification of candidates and of officers was already established. Now, the subjects for examination are the same as of old, but, in accordance with the circumstances and spirit of modern times, the mode is prevailingly literary rather than practical. The three grades of candidates are called *siu-ts'ai*, *chü-jin*, and *tsin-shi*, or 'budding genius,' 'promoted scholar,' and 'ready for office.' The trial for the first degree is held in the chief city of each district or *hsien*; about two thousand competitors are present, of every age, and each produces a poem and essays on assigned themes, during a night and a day of close confinement; and the authors of the few best, about one in a hundred, receive the degree of *siu-ts'ai*. The holders of this title assemble once in three years at the capital of a province, and, after examination on a much wider range of subjects, in three sessions of near three days each, about one in a hundred is again advanced to the dignity of *chü-jin*. Each *chü-jin* is authorized to repair the next spring to Peking, to compete with his peers for the first degree, which is won by about three in a hundred. The successful *tsin-shi* has now open to him the highest offices in the empire, but begins usually as mayor, or sub-prefect, or sub-chancellor, to which place he is appointable by lot—if not first admitted, upon an examination presided over by the Emperor in person, into the highest literary body in the empire, the *Han-lin* ('Forest of Pencils'), or Imperial Institute. Once in three years the Emperor designates a *chuang-yuen*, or laureate scholar of the empire.

This system amounts to the most powerful incitement possible to study—more efficient, in fact, than common schools, colleges, and universities; and it wakes the most persistent and energetic labor, continued as long as the powers last. Of a certain list of ninety-nine successful competitors for the second degree, the average was above thirty years of age, while one was sixty-two, and one eighty-three. Nearly all who enter the first examination (many millions) devote their lives to education; and for readiness with the pen and retentiveness of memory are hard to parallel elsewhere. That their education is one-sided, devoted to words rather than things, exclusively literary and not scientific, the fault is not in the system, but in the national standard of knowledge. And the system affords the most powerful lever by which the standard might be raised and changed, under an enlightened central board.

In its political aspects, the system operates as a safety-valve, giving to those who are able and ambitious of distinction the means of receiving it legitimately; it affords a counterpoise to the authority of an absolute monarch; it makes administrators who understand the people whom they have to rule; and it furnishes an immense educated class who are interested in the permanence of existing institutions.

The strict standard of the examination has sometimes been lowered by allowing a greater number of successful competitors, and even, in times of special need, by selling the right to compete in a higher examination without having passed the lower; but, on the other hand, the purity of the system is carefully guarded, and a few years since the first president of the examining board at Peking was put to death for granting two or three fraudulent degrees.

In illustration of the style of the examinations, Dr. Martin gave translations of several examination-papers, or lists of questions given to the candidates to write upon.

After the reading of this paper, the Society adjourned, to meet again in October, at New Haven.

**Proceedings at New Haven, October 21st and 22d, 1869.**

The Society assembled for its autumn meeting on Thursday, October 21st, at 3 o'clock in the afternoon, the President in the chair.

After the reading of the minutes, the Committee of Arrangements gave notice that they had accepted on behalf of the Society an invitation from the Secretary of the Classical Section, Prof. Hadley, to take tea and hold the evening session at his house. On motion, their action in the matter was approved.

The Directors announced that they had appointed the next Annual Meeting to be held in Boston, on Wednesday, May 18th, 1870, and had designated Mr. J. S. Ropes, with the Recording and Corresponding Secretaries, as Committee of Arrangements for the meeting.

They also recommended for election as members of the Society :  
to Corporate membership,

Rev. Mytton Maury, of Cold Spring, N. Y.

Mr. Nathaniel Paine, of Worcester, Mass.

Rev. William H. Ward, of New York.

Rev. Joseph K. Wight, of New Hamburg, N. Y.

to Corresponding membership,

Rev. Joseph Edkins, Missionary in China.

Rev. John T. Gracey, Missionary in Central India.

The gentlemen thus recommended were elected without dissent.

The Directors also informed the Society that, by a disastrous fire which occurred in the printing office of Messrs. Tuttle, Morehouse and Taylor, on the 21st September last, all the undistributed part of the edition of the half-volume of *Journal* just published (vol. ix. No. 1), along with the extra copies of the *Tāittiriya-Prātiśākhya*, had been destroyed. The Committee of Publication was now authorized by them to proceed to reprint the work and replace the loss, as soon as should be found convenient: the expense would be, it was expected, not far from two-thirds covered by an insurance of five hundred dollars which had been taken upon the Society's property in the building burnt.

Extracts from the correspondence of the past half-year were read by the Corresponding Secretary; among others, the following:

From Prof. G. Seyffarth, Dansville, N. Y., June 26th, 1869:

" . . . I am about to publish a work entitled "*Clavis Aegyptiaca*: collection of all bilingual and some other hieroglyphic inscriptions, translated and explained. With the syllabic alphabet in hieroglyphic, hieratic, and demotic characters, and with glossaries and indexes." This volume will contain thirty-four inscriptions, of which the famous one found in the ruins of Pompeii, on the altar in the temple of Isis, will interest the Italians."

From the Rev. J. Perkins, D.D., Chicopee, Mass, Oct. 9th, 1869:

" . . . . I am sorry to be obliged to report myself as confined to my room by protracted sickness, and not even able to use a pen. . . . By another hand I send you two manuscripts, which I beg you to present to the Society's attention at your convenience. They are a brief grammar and vocabulary of the Kurdish language, prepared by the late lamented Rev. Samuel A. Rhea, one of your corresponding members. He had commenced copying the grammar for you before his death. Of Mr. Rhea you already know something. He was one of the most gifted men of all our missionaries. He resided eight years in Kurdistan, a much longer time than any other civilized man ever lived in the country; and, while he made the Nestorians and their language the objects of his special attention, he yet freely mingled with the Kurds also during the whole period. Yet it is to be presumed that Mr. Rhea would not claim for his grammar and vocabulary any merits beyond those of the briefest epitome of the language. I would present these manuscripts to the Oriental Society in the name of his widow. . . . I hope in a few weeks to send you a copy of an admirable memoir of Mr. Rhea [by Rev. D. W. Marsh]."

Mr. Rhea's manuscripts here spoken of were laid before the Society later in the meeting.

From Mr. William Gamble, Superintendent of the Presbyterian Mission Press at Shanghai, dated May 18th, 1869:

"I shipped by the American Mail of March 20th two boxes of type for you, being the Chinese font ordered some time since for the American Oriental Society. Of the fund collected by Dr. Bradley there will still remain in your hands a considerable balance after paying for what are now sent. If you wish still to expend it in Chinese type, I would advise that, instead of having a larger font, you purchase the matrices for the more common sorts. In this way your font would be much more serviceable, if you wished to use it in printing. The great difficulty in printing Chinese with moveable type comes from our constantly running out of sorts. The total number of different characters in the font is 6000 full body, and 1500 primitives and radicals, which will by combination make a total of nearly 25,000 different characters. The type are in the cases, which are well packed in the boxes, and all you will have to do is to get a small cabinet made for the cases, and slip them into it according as they are numbered. . . . The Chinese and Japanese are commencing to use our method of printing to some extent."

The Secretary explained that the font procured was one of small pica size, recently cut at Shanghai under the direction of Mr. Gamble himself, and highly approved both by Chinese and foreigners for the beauty and delicacy of its style, and its convenience of practical use with English type.\*

He was obliged to add that the packing had proved insufficient, and that the boxes had come to hand with most of the cases broken, and their contents in a state of *pi*, so that the font was not for the moment in condition to be used. The Directors have authorized such expenditure as should be required in order to restore its serviceableness.

From Dr. W. F. A. Behrnauer, dated Dresden, April 7th, 1869:

"I communicate herewith an account of the Arabic inscription found on the hipogriff of the Campo Santo at Pisa, with a rubbing made by my friend Dr. Detlefsen, during his studies, made in Italy at the end of 1859 and the beginning of 1860."

Dr. Behrnauer refers to the interpretation of this inscription given by M. Marcel

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\* The following is a specimen of it: 人之初性本善

in 1839, in the *Journal Asiatique*, and characterizes it as hardly satisfactory. Lanci's plate, in his "Trattato delle simboliche rappresentanze Arabiche" (Paris, 1845, 4to, vol. ii., pp. 54, 154), is more accurate than Marcel's, but his explanation is also not to be approved: such is the opinion of Mr. Michel Amari, who gives a new reading of the inscription, copied by Dr. Behrman and translated as follows: "excellent benediction and high favor, perfect prosperity without envy, and perpetual wealth and unalterable health and happiness, and revenue not diminished for its possessor." Dr. Behrman quotes from De Morrona ("Pisa illustrata," Pisa, 1787, vol. i., p. 190-195) some account of the monument. It is  $1\frac{1}{2}$  metres (about five feet) high, and  $1\frac{1}{4}$  metres (a little over three feet) broad. It is said to have been found under ground while the foundations of the cathedral of Pisa were laid; and was placed as an ornament upon the point of the gable of the cathedral, where it remained until the beginning of the present century. It was somewhat damaged by musket-balls, fired at it while in that position.

The inscription of this monument has a great resemblance to the other legendary texts which are to be found on monuments of metal, on bowls and on vases, and the like.

The Corresponding Secretary also exhibited a copper fac-simile (electrotyped) of a supposed block-tin coin, stated to have been found, a foot and a half below the surface, at a place in Vermillion Co., Indiana, surrounded by forests but in the neighborhood of so-called "Aztec" mounds; and supposed to be a relic of the "mound-builders." It belongs at present to Mr. John Collett, of Eugene, Vermillion Co., Ind., who is desirous of having its true character determined. The characters on the coin were evidently Arabic, and several gentlemen present, practically familiar with Eastern coins, had no doubt of its being a quite modern Arabic coin, although no one was able to make out the legend. It was generally pronounced to belong to a class of spurious relics of which the West has been somewhat prolific of late.

Communications were now called for, and the following were presented:

1. On a Set of Ancient Chinese Scrolls, containing representations of early Emperors and other distinguished characters, by Dr. Peter Parker, of Washington, D. C.

These scrolls purport to be fac-similes of stones engraved during the Han dynasty (ended A. D. 260). They represent Hwang-ti (alleged date, B. C. 2596), Chuen-heuh Kaou-yang, son of Chang-i and grandson of Hwang-ti (B. C. 2400), Fuh-hi, the inventor of writing, and Tsang-tsing (B. C. 3254), Chuh-tsong, Shinnung the Divine husbandman (B. C. 3114), Te-yaou (B. C. 2330), the illustrious, "benevolent as heaven, wise as god, whom the people approached as the sun, and looked up to as the clouds," and various other worthies celebrated in the annals of China.

Dr. Parker gave a partial explanation of the contents of the scrolls. The fac-similes are highly valued by the Chinese, and their treatment serves to illustrate the zeal and cleverness of Chinese antiquarians. Scores of the latter have expended study upon them, with results which are recorded on the scrolls, each comment being dated, and having the signature and the seal of its author affixed. The original inscriptions are in part so effaced by time that only portions of the characters remain; but from these the reading has been restored and the sense determined.

A set of the scrolls was presented to the Society by Dr. Parker, who proposed to furnish later a complete translation of their contents, with notes.

2. On the Algonkin name *Manit* or *Munitou*, sometimes translated 'Great Spirit' and 'God,' by Mr. J. Hammond Trumbull, of Hartford, Conn.

This paper was introduced by remarks on the difficulty of distinguishing, in the present habits and opinions of the Indians of North America, that which they have inherited from remote ancestors and that which they have derived from foreign sources. In the absence of historical records and reliable traditions, traces of primitive beliefs must be sought in language; and such evidence as language supplies is the more valuable because it cannot be suspected of a European origin, or as of modern invention.

An analysis was given of the name *Manit* or *Manitou*, by which various Algonkin nations expressed their highest conception of an existence and a power superior to man's. *Manitou* (otherwise written *Mannittiou*, *Manito*, *Munedo*, etc.) was shown to be formed from *Manit*, by affixing the representative of the verb-substantive. It means '*Manit* is,' or '*it is Manit*.' The next step in analysis separates the initial *M*, which is an indefinite and impersonal prefix, from *an-it*, a participle of the verb *an-eü*, meaning 'to be more than, to exceed, to surpass.' The adverbial form, *an-üé* (in the Massachusetts language), is the sign of the comparative degree, and means 'more, beyond.' *An-it* does not connote life, spiritual existence, or any moral attributes. One of its uses is in the sense of 'corrupt,' 'rotten,' or 'decayed,' that is, 'gone beyond' or 'more than' the natural and proper state. In this sense the Mass. *an-it* and *an-eük* (from the same verb) are used by Eliot; the Abnaki *an-ahoué* by Rale, and the corresponding *al-et*, in the Delaware, by Zeisberger.

The primary meaning of *Manit* was thus found to be, 'Somebody who or something which goes beyond, exceeds, or is *more than* the common or the normal; something *extra-ordinary* or *preter-natural*—not, necessarily, *super-natural*.' And this was shown to agree with the explanation of the word given by several early writers.

Other Algonkin words were mentioned, having similar meaning but no etymological affinity to *Manit*; such as the Abnaki *Niweesk* and Micmac *Niakam*. The Dakota *wakan*, which has been translated 'God, a spirit, something consecrated; medicine,' etc., was derived from the preposition and adverb *aka*, 'above, superior.' Hence, *wakan* is as appropriately used to characterize a bad spirit as a good one, or any extra-ordinary natural phenomenon as either.

In a paper printed with the Proceedings of the Am. Philosophical Society for September, 1864, was pointed out the resemblance between the Algonkin *Manitou* and certain old-world names or titles of the Supreme Being, such as "the Chinese *mang taou*, Egyptian *ma ntr*, Latin *magnus deus*, Greek *μείγας θεός*, and Sanskrit *maha deva*." Mr Trumbull remarked that, with the reduction of *manitou* to its root *an*, this resemblance disappears, and with it the mathematical probability, which had been computed as not far from "a hundred millions to one," of the derivation of these names from the same original source. This analysis also deprives of all special significance what Dr. Schoolcraft regarded "as the remarkable fact, that the *-ed* or *-ito* of the Algonkin name of God is in sound both the Greek [Latin?] *deo* and the Aztec *teo transposed*." Mere verbal resemblance was proved (as Mr. Trumbull believed) in this instance, as it has been in many others, to be valueless as evidence of the genetic relationship of languages.

### 3. Brief Grammar and Vocabulary of the Kurdish Language, by the late Rev. Samuel A. Rhea, Missionary among the Nestorians of Kurdistan; presented by the Corresponding Secretary.

The letter of Dr. Perkins accompanying this paper has been given above.

In his grammatical sketch, Mr. Rhea goes through with the different parts of speech, explaining their inflections and modes of use; spending by far the most space upon the classification and conjugation of verbs. His vocabulary contains not far from fifteen hundred words, with very brief indication of their meaning, usually limited to a single synonym.

The Secretary read some extracts from the grammar, pointing out the very close accordance between the facts detailed and those of the Persian language. He remarked that the question of publication of the manuscript would of course remain to be determined by careful comparison with the already published data for the Kurdish, which alone could show how much that was new, and an addition to knowledge, was brought to light in it. There could hardly fail to be matter of de-

cided value here; and the collection and working up of it, in the leisure of a laborious life, was an evidence of scholarly taste and devotedness on the part of Mr. Rhea which was highly creditable to him, and could not but add to our sorrow for his early death.

#### 4. Recent Archæological Explorations and Discoveries in Asia Minor, by Rev. H. J. Van Lennep, Missionary of the A. B. C. F. M. in Asiatic Turkey.

Dr. Van Lennep gave a summary account of some of the results of his own explorations in Asia Minor, mentioning at the same time that most of them would be found more fully described and illustrated in a forthcoming work of his, entitled "Travels in Asia Minor," now in process of publication (by Murray, London).

He spoke first of the remains of a very ancient fort on the top of a mountain which is called Star mountain (*Yıldız Dağı*). Strabo describes a mountain by this same name, asserting that the most valuable treasures of King Mithridates were kept in the castle at its summit, and that it was taken by the Romans. Dr. Van Lennep pronounced Strabo's description to apply closely to this mountain, as regards both its situation and its character. Two streams gush forth high upon its side and flow not far apart; when they reach the base, they turn in opposite directions, pass completely around the mountain, and, uniting on the other side, form what is still called the Star river. The mountain lies between Tocat and Sivas, and the fort is more than eight thousand feet above the level of the Black Sea. It commands a view as far as that sea on the north, and Mt. Argens on the south.

Referring to the sculptures on Yazili Kayah (near the ancient Pterium, one day's journey north of Yuzghat), Dr. Van Lennep assented to Texier's explanation of them, as representing the introduction of the worship of Astarte into Phrygia; but claimed that the youth behind the goddess, whom Texier calls simply a prince, must be recognized as the Cupid of the Greeks. Mr. Layard had equally failed to recognize the child-god in the procession he copies from the carvings at Nineveh. Dr. Van Lennep supported his view by a gem recently obtained by him in Asia Minor, on which is cut an intaglio figure of the Assyrian Astarte, with the three-pointed crown on her head and the star and crescent moon on either side; while behind her, on a chair, sits a child, who is none other than Cupid. This gem was pronounced to be of Assyrian subject and Greek workmanship, pure Greek and Assyrian intaglios being exhibited to illustrate its character.

Next were described the remains of an unfinished Egyptian building at Euyuk, a day's journey north of Yazili Kayah. Its material is black granite, while Grecian monuments are usually of marble. Egyptian sphinxes stand on either side of the entrance, from which a line of sculptured stones extends to the right and left, as in other ancient monuments, both Assyrian and Egyptian. The sculptures seem to represent the erection of the building, and the festivities and ceremonies observed on the occasion. The bull Apis stands on a platform, and sacrifices of goats and oxen are offered to him by the king and queen. The features and hair of nearly all the figures are African.

Farther, the figure of Sesostris was spoken of, found carved on a ledge near the mouth of a pass through Mt. Tmolus, not far from the ancient road from Smyrna to Sardis. This is one of the two figures of the conqueror described by Herodotus.

Finally, Dr. Van Lennep described the interesting remains that lie around Smyrna; especially the old rubbish-heap of ancient Smyrna, where valuable remains are often brought to light by the rains. He spoke of the opening of several tombs of a very ancient date. He also exhibited to the Society various figures or fragments of figures in *terra cotta*, of the highest artistic merit, which had been found in those tombs or in the soil, and which appear to him to have been originally gilded, and to have represented the household divinities of the ancient Symnriotes.

#### 5. On a Chinese Tablet illustrating the religious opinions of the literary class, by Dr. D. B. McCartee, Missionary of the Presbyterian Board at Ningpo, China.

Dr. McCartee said that the scroll which he exhibited was interesting both as a very favorable specimen of Chinese calligraphy, and as showing the views held by

a large proportion of the literary men of China with reference to the popular religion. He went on to set forth briefly the peculiar religious condition of China, explaining that the Chinese as a nation, instead of being divided between the Confucian faith, Buddhism, and the doctrines of Lao-tse, really accept them all, having recourse always to the particular divinity or rite which is reputed to be serviceable in such matters as they happen to have in hand. It has been stated that the *literati*, or so-called Confucianists, do not worship idols; but this is an error, for the stellar gods Win-chang (Ursa major) and Kwei-sing (polar star) are worshipped by the literary class as such, and by them alone, as the speaker could testify from personal observation, having lived in a temple with these idols for more than a year.

The scroll exhibited was an impression or rubbing from a stone tablet erected in the *Ch'eng-Hwang Miao*, or 'Temple of the Tutelar Deity' of the *Wei-hien* or 'district city of Wei,' in the province of Shan-tung, China; and the inscription was in the handwriting of *Cheu Pan-k'iau*, the *Chi-hien* or magistrate of the district—a literary gentleman celebrated as a poet, a calligrapher, and a wit, whose "Remains," consisting of poems, pencil drawings, and epistolary writings, have gone through many editions in China. The sentiments expressed in this document clearly mark Mr. Cheu as a disciple of the school of Chu-hi, who may be said to have been the Comte of China. The inscription bears the date of the 17th year of Kien-lung, the 9th of the then current cycle (of 60 years), and the 5th moon (about June, A. D. 1752). Mr. Cheu commences by referring to the *Ki-lin*, the *fung* or phoenix, the serpent, and the dragon; to each of which are ascribed bodily members, and distinct personal characteristics. He then speaks of the heavens, as an azure vault, and the earth as a massive clod, and man as the being who, dwelling between heaven and earth, is characterized by certain bodily organs, the faculty of speech, a sense of propriety, etc. But, he asks, how can we suppose Heaven to possess bodily organs like man's, and ascribe to it a personal existence? He says that from the time of the Duke of Chou (B.C. 1130) the name "Supreme Ruler" (*Shang-ti*) has been applied to Heaven, and that the vulgar have styled it the "Gemmeous Emperor" (*Yuh-Hwang*), and invested it with bodily organs, clothing, regalia, and a personal existence; have made images of it, and accompanied them with retinues of followers; and that subsequent ages have regarded it with awe and reverence. He then speaks of the *Ch'eng*, or wall which surrounds every city, and of the *Hwang*, or moat which encircles it, and asks why people have personified these as a god, and attributed to this god power over life and death, and jurisdiction over happiness and misery, surrounding (its images) with awe-inspiring objects, so that not only the common people are struck with awe, but even he himself confesses that, on entering the dark recesses of its temple, his hair stands on end, and his frame shudders, as though he stood in the presence of a demon. He quotes an ancient sage who says "these things are what make the people seek to conciliate them" (i. e., the gods), and adds that, unless the ignorant populace have a desire to conciliate the gods, the officers could not trust them (nor control them). After describing the repairs that had been thought necessary, and the expense incurred in making them, and in suitably furnishing the temple, he adds that some might be disposed to question the necessity, or propriety, of expending several thousand ounces of silver in erecting a pavilion and stage for theatrical exhibitions; and asks "Can it be that there are gods who delight in theatrical exhibitions?" He quotes from an ancient tablet an account of a female musician who "delighted the gods" with her performances, and cites from the Book of Odes the following passage: "With lyres and harps and strokes of the drum, welcome the Lord of the Fields;" and then asks, "Is there really a Lord of the Fields? and does he really delight in lyres and harps? If so, who ever heard of him?" He then explains it as being simply the natural way in which people give expression to their gratitude to the gods. He expresses his approbation of this system of instructing (and ruling) the people, devised by the ancients; and says that, since people have sacrificed to the *Ch'eng-Hwang* (literally 'City Wall and Moat') as though it had a personal existence, why not please it with songs and dances? And as to theatrical representations, he thinks the theatre, as a school of morals, has conferred great benefits upon mankind. All that he would stipulate is that indecent and otherwise unsuitable plays should be prohibited. In summing up, he says that Fu-hi, Shen-nung, Hwang-ti, Yau, Shun, Yü, Tang, Wen-wang, Wu-wang, the duke of Chou, and Confucius,



really did exist personally before they were deified, and there seems to be a propriety in sacrificing to them as though they (still) had a personal existence. But Heaven, earth, the sun, moon, wind, thunder, hills and streams, rivers and mountains, soil and grain, the wall and moat, the corners of the house, the well, and the fire-place, although they have been deified, have really no personal existence, and should not (properly or *per se*) be sacrificed to as though they had. Yet even the sages from the ancient times have all sacrificed to them, as though they really and personally existed; and he asks, do the deities of heaven enjoy the viands or make use of the utensils used in sacrificing to them? And he replies that, although the sounds, the colors, and the odors and tastes of things in heaven cannot be imitated, yet all these devices are but the modes of giving expression to the feelings of reverence and veneration which naturally arise in the human heart. Hence he concludes that the erection of a tablet to perpetuate the memory of the repairs made upon the Ch'eng-Hwang temple is not an affair of mere local or temporary interest, but is inseparably connected with the doctrines and ceremonial observances of remote antiquity; and since others (whose names he mentions) had liberally contributed funds to defray the expenses, he (the writer) could not be so parsimonious as to grudge a contribution of penmanship to the same object.

Dr. McCartee remarked in conclusion that he had often heard similar sentiments advanced by officers and *literati* in China, and it was interesting to observe that the wisest of that ancient nation gave such unequivocal assent to the doctrine that belief in a personal God, who will render to every man according to his work, is both a natural acting-out of the human heart, and absolutely requisite in order to secure good government.

Dr. McCartee further exhibited a set of very fine rubbings, taken from stone tablets set up in a Buddhist temple at Hangchow, and representing, nearly in life size, sixteen of the eighteen Lo-han (Sanskrit *arhant*), or personal attendants of Buddha. These rubbings he presented to the Society's collection.

#### 6. On the Theory of the Greek Accent, by Prof. James Hadley, of New Haven.

The Greeks distinguished one syllable in each word by sounding its vowel on a higher key: this higher key was represented by the acute accent. The ordinary lower key was not represented in writing. But when it followed the higher key on the same long vowel, it was represented by the grave accent, which then united with the acute to form the circumflex. And when a high-tone ultima, followed by other words in close connection, dropped down to a lower key, it was written with a grave accent instead of the acute. The melodic character of the Greek accent Prof. Hadley illustrated from Dionysius Halic. (*de Comp. Verb.*, 12), who calls the interval between the higher and lower keys a fifth (three tones and a semitone). That there was any difference in stress (or force of utterance) between accented and unaccented syllables, is not intimated by the ancient writers: that such difference, if it existed, cannot have been great, is made probable by the total disregard of accent in ancient verse. The question has been raised whether any distinction was made among the lower tones; whether there was any middle tone, intermediate between the highest and the lowest. Some ancient writers speak of a middle tone; but the statements are not so definite as could be wished. G. Hermann (*de emend. rat. gramm. Graec.*) recognized a middle tone in the grave accent where it takes the place of an acute on the ultima. G. Curtius (*Jahn's Jahrb.*, vol. 72) recognized it also in the grave accent where it forms part of the circumflex. Recently, F. Misteli (*Kuhn's Zeitsch.*, vol. 17), founding on the analogies of the Sanskrit accent, holds that the high tone (acute accent), where it was not final, was always followed by a middle tone. Prof. Hadley set forth a theory based on that of Misteli, but with additions and modifications of his own. In the undivided Indo-European, as in Sanskrit, there was no restriction on the place of the accent; it might fall on any syllable of the longest word. Hence the high tone with the following middle tone might be separated from the end of the word by a succession of low-tone syllables. If now there came to be a prevailing dislike for such a succession, an unwillingness to hear more than one low-tone syllable at the end of a word, the result would be to confine the accent to the last three syllables. This

result, as it is found both in Greek and in Latin, may be referred to the time of Graeco-Italian unity. But for the Greek we have to assume also a subsequent restriction; the final low tone must not occupy the whole of a long syllable; if it came upon a long vowel, the first half of that vowel must be sounded with middle tone. Thus "high tone, middle tone, short low tone," became a prevailing cadence for Greek words, and was brought in wherever it could be attained without throwing back the accent. The leading rules of Greek accentuation—no accent allowed before the antepenult; only the acute used on that syllable, and not even this if the ultima is long; an accented penult must take the circumflex if it has a long vowel and the ultima a short one; an accented penult must take the acute in any other case;—all these are explained by this cadence, being all necessary to secure it. As for throwing back the accent to obtain this cadence (or as much of it as possible), one branch of the Greeks, the Aeolians of Asia Minor, did so; whence Aeolic forms like *χάλειπος*, *χάλειπός*, *λελύκοτες*, for which the common Greek has *χαλεπός*, *χαλεπώς*, *λελυκότες*, with the primitive accent.

The Latin took a different, though analogous course. It allowed the final low tone to have either quantity, but would not allow the middle tone before it to occupy the whole of a long syllable, whether long by nature or position. Hence the cadence, "high tone, short middle tone, low tone," which the Latin procured, or as much of it as possible, in all words, even by throwing back the accent like the Aeolic Greek. In this way all the varieties of Latin accent—*légeres*, *légeret*, *monères*, *monéret*, *legéndus*, *vízit*, *rés*—may be easily accounted for.

In conclusion, Prof. Hadley referred to the hypothetical character of this theory, pointing out the unproved assumptions contained in it; but remarked that these assumptions are so natural in themselves and furnish so simple an explanation for so many seemingly unconnected facts, that it is difficult to believe them wholly unfounded.

#### 7. On the Order of Words in Attic Greek Prose, by Prof. Charles Short, of Columbia College, New York.

This communication was a verbal account of an Essay which Prof. Short was about to publish. The immediate occasion of the Essay is the republication in this country of Mr. Yonge's English-Greek Dictionary. That work being intended chiefly as an aid to students in Greek Composition, it seemed well to prefix to it something on the order of the words.

Prof. Short stated that, while there were several monographs on this subject by European scholars relating to single authors or to single points, as by Darpe, Braun, and Engelhardt, and while several commentators on Greek authors had here and there touched the matter, as Stallbaum, Weber, and Rehdantz, yet he was not aware that any systematic treatise upon the subject had anywhere appeared, and he had therefore undertaken to supply such a one as he could. The general subject being large, he had confined himself to the usages of prose, and to one form of that, the Attic.

Taking Xenophon as a basis, he had then carefully examined Thucydides, next the Attic Orators, and lastly Plato. His method had been to gather under each head a very large number of examples from these writers in the order just mentioned, and then to deduce the general law, noting the exceptions, and giving them in classes where this was practicable. When the reason for a particular order appeared, he had in many instances stated it, but his main purpose in the present Essay was rather to develop the laws of order than to discuss them, and by adding the exceptions to show the range within which diversity of order might take place.

Some of the general laws were specified: that the adjective follows the word it qualifies; that the genitive follows the noun it limits, with the curious exception that when the limited noun has the article, the genitive in general relations may stand between the article and the noun, but the partitive genitive, as a law, may not; that the predicate noun, pronoun, or adjective, stands directly before the verb finite, or an infinitive, or a participle either with or without the article; that the Greeks in respect to collocation made no distinction between the objective and the subjective infinitive, putting both alike after the leading word; that the modification of a word having the article intervenes between the article and the word, and

that it sometimes follows both wholly or in part, but only in the rarest instances (except a limiting genitive) precedes them, and that he had observed only one case in which an adverb modifying an infinitive with the article stood before the article, and that in a suspected piece of Xenophon, the *Apologia*.

In his treatment of the prepositions, he had first given their position with reference to their regimen and then added an elaborate section on a perplexing subject, the omission and repetition of the preposition under various circumstances; and after setting forth the prevailing usage in simple cases, he had considered the complex cases, and shown that the latter could be resolved into the former. He has perhaps discovered a law here not previously observed.

Where various readings existed affecting the matter of order, he had given the variation under its appropriate head and subjoined the name of the Editor who adopted it, and the examples in connection with which such reading was given might be regarded as so much testimony on its behalf.

#### 8. On Prof. Max Müller's Translation of the Rig-Veda, by Prof. W. D. Whitney, of New Haven.

Prof. Whitney said that not more than two or three other Sanskritists had studied the Veda so long and so deeply as Prof. Max Müller, or were in position to furnish so authoritative a version of it. Hence, scholars had been looking forward with eager expectation to his translation, promised many years ago, and of which the first volume has left the press this season. The work as published would not be found in all respects to fulfil the expectations they had formed. Though advertised as one of a series of eight volumes, it actually contains only one seventy-fifth of the Vedic text (12 hymns out of 1017). The bulk of the volume is filled with a variety of material, which, though much of it valuable in itself, would gladly have been spared. The author has taken as his model Burnouf's work on the Avesta. But the circumstances of the two cases are so different that the model is an ill-chosen one. Burnouf was breaking a path in an entirely new subject. His work was left a fragment, and never could have been made any thing else. Müller has undertaken an impracticable task, that of accounting for and establishing his version of every passage. How incomplete, and open to criticism in regard to proportion, it is, appears from the circumstance that to the first verse translated there is a note of eleven pages on an adjective meaning 'ruddy,' while the making of an accusative plural (or gen. or abl. sing.) the subject of a verb, and the assumption that the sun could be regarded as Indra's horse, were let pass without any remark—and so in other cases, which were pointed out in a detailed criticism of a few verses. To the extension of the work by including a romanized text of the original hymns themselves, and the detailed versions of other translators, objection was taken on the score of want of necessity: since such things can be of service only to a professed Vedic scholar, who must be presumed to possess them in another form. If Müller would give simply his own understanding of the meaning of the hymns, with limited exposition of especially difficult points, he would consult the interests not only of the public at large, but also of his fellow-students in the same department.

The selection of this particular body of hymns (those to the Maruts, or storm-gods) for inclusion in the first volume is unfortunate, since they are among the most obscure and tedious of the collection, and may repel from a study of the Veda some who would have been attracted by a more pleasing first taste.

On the score of his over-abundant introductory and expository matter, Müller claims that his is the "first translation" of the Veda: a claim which few will be ready to admit. Burnouf called his work a "commentary," not a translation, though he had no real predecessor; while Müller has to quote several, one of whom (Benfey) has worked upon the same basis and with the same principles as himself, although doubtless with less thorough preparation. To Müller's method no exceptions can be taken: he utterly discards the native commentators as authority, and founds his interpretation upon grammar, etymology, and the comparison of parallel passages. He is also perfectly fair and modest in estimating the value of the results reached by him; putting forward his version as only a provisional solution of its very difficult problem, and as sure to be superseded by and by, when longer study shall have brought a better comprehension of the whole Vedic antiquity.

9. Notes on a Surveying Trip from the Phenician Coast to the Euphrates River, by Mr. Henry M. Canfield, of South Britain, Conn.

Mr. Canfield had expected to be present at the meeting, and to give an oral account of his trip; but, being unavoidably kept away, he sent instead a brief paper, which was read by the Corresponding Secretary.

Mr. Canfield joined Col. Romer's party, engaged to survey a route for a railroad from the Mediterranean to the Euphrates, in April, 1868. The line surveyed started at the mouth of El Kebir, and followed the road to Hamath nearly to the Nessariëh range. With some difficulty, a practicable route was found through the pass between the Nessariëh and the Lebanon, then across the beautiful fertile plain of the Beky'aa, through the Jebel Homs to Homs, and north-easterly over the desert to Selamiëh, the farthest outpost of civilization; then, after extensive exploration reaching as far as Aleppo and Palmyra, through the great Wady in Jebel Assouet nearly to the Euphrates at Sheik Omar or Balis; when difficulties with the Arab tribes put an end, for the time, to the enterprise.

Mr. Canfield describes the Nusairi inhabitants of the mountains and desert as a large-framed race, usually with light hair and brown eyes, laborious, but treacherous and inhospitable; and speaks of their semi-subterranean dwellings, of their customs and religion. He was unable to discover or learn how they dispose of their dead. He calls attention to the square towers, called by the Arabs *bourgh*, scattered across the whole country to the Euphrates; also to the numerous castles of the middle ages, of which the finest he saw is Kalat el Husn, at the north-western edge of the Beky'aa. This is so immense a structure that it is now inhabited by 5000 people. The desert country beyond Selamiëh is marked in places by groups of broken columns and heaps of ruins; at one point, west of the Orontes and east of Sherbt el-Humun, forming regular streets and squares over a space three miles long and two wide; deserted villages, in various styles of building, are also numerous.

A chief of the Ismaeliyëh was met with who had just returned from a trip to India; showing that the old *Assassins* have and maintain correspondence with some Indian sect.

Rev. Mr. Blodget, missionary at Peking, addressed the meeting briefly respecting the religion of the Chinese, and respecting the translation into Chinese of the word *God*.

After this (at one o'clock, Friday noon) the Society adjourned, to meet again in Boston, on Wednesday, May 18th, 1870.

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OCTOBER, 1869.

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Rev. SAMUEL R. BROWN,	Göttingen.
Prof. HEINRICH BRUGSCH,	Missionary at the Gaboon, W. Africa.
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Rev. WILLIAM CLARK,	London.
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Dr. BHAO DAJI,	Missionary at Calcutta.
Rev. CHARLES H. A. DALL,	Berlin.
Prof. AUGUST DILLMANN,	Beirut.
Prof. D. STUART DODGE,	Missionary in South Africa.
Rev. JACOB L. DOEHNE,	Missionary in China.
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Dr. D. B. MCCARTEE,	
THOMAS T. MEADOWS.	Constantinople.
Dr. A. D. NORDTMANN,	Constantinople.
Dr. A. G. PASPATI,	Missionary at Cape Palmas, W. Africa.
Bishop JOHN PAYNE,	Missionary at Constantinople.
Dr. ANDREW T. PRATT,	

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*List of Members.*

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RAJENDRALALA MITRA,	Calcutta.
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Dr. G. ROSEN,	Belgrade.
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Rev. W. FREDERICK WILLIAMS,	Missionary at Mardin, E. Turkey.
WILLIAM WINTHROP,	Malta.
Rev. CHARLES H. H. WRIGHT,	Havre, France.

## 3. HONORARY MEMBERS.

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JAMES BIRD,	London.
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Prof. HERMANN BROCKHAUS,	Leipzig.
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Prof. ALBRECHT WEBER,	Berlin.
Sir J. GARDNER WILKINSON,	London.
His Majesty PHRA-PARAMENDR MAHA MONGKUT, King of Siam.	

**Proceedings at Boston, May 18th, 1870.**

THE Society assembled at 10 o'clock A. M., at the rooms of the American Academy. President Woolsey being absent, the chair was occupied alternately by Dr. Anderson and Dr. Parker, Vice-Presidents.

The record of the preceding meeting was read by the Recording Secretary. It was arranged that there should be a recess of only one hour at noon, that the business of the meeting might be finished before evening.

The Treasurer's Report was read, audited, and accepted. It was as follows:

**RECEIPTS.**

Balance on hand, May 19th, 1869,	-	-	-	-	-	-	\$357.53
Annual assessments paid in,	-	-	-	-	-	\$515.00	
Life-membership,	-	-	-	-	-	75.00	
Sale of the Journal,	-	-	-	-	-	18.75	

Total receipts of the year, - - - - - 608.75

\$966.28

**EXPENDITURES.**

Printing of Proceedings, etc.,	-	-	-	-	-	\$43.24
Expenses of Library and Correspondence,	-	-	-	-	-	40.64
Paid for binding of books,	-	-	-	-	-	1.25

Total expenditures of the year, - - - - - \$ 85.13

Balance on hand, May 18th, 1870, - - - - - 881.15

\$966.28

The Treasurer also made a statement respecting the condition of the fund for the purchase of Chinese type, provided by the kind offices of the late Hon. Charles W. Bradley. The arrival of the font ordered from Shanghai was reported at the last meeting. Its cost was as follows:

For type (180 lbs, small pica),	-	-	-	-	\$324.00
Type-cases,	-	-	-	-	12.00
Packing, freight, and insurance,	-	-	-	-	22.00
Premium on \$358 in Mexican dollars,	-	-	-	-	136.79
Expenses in New York, duty, cartage, etc.,	-	-	-	-	75.00

Total expense, - - - - - \$569.79

To meet this, the Treasurer had drawn on Messrs. Baring, Brothers, & Co., of London, with whom the fund was deposited by Mr. Bradley, for £100, which yielded in currency \$670.08. The balance, about \$100, is deposited in the Townsend Savings Bank at New Haven to the credit of the fund, and about £92 still remains in the hands of Messrs. Barings.

The Librarian excused himself, on the score of other pressing occupations, for having come unprepared with a full Report of the condition of the Library, and gave a brief oral statement respecting the additions made to it during the year. The most important donations had come from the Vienna Academy of Sciences, and from Prof. Fitz-Edward Hall of London.

The Committee of Publication reported that, as authorized by the Directors last fall, they had commenced the reprinting of Vol. ix., Part 1, of the Journal, as soon as the printing office had been restored to working order after the fire; and that the work had since gone on without interruption, but was not yet quite finished. It was intended to proceed with the printing of Part 2, as soon as the other should be out of the way.

The Directors notified the next meeting, as to be held in New Haven on the nineteenth of October, unless the Committee of Arrangements (Prof. Hadley of New Haven, with the Recording and Corresponding Secretaries) should alter the appointment—which they were authorized to do, if it appeared desirable.

The following persons, on recommendation of the Directors, were elected members of the Society: namely,

as Corporate Members,

Mr. Erastus B. Bigelow, of Boston.  
 Prof. Ferdinand Böcher, of Boston.  
 Prof. J. Lewis Diman, of Providence, R. I.  
 Mr. James B. Greenough, of Cambridge, Mass.  
 Mr. Thomas S. Perry, of Cambridge, Mass.  
 Mr. Charles T. Russell, of Cambridge, Mass.  
 Rev. J. Herbert Senter, of Cambridge, Mass.  
 Prof. Peter H. Steenstra, of Cambridge, Mass.  
 Prof. Francis Wharton, D.D., of Brookline, Mass.  
 Rev. Henry A. Yardley, of Middletown, Conn.

as Corresponding Members,

Rev. Albert L. Long, D.D., Missionary at Constantinople.  
 Rev. Hyman A. Wilder, Missionary in South Africa.

Mr. J. S. Ropes of Boston, Rev. W. H. Ward of New York, and Hon. J. D. Baldwin of Worcester, were appointed by the chair a Nominating Committee, to propose a ticket for officers for the ensuing year; and the following gentlemen, nominated by them, were elected without dissent:

<i>President</i> —Pres. T. D. WOOLSEY, D.D., LL.D.,	of New Haven.
<i>Vice-Presidents</i> {	Rev. RUFUS ANDERSON, D.D., “ Boston.
	Hon. PETER PARKER, M.D., “ Washington.
	Prof. EDW. E. SALISBURY, LL.D., “ New Haven.
<i>Corresp. Secretary</i> —Prof. W. D. WHITNEY, Ph.D.,	“ New Haven.
<i>Secr. of Class. Section</i> —Prof. JAMES HADLEY, LL.D.,	“ New Haven.
<i>Recording Secretary</i> —Mr. EZRA ABBOT, LL.D.,	“ Cambridge.
<i>Treasurer</i> —Prof. D. C. GILMAN,	“ New Haven.
<i>Librarian</i> —Prof. W. D. WHITNEY,	“ New Haven.

<i>Directors</i>	{ Mr. J. W. BARROW,	of New York.
	Mr. A. I. COTHEAL,	" New York.
	Prof. W. W. GOODWIN, Ph.D.,	" Cambridge.
	Prof. W. H. GREEN, D.D.,	" Princeton.
	Prof. A. P. PEABODY, D.D.,	" Cambridge.
	Dr. CHARLES PICKERING,	" Boston.
	Prof. CHARLES SHORT, LL.D.,	" New York.

While the committee were deliberating, an interesting series of photographs from India and Farther India were exhibited to the members, and briefly commented on, by Rev. J. T. Gracey.

The Corresponding Secretary then announced the losses which the Society had suffered by death during the year; namely, two Corporate Members, Rev. E. Burgess and Rev. Dr. Proudfit (the latter during some years past a Director); and three Corresponding Members, Prof. Romeo Elton, late of Exeter, England, Rev. Dr. Justin Perkins, during many years a missionary in Orûmiah, and Mr. William Winthrop, American consul at Malta. He said a few words with regard to each of these gentlemen, briefly setting forth the claims that they had upon the respectful and affectionate remembrance of the Society, as well as of scholars in America and through the world. He spoke especially of Mr. Burgess, who would be remembered in connection with the translation of the *Sûrya-Siddhanta* published some years since in the Society's Journal, and with whom he had himself for some time been thrown into intimate relations while that work was in preparation and passing through the press. Mr. Burgess returned to this country in 1854, after more than fourteen years of service as a missionary in western India. He died of pneumonia, near Boston, on the first day of this year.

Prof. Hadley gave a somewhat detailed account of the life and literary labors of Dr. Proudfit, and a view of his character as a scholar and as a man.

The eminent services of the venerable Dr. Perkins in the cause of Christian philanthropy and of learning were set forth by Rev. Mr. Treat, Dr. Parker, and others.

The correspondence of the past six months was presented, and read in part. The following are extracts:

From Mr. Freeman A. Smith, Treasurer of the American Baptist Missionary Union, dated Boston, Nov. 9th, 1869:

"Knowing you to be interested in such things, I send herewith a copy from an ancient metallic plate found by Mr. Bunker, one of our missionaries, among the Red Karens, together with a copy of our magazine, where you will see what he writes respecting it."

Mr. Bunker says:

"It has been long known that an ancient metal plate, having strange characters engraven on it, existed among the Red Karens. While at Kontic's village, we succeeded, after much difficulty, in obtaining a sight of the famous plate, and were also allowed to copy it. The plate is composed of copper, brass, and probably some gold. They regard it as very sacred, and guard it with most zealous care. It is supposed by them to possess life, and they say it requires to be "fed with metal." I fed it with a piece of silver of the value of about fifty cents, but did not

see it eat while I was near. The common people fear its power greatly, and dare not look at it, as they say it has power to blind their eyes. The traditions of most of the Karen tribes point to this tablet, I think, and it may be of very ancient origin. The character in which it is written is quite different from any of the characters in which the languages of the East are written, so far as I have been able to learn."

A copy of the inscription was exhibited to the members present, but no one could cast any light upon its strange characters. The Secretary said that he was hoping to obtain additional information upon the matter from Farther India, to be laid before the Society hereafter. The plate is one referred to in Mr. Cross's paper on the Karens and their language, read at the meeting in October, 1866, and reported in the Proceedings of that meeting (Journal, vol. ix., p. xii.).

From Rev. C. H. A. Dall, dated Calcutta, Nov. 27th, 1869:

"In Bombay, lately, I had the pleasure of meeting Dr. Bhau Daji at the monthly meeting of the Bombay Branch of the Royal Asiatic Society, and was surprised to hear him say that within a year or so, or as soon as his practice (as a physician) would permit, he expected to visit England and America. I am not very sorry that you are likely to see, yet sooner, Babu Keshub Chunder Sen; of whom you have heard as the eloquent leader of the partly christianized Hindus, the *Brahmos*. He does not feel settled as to the American part of his visit; but, when calls reach him, as they are sure to do, he will yield to the pressure, and accomplish a visit which I am very desirous that he should make. The presence of these two cultured Oriental gentlemen will, I am sure, make Orientalism dawn on America as never before."

From Mrs. S. J. Rhea, dated Jonesboro, Tennessee, Dec. 5th, 1869; respecting her late husband's Kurdish papers, presented at the previous meeting, giving some explanations as to their character, and expressing her desire to be helpful in any way toward their publication.

From Dr. A. T. Pratt, dated Constantinople, March 16th, 1870:

"... I procured a fine copy of a Cufic inscription some time since and sent it to you; but, together with a valuable lot of coins, it was lost on the way. I am now hoping to send you the stone itself in the course of the summer. ... I have a grammar of the Turkish language of my own, which I hope to forward as soon as I can get an English translation to go with it. During nearly two years past I have been here, engaged on the revision of the version of the Bible made by Dr. Goodell.

Dr. Paspatis is getting out a large work on the Gypsy language, of which I presume you will receive a copy."

Communications being now in order, the following were presented:

1. On the Glagolitic Alphabet, by Rev. A. L. Long, of Constantinople; presented by the Corresponding Secretary.

This was an inquiry into the origin of the Glagolitic character, in which a part of the oldest Slavic literature is preserved, and into its relation to the more usual character, the Cyrillic. Of the two, the Cyrillic is usually ascribed to the Slavic apostle Cyril, who used it for his translation of the Scriptures (about A.D. 862); respecting the other, opinions have been much divided, some attributing its invention to Methodius, Cyril's brother, others to Clement, archbishop of Velitsa in Bulgaria, and pupil of Cyril and Methodius; while yet others regard it as some centuries older than Cyril, and many accept the Dalmatian traditions which would make St. Jerome its inventor. Dr. Long, now, differing from all these, maintains that

the Glagolitic was the alphabet devised by Cyril, and was exclusively used in his time, while the so-called Cyrillic, which is no independent invention, but only an adaptation of the Greek alphabet to the Slavic language, was the work of Clement (who died A.D. 916). The various considerations which appear to support this view are detailed in the paper. At the end, the author acknowledges his obligations to P. J. Schaffarik's work "On the Origin and Home of Glagolism" (Prague, 1858).

Remarks upon this paper, approving its conclusions, were made by Mr. J. S. Ropes.

2. On the Moabite Inscription of King Mesha, by Rev. Wm. Hayes Ward, of New York.

Mr. Ward first detailed the history of the securing of the inscription by M. Ganneau, from the first discovery of the monument by the German Klein. After showing that it was undoubtedly genuine, and dated back to nearly nine hundred years before Christ, Mr. Ward laid before the meeting a transliterated copy of it in Hebrew characters, and the following translation:

<sup>1</sup> I am Mesha son of Chemosh [nadab] King of Moab [the D-] <sup>2</sup> ibonite. | My father reigned over Moab thirty years, and I reigned <sup>3</sup> after my father. | And I made this high place to Chemosh in Karhah and [this House of Sal-] <sup>4</sup> vation because he has saved me from all the attacks and because he has caused me to look on all my enemies. | O [m r] i <sup>5</sup> was King of Israel, and he afflicted Moab many days, because Chemosh was angry with his [land]. | <sup>6</sup> And his son succeeded him, and he also said, "I will afflict Moab." | In my days he spake thus, <sup>7</sup> And I looked on him and on his house, | and Israel kept continually perishing. And Omri held possession of the land (?) of <sup>8</sup> Medeba. And there dwelt in it [Omri and his son and his grand-] son forty years. [But] <sup>9</sup> Chemosh [restored] it in my days. | And I built Baal-Meon and I made in it ———. And I [besieged] (?) <sup>10</sup> Kirjathaim. | And the men of Gad had dwelt of old in the land [of Kirjathaim]. And the King of Israel built <sup>11</sup> for him [Kirjathaim]. | And I fought against the city and took it. | And I slew all the [men of] <sup>12</sup> the city, a spectacle to Chemosh and to Moab. | And I brought back from thence the [altar of Jehovah, and <sup>13</sup> put] it before Chemosh in Keriath. | And I caused to dwell therein the men of Shiran; and the men of ——— <sup>14</sup> Sharath. | And Chemosh said to me, "Go and take Nebo from Israel." | [And I ———] <sup>15</sup> went in the night and I fought against it from the overspreading of the dawn till noon. | And I [took it and I] <sup>16</sup> [utterly destroyed] it, and I slew all of it seven thousand ——— <sup>17</sup> for to Ashtor Chemosh had [I] devoted [them]; and I took from thence <sup>18</sup> the vessels of Jehovah, and I presented them before Chemosh. | And the King of Israel [built] <sup>19</sup> Jahaz and dwelt in it while he was fighting against me. | And Chemosh drove him from [before me. <sup>20</sup> And] I took from Moab 200 men, all told; | and I attacked (?) Jahaz and took it, <sup>21</sup> adding it to Dibon. | I built Karhah, the wall of the forests and the wall of <sup>22</sup> the hill (Ophel). | And I built its gates and I built its towers. | and <sup>23</sup> I made a royal palace, and I made reservoirs for the collection of the waters in the midst of the city. | <sup>24</sup> And there was no cistern in the midst of the city in Karhah; and I said to all the people, "Make <sup>25</sup> for you each a cistern in his house." And I dug ditches (?) for Karhah in [the road to] <sup>26</sup> Israel. | I built [A]roer, and I made the high way to Arnon. I built <sup>27</sup> Beth-Bamoth, for it was ruined, | and I built Bozrah, for it was deserted. And I <sup>28</sup> set in Dibon garrisons (?) | for all Dibon was submissive. | And I filled (?) ——— <sup>29</sup> in the cities which I added to the land. | And I built ——— and <sup>30</sup> the temple of Diblathaim, | and the temple of Baal-Meon, and I raised up there ——— <sup>31</sup> the land. | And there dwelt in Honoraim ——— <sup>32</sup> Chemosh said to me, "Go, fight against Honoraim." | And I <sup>33</sup> ——— Chemosh in my days . . . . <sup>34</sup> \* \* \* \* \*

Mr. Ward explained that in most points he agrees with either Ganneau, Schlottmann, Dérenbourg, Nöldeke, or Neubauer in their versions and corrections of the defective text. He drew, however, more especial attention to certain matters with regard to which he differed from previous commentators. The latter have made the perpendicular stroke near the end of the third line a mark of division between the sentences. This it cannot be, as the dot which divides the words also appears



here, and in no other case are both found together. The stroke can be either  $\gamma$  or  $\rho$ , and is no doubt the former. This puts a repetition of  $\text{בָּמָר}$  out of the question. The reading suggested,  $\gamma \text{ שׁוֹרַיִם} \text{ בָּמָר}$ , seems plausible. The doubtful character at the beginning of the eighth line must be either  $\gamma$  or  $\rho$ . The feminine form  $\text{בָּמָרָה}$  is often used for *plain*, which is just what we want. The masculine is put in the text. Still in Capt. Warren's impression the letter looks more like  $\gamma$ , which would allow  $\gamma \text{ שׁוֹרַיִם}$ . The suggested emendations for the end of the fifteenth and the beginning of the sixteenth line, and for the seventeenth line, are new. The *fac-simile* of Ganneau seems to show in line twenty-three a flaw in the stone. The fact that the letters as they stand hardly make sense is an indication that the flaw did not exist when the inscription was made, in which case the scribe would have continued the unfinished word on the other side of the flaw, as is the case in the ninth line of the great Sidonian inscription of king Eshmunezer. But the letters which we have,  $\text{בְּלִי רִשְׁשִׁין}$ , cannot be translated, the last word being neither plural of  $\text{רִשָׁא}$ , 'man,' nor anything else imaginable. Schlottmann and others have suggested  $\text{רִשְׁשִׁין}$ , 'out-pouring.' This word and its masculine form are only used in the Bible in connection with the geography of the region of Moab, and  $\text{אֵשׁ רִשְׁשִׁין}$  of the old song of which we have a fragment in Num. xxi. 15 compares well with the  $\text{אֵשׁ רִשְׁשִׁין}$  or  $\text{אֵשׁ רִשְׁשִׁין}$ , which even may be preferable, which I would suggest. Such expressions as "troughs of the waters," Gen. xxx. 38, "brook of the waters," 2 Sam. xvii. 20, "well of the waters," "well" or "fountain of waters," "storm of waters," Hab. iii. 10, are frequent in the Bible. The third word in the eighteenth line I read  $\text{וּמִקְרִיבָה}$  from Capt. Warren's photographs, which he has misread. The first word in the twenty-second line is read from the photographs as  $\text{וּמִקְרִיבָה}$ , giving us exactly the biblical phrase "wall of Ophel."

The language of the inscription is almost pure Hebrew, but with an approach toward the southern Semitic tongues. This appears in the comparative scarcity of quiescent letters, in the plural in *Nun*, and especially in the Hiphthael conjunction,  $\text{וְהָיָה}$ , which has its correspondences in Arabic, Ethiopic, and Assyrian. Another evident example of this is the use of verbs  $\text{לָךְ}$  instead of  $\text{לָךְ}$ . Thus we have  $\text{וְלָךְ}$  and  $\text{וְלָךְ}$  for  $\text{וְלָךְ}$  and  $\text{וְלָךְ}$ . In these cases Nöldeke assumes that the final  $\text{לָךְ}$  is a personal suffix, and that thus a double object is expressed, as is common in Syriac. But the language shows little assimilation to Aramaic peculiarities, and it is more probable that the root is preserved in these forms in a more archaic shape than in Hebrew.

The form of the characters proves the correctness of de Vogüé's assertion that the oldest Canaanite alphabet was distinguished by its sharp angles. Among the more interesting forms are the  $\gamma$ , which is for the first time found as a simple triangle, like the Greek  $\Delta$ ;  $\rho$ , which we first find here as a perpendicular crossed by three horizontal lines, which suggest the Greek  $\Xi$ ;  $\gamma$ , which suggests the Greek  $\Upsilon$ ;  $\rho$ , which is precisely the Greek Kappa; and  $\rho$ , which is an oblique cross, or  $\times$ .

The separation of words is found in some other very ancient inscriptions, as in the second inscription of Citium, that of Tucca, and two others.

The lacuna in the eighth line is very unfortunate, as it leaves the chronology in some doubt. Schlottmann is certainly wrong in supposing it possible to make forty years out of the Bible chronology of the reigns of Omri, Ahab, and Ahaziah, which occupied only thirty-one years. If these scriptural figures are correct, and they appear to be, it must be supposed either that Omri began to afflict Moab before he became king while general of Baasha's army, or that the successes of Mesha occurred after the campaigns mentioned in Scripture, and during the latter years of Jehoram. The "round number," which Nöldeke, Schlottmann, and others have suggested, would have been *thirty* instead of *forty*, if this campaign be referred to the first rebellion of Mesha—even if a round number is assumable on such a monument.

### 3. Remarks on the Discovery of a second "Rosetta Stone," at Tanis in Lower Egypt, by Hon. J. D. Baldwin, of Worcester.

In this very brief paper, Mr. Baldwin called attention once more to the inscription of Tanis, brought to light by Lepsius in 1866, and published as a "bilingual decree" in the same year, the existence of its third, or Demotic, text being not then known. He read from a letter received by him from Lepsius, to the effect that "the original is now in the Museum of Bulaq. Its complete disinterment,

which I was not able to effect, brought to light the demotic text on the edge of the stone. Each character, and the whole inscription, is completely preserved; and it is therefore far superior to the Rosetta inscription, of which, as is well known, a large part, especially of the hieroglyphic inscription, is broken off. For this reason, the Decree of Canopus is peculiarly adapted to aid the beginning of hieroglyphical studies. I have not yet prepared the second part of the publication, because the demotic text is not yet made public."

#### 4. On the Golden Rule in the Chinese Classics, by Mr. Ezra Abbot, of Cambridge, Mass.

After referring to an example of the golden rule in a negative form in the Book of Tobit (iv.15), and to the story of the great Jewish Rabbi Hille—who, when asked by a Gentile to teach him the whole Law while he stood on one foot, replied, "What thou hatest thyself, do not thou to another: this is the whole Law; all the rest is only commentary"—Mr. Abbot remarked that it was well known that the golden rule occurs in this negative form among the maxims of Confucius, but that it had been often asserted that it was nowhere given by him as a positive precept. As the result, however, of such an investigation of this point as he had been able to make without a knowledge of the Chinese language, he had been led to a different conclusion. The principal passages bearing on this subject are to be found in the *Lun Yu* (a sort of *Memorabilia* of Confucius—designated as "Confucian Analects" in Legge's translation), Book iv., c. 15, §2; v.11; xii.2; xv.23; the *Chung Yung* ("Doctrine of the Mean," i. e. the golden mean), ch. xiii. §3; and the Works of Mencius, Book vii., c. 4, §3. With these passages may be also compared ch. ix., §4 and ch. x. of the *Tu Hio*, or "Great Study," where the duties of rulers are spoken of. In the *Lun Yu* v.11 and xii.2 the maxim appears only in the negative form, "not to do to others what you would not wish done to yourself"—in the latter passage as one of the characteristics of "perfect virtue." But the point to which Mr. Abbot called special attention was the fact that the Chinese appear to have in their language a single word which distinctly expresses the duty of doing to others as we would have them do to us; involving the notion, not merely of abstaining from injury to our fellow-men, but of active sympathy and benevolence. This word occurs in a remarkable passage in the *Lun Yu* (iv.15, §2), in which the whole moral doctrine of Confucius is summed up in two terms—*chung* and *shü*, translated by Pauthier (*Confucius et Mencius*, Paris, 1858, p. 122) 'avoir la droiture du cœur' (*chung*), and 'aimer son prochain comme soi-même' (*shü*). He remarks in a note, "On croira difficilement que notre traduction soit exacte; cependant nous ne pensons pas que l'on puisse en faire une plus fidèle." Legge renders the words somewhat more vaguely—"to be true to the 'principles of our nature and the benevolent exercise of them to others'" (*Chinese Classics*, I., p. 34). Collie (*The Four Books*, Malacca, 1828) translates them 'consummate faithfulness and benevolence,' observing in a note, apparently by way of fuller explanation of the force of the Chinese words, "To perform our duty to the utmost, is faithfulness—to do to others as we wish them to do to us, is benevolence." The character for the second word here used, *shü*, is compounded of the 61st radical, *sin*, 'heart,' and *ju*, 'as, like,' and it would seem from the Lexicons that a kind regard for the feelings of others, a practical recognition of the fact that their hearts are like our own, belongs to the primary and essential meaning of the term. Thus it is defined by De Guignes, or rather Glemona (*Dict. chinois*, No. 2823), 'misericors, alios sicut se ipsum tractare;'—by Morrison (*Chinese Dict.*, No. 9343), 'benevolent; . . . considerate; . . . to treat others as one would like one's self;'—by Medhurst, 'to excuse, to feel for others as we do for ourselves, to do as we would be done by, to be kind, sympathetic, indulgent' (*Chinese Dict.*, Batavia, 1842; and similarly in his *Dict. of the Hok-ke'n Dialect*, p. 569);—by S. Wells Williams, 'benevolent; . . . merciful, treating others as one wishes to be treated, sympathizing' (*Tonic Dict. of the Chin. Lang. in the Canton Dialect*, 1856, pp. 453, 454);—by Legge, 'the principle of reciprocity, making our own feelings the rule for dealings with others' (*Glossary in his Chinese Classics*, I. 336, col. 2, and similarly II. 434, col. 2); 'the judging of others by ourselves and acting accordingly' (Note on Mencius vii. 4, §3, *Chin. Classics*, II. 327). The translation of Pauthier in one passage has already been given; in another (*Chung Yung*, xiii 3) he renders the word, 'qui

porte aux autres les mêmes sentimens qu'il a pour lui-même,' and again, 'agir envers les autres comme on voudrait les voir agir envers nous' (Mencius, vii. 4). Further, according to Pauthier, "Le Chouï-wen [the oldest Chinese dictionary, belonging to the first century] définit ce caractère par celui de *jîn*, 'humanité, amour du prochain.' Le Commentaire de cet ancien Dictionnaire ajoute: 'Celui qui est humain, bienveillant envers les autres, doit être à leurs regards comme il voudrait que l'on fût envers lui, et agir ensuite conformément à ces principes.'" (Le *Tu Hio*, Paris, 1837, pp. 66, 67, note.)

From these statements and definitions Mr. Abbot drew the inference that the word *shü*, which in four of the passages of the Chinese Classics referred to above is used either alone (*Lun Yu*, xv.23; Mencius, vii.4, §3) or with *chung*, 'faithfulness, sincerity, uprightness' (*Lun Yu*, iv.15, §2; *Chung Yung*, xiii.3), to express the sum of moral duty in reference to others, must be regarded as not merely a precept to abstain from acts of wrong-doing, but as enjoining the exercise of active benevolence, according to the measure of the golden rule.

To the objection to this view, that in two of these examples (*Lun Yu*, xv.23; and *Chung Yung*, xiii.3) the word *shü* is explained and restricted by the negative precept which immediately follows, "Do not to others" etc., it was replied that this negative precept may be regarded merely as an application of the principle expressed by the word *shü*, put in the form of a prohibition because so often violated by positive acts of injury to others; but that such an application afforded no ground for supposing that Confucius intended to confine the duty signified by this word to mere abstinence from wrong-doing; on the contrary, we find in the *Chung Yung*, xiii.4, immediately after the negative precept, four distinctly positive applications of the principle, so that even Legge admits that here "we have the rule virtually in its positive form"—that Confucius "rises for a moment to the full apprehension of it, and recognizes the duty of taking the initiative" (Chinese Classics, Prolegom. to vol. i., p. 49; to vol. ii., p. 123).

It was remarked, however, by Mr. Abbot, that, though we appear to have found the golden rule in Confucius in something more than a merely negative form, he did not rise to the sublime height of the Christian principle of returning good for evil. According to the *Lun Yu* (Book xiv, c. 36), some one asked Confucius, "'What do you say concerning the principle that injury should be recompensed with kindness?' The Master said, 'With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness.'" (Legge's Chinese Classics, i.152.)

##### 5. On the Byzantine Pronunciation of Greek in the Tenth Century, as illustrated by a MS. in the Bodleian Library, by Prof. J. Hadley, of New Haven.

The manuscript referred to consists of a few leaves, containing passages from the Greek text of the Septuagint, written in Anglo-Saxon characters. They are found in a codex made up of various pieces, which was described by H. Wanley in the second volume of Hickes's Thesaurus, published in 1705. Hickes himself in his preface called attention to the transliterations of the Septuagint, and gave some specimens, twenty-five verses in all. These specimens have been reprinted in a corrected form by Mr. A. J. Ellis, in the first volume of his "Early English Pronunciation" (pp. 516-527), where they are used to throw light on the sounds of the Anglo-Saxon. They throw light also on the current Greek pronunciation of the time when they were written. Mr. G. Waring, writing to Mr. Ellis, refers them to the latter part of the tenth century: they arose, he thinks, from the communication of Greeks and English at the court of Otho II. of Germany, whose wife was Greek and whose mother English. The proof is not strong; but the manuscript is probably not more recent than that date.

That the scribe aimed to represent the pronunciation, is shown especially by his treatment of *α*, of the rough breathing, of *α*, and of *φ*. He is generally independent of the Latin transliteration, though occasionally influenced by it: thus *α* is never represented by *æ*; the rough breathing is represented (by *h*) only six times out of seventy-nine; *α* by *æ* only eleven times out of eighty-eight; *φ* by *ph* only twice out of fifteen times. Inconsistencies and inaccuracies are frequent; but the scribe has his system, which he generally adheres to. Only as to *η*, he vacillates

between *e* and *i*, using *i* fifty-five times and *e* sixty-two: the same word is written now with *e* and again with *i*; variations are sometimes found in the same line. To account for this vacillation by the influence of the Latin orthography is contrary to the analogy of the manuscript. It shows that *η* had a sound intermediate between Anglo-Saxon *e* and *i*, closer than the first, but less close than the second, nearly the same as (or perhaps a little closer than) the vowel-sound of Eng. *they*, *ail*.

That the scribe always writes *v* as *y*, never confounding it with *i*, shows that *v* still retained its old (not *oldest*) sound, that of French *u* and German *ü*. The diphthong *αι* he regularly gives in the same way, as *y*. That *αι* had this sound as far back as the fourth century has been shown by R. F. A. Schmidt (*Beiträge zur Geschichte der Grammatik*, pp. 73 ff.), who explains the name *ἡ ψιλόν* as meaning 'simple *v*' in distinction from the diphthong (*αι*) of the same sound. The similar name *ἡ ψιλόν* is opposed to the diphthong *αι*, which in this manuscript is regularly confounded with *ε*, both being written as *e*.

The diphthongs *av*, *ev* (sounded in modern Greek as *af*, *ef*, before surds, and *av*, *ev*, before sonants) are written here as *au*, *eu*, which shows at least that they did not then have the sounds *af*, *ef*. The modern Greek sounds of *μπ* as *mb*, *ντ* as *nd*, *γκ* as *ng*, find no support here, where these combinations are written *mp*, *nt*, *nc*, respectively. The middle mutes (*β*, *γ*, *δ*) are written *b*, *g*, *d*; but there is room to doubt whether the scribe would have written differently, even if he heard the spirant sounds which the modern Greek gives to these letters.

In conclusion, Prof. Hadley remarked how widely the pronunciation indicated in this manuscript was still removed from that of the modern Greeks. The leading peculiarity of the modern pronunciation, the *itacism* which confounds *ι*, *υ*, *η*, *ει*, *η*, *ου*, *υ*, in one vowel sound, extends as yet only to the *ει*; the other five (*υ*, *η*, *η*, *ου*, *υ*) were still more or less different in sound from *ι*.

It was observed also that the codex in which this manuscript is found contains three other pieces remarkable for the Welsh glosses which they show; glosses which Zeuss, in his *Grammatica Celtica*, regards as the oldest monuments of the Welsh language, referring them to the close of the eighth or opening of the ninth century. Possibly, these transliterations of the Septuagint may have been written by a Welsh hand. But that supposition would require little change in the inferences before drawn from the manuscript.

In remarking upon this paper, Dr. Abbot referred to another transliterated Greek text, the *Codex Veronensis*, published by Bianchini as an appendix to his *Vindiciae Canoniarum Scripturarum*, Romae, 1740, fol. It contains the Greek text of the Psalms written in Latin characters, with the Old Latin version, in parallel columns. He spoke also of the confusion of *αι* and *ε* in manuscripts of the New Testament.

Prof. Goodwin observed that critics had been ready to assume a confusion of *ει* and *η* in the manuscripts of classical authors. Accordingly they had given indicatives or subjunctives in many places according to their ideas of Greek idiom, with little regard to manuscript authority. He had himself inspected the two Venetian MSS. of Aristophanes and ten Paris MSS. of that author, to obtain data for deciding the question of *οὐ μὴ* in prohibition with the future indicative or the subjunctive. In all the passages of the *Clouds* and the *Frogs* which show this construction, he had found a great preponderance of manuscript authority for the subjunctive. That the copyists did not in these cases confound *ει* and *η* was evident from the fact that they rarely confound them where only one can be right. He regarded this as a further proof that the two diphthongs were not sounded alike until a pretty late period.

## 6. On Institutions of Western Learning in the East, by Prof. D. C. Gilman, of New Haven.

Prof. Gilman had gathered, and laid before the Society, from private letters to himself and others, newspaper notices, published reports, and so on, the most recent intelligence obtainable respecting the Robert College near Constantinople, the Syrian College at Beirut, a proposed institution of a like character at Jaffa in Ceylon, and the school of western science and literature in Peking. The first has been temporarily established for some time at Bebek, but is about removing to its own grounds at Roumelie Hissar, on the Bosphorus, where the corner-stone of its

new building was laid last July. Its buildings, apparatus, etc., being finished, it is intended to meet its own running expenses by the income from students.

The Beirut College has five or six professors, and about seventy-five students. Its funds and property are near \$150,000; it has recently succeeded in securing an eligible location in the western part of the city. To its medical department, to which belong about a half of the students, are attached a hospital and ophthalmic institution, which are crowded with interesting cases, and in every way exceedingly successful.

The plan for a College at Jaffna is set on foot by the native community there, who propose to raise in Ceylon a sum sufficient to endow the native professorships and meet the ordinary expenses, appealing to America for a further sum of \$50,000, to support an American head and manager for the institution, procure apparatus, and the like.

Respecting the Peking College, the most interesting information was contained in a private letter from Dr. Martin to Prof. Gilman, from which extracts are here given:

"... Our embryo University, launched three years ago under the patronage of Prince Kung, and favored with something like an imperial charter, created a panic in the ranks of the orthodox Confucianists, who assailed it with every available weapon. The call issued by imperial command for graduates of the native schools to come forward as candidates for scholarships was denounced as a national humiliation; and one of the Censors, in an address to the throne, charged the prevalence of a severe dearth in the northern provinces on the heresy of establishing such a school, and prayed that it might be abolished without delay. These are but specimens of the multiform opposition which it has had to encounter from Chinese conservatism. Then came the ignorance of the Chinese language on the part of the new professors, and the unfortunate attempt to compel the students to acquire all their science through the medium of English and French. Some of the students, possessing high degrees and finished scholarship according to the native standard, were not less than forty or fifty years of age. As might have been anticipated, they failed utterly to acquire the first rudiments of a foreign tongue, and twenty of them were dismissed at one time. The mandarins were disheartened at the prospect, and threatened to disband the institution altogether, or rather to degrade it from the position of a seminary of science, the future *pharos* of the empire, to the condition of a small school, for the training of interpreters in foreign languages.

"This was the posture of affairs which hastened last year my return from America to China by the shortest route. On arriving, I found the newspapers filled with accounts of the "failure of the Peking college," and almost abandoned the hope which till then I had cherished of doing something to revive it.

"Contrary to my expectations, the mandarins met me with great cordiality, and assured me that they were now ready to take in fresh scholars and to prosecute the enterprise with renewed energy. At the instance of Mr. Hart, inspector-general of maritime customs (the original projector and hitherto *de facto* director of the institution), its conduct was formally committed to my hands by Prince Kung and his counsellors. I enclose an extract from their despatch."

Dr. Martin goes on to describe the ceremony of his installation, consisting of a public dinner at the Board of Foreign Affairs, the salutation of their new head on the part of the students (forty in number, and divided into four classes—English, French, Russian, and mathematical), and an inaugural address; and continues,

"Our externals are little like those of a western institution of learning. Our grounds are unadorned by a single tree; and our buildings, six in number, though neat, and altogether acceptable to Chinese taste, are only one story in height. There are three professors of foreign languages, three of Chinese, one of chemistry, and one of mathematics; while the chair of political economy and international law belongs to me, as heretofore. Our faculty, you perceive, is very incomplete; and it is not unlikely that, as soon as we get our machinery into running order, we shall apply to America for more experts in science.

"Our students are few, and not likely for a long time to count more than a hundred, even if they reach that number. But their selection from the ranks of the native scholars, the fact that they are all in training for the service of the government, and especially that they are the first students in modern times who have

been appointed by the emperor to pursue the study of science, conspire to give them something more than their numerical value.

"Unlike the University of Cairo, we are free to teach modern science without restraint; but we are not at liberty to introduce any form of religion. Still, the institution must prove auxiliary to the cause of religious reform, by helping to undermine the foundations of superstition in high places.

"This embryo University, as I call it, is certainly very inadequate to the wants of the country, but it shows that the Chinese themselves are beginning to feel those wants. They are not chafing with impatience to enter into competition with western nations, but they are beginning to be ashamed at finding themselves in the rear of other countries."

The Rev. Mr. Sanders, of Ceylon, charged with presenting in this country the cause of the Jaffna College, being present, made some additional statements respecting its needs and plans, which were approved and urged by the Secretaries of the American Board, and other members of the Society, who heard them.

7. On Comparative Grammars, by Prof. W. D. Whitney, of New Haven.

This communication was a summary description and criticism of the works on Indo-European comparative grammar which lay now before the English public, and especially of two or three which had been recently published. He first referred very briefly to Bopp's master work, the editions it had gone through and the translations that had been made of it, speaking especially of the one now appearing (and nearly completed) in French under the care of M. Bréal, and enriched by him with valuable prefaces; also to Schleicher's "Compendium," of which a properly executed translation into English is much to be desired. These two great and comprehensive works, along with such more special treatises as Leo Meyer's comparative grammar of Greek and Latin, Curtius's Greek Etymologies, and Corssen's Latin Pronunciation, are the storehouses whence have been recently drawn several works of a lighter character, intended as introductions to the study. A Rev. Mr. Clark put forth in London, as long ago as 1862, a brief volume (12mo) on the comparison of the two Aryan, the two classical, and some of the more important Germanic tongues. It repels the student at the outset by a great blunder—the separation of the High-German from the rest of the Germanic, as an independent primary branch of the Indo-European family; while, as if to preserve the old number of seven branches, the Greek and Latin are run together into one—and, though it may be found by some a convenient manual, it has no independent authority or value. More extended and more pretentious is a comparative grammar of Sanskrit, Greek, and Latin, begun last year by Mr. W. H. Ferrar, of Trinity College, Dublin, and of which the second and concluding volume is promised at the beginning of 1872. This work was pronounced defective in its plan, as not including the Germanic branch; untrue to its plan, as introducing without apology an account of the phenomena falling under "Grimm's Law," and other irrelevant matter; inconvenient to use, having neither table of contents, index, nor running headings; and put together by its author without that full mastery of its subject which we have a right to expect and demand. A French work of somewhat similar scope has been begun by M. Baudry (Paris, 1868), and is to comprise three volumes, of which only the first, on Phonetics, has appeared. It is less open to unfavorable criticism than Mr. Ferrar's, but does not exhibit any striking ability, or real penetrating insight into its subject. Of decidedly higher character is Mr. John Peile's Introduction to Greek and Latin Etymology, in a series of fourteen lectures. Than this, nothing better has been produced in the English language upon its special subject. It is confessedly founded upon the labors of the great German masters of the science, but they have been studied in a free and independent spirit, and assimilated; and Mr. Peile's exposition of the subject is not put together out of their works, but produced from within himself, by a proper and organic process. It is excellently well adapted to its purpose, the introduction of classical scholars to the methods and results of modern scientific etymology. The author is less strong in phonetic theory than in the exhibition of phonetic phenomena—as is shown, for example,

by his treatment of surd and sonant letters, which he styles "hards" and "softs," and then lets those names determine his view of the historical relation of the two classes. His admission of the increment of vowels, as being a primary or organic process of word-formation in Indo-European speech, and having a "symbolic" significance, was objected to; the tendency, it was claimed, of the best linguistic science is to the clearer recognition of those processes of vowel-variation as at first euphonic merely, though afterwards more or less converted to the uses of radical or grammatical distinction.

8. How are the Traditions of the Earliest Ages of our Race to be studied? by Prof. J. W. Jenks, of Newtonville, Mass.

Prof. Jenks claimed that we needed to sympathize with the condition and character of childhood, in order to understand the formation of language, and the other features of the development of mankind, in the earliest ages of human history.

After the reading of this paper, a vote of thanks was passed to the American Academy for the use of its rooms for the meeting, and the Society adjourned, to meet in New Haven in October next.

**Proceedings at New Haven, October 20th and 21st, 1870.**

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The Society assembled, as notified, at New Haven, on Thursday, Oct. 20th, at 3 o'clock in the afternoon, the President in the chair. The minutes of the annual meeting in May last were read by the Recording Secretary. The Committee of Arrangements communicated an invitation from Mr. Van Name, Librarian of Yale College, to a social gathering at his house in the evening; which was, upon motion, accepted with thanks.

From the Directors, notice was given that the next meeting would be held in Boston, on the 17th of May, 1871, and that Rev. Dr. Anderson, with the Recording and Corresponding Secretaries, was appointed a Committee of Arrangements for it. Also the names of the following gentlemen were reported, with the recommendation that they be elected as Corporate Members:—

Rev. John Anderson, of Waterbury, Conn.  
Prof. John Avery, of Grinnell, Iowa.  
Prof. George F. Comfort, of New York.  
Mr. Alexander Meyrowitz, do.  
Mr. Frederick Stengel, do.  
Mr. Edward C. Taintor, of China.

The recommendation was adopted, and the gentlemen elected.

The Corresponding Secretary read extracts from the correspondence of the half-year. In presenting notes of excuse from several gentlemen, variously prevented from being present at the meeting, he also took occasion to refer to the unwonted absence of Prof. Salisbury, who had recently gone to spend the winter, and perhaps a longer time, in Europe. It was added, as a fact interesting and important to all students in this department in America, that Prof. Salisbury had, before leaving, presented to the library of Yale College in New Haven his whole collection of Oriental and philological books and manuscripts, comprising several thousand volumes, many of them of great cost and value, and had made liberal provision for completing the collection by further purchase. So large and generous a gift had rarely been made to an American library, or so rich a body of material for study in this department been thrown open at once to the public.

A letter from Rev. James Summers, dated London, August 5th, 1870, speaks of a magazine for Chinese and Japanese literature, which he was about commencing to publish in London, and expresses the hope that both encouragement and assistance may be obtained for it from America, whose interest in the affairs of that part of the world is so great, and which has done so much, by literature and diplomacy, to open it to the knowledge of the West. Mr. Summers is cataloguing the Chinese and Tibetan treasures of the India Office library in London, brought forth to light by the



energy of the late librarian, Prof. Fitz-Edward Hall. The first two numbers of the magazine referred to, the "Phœnix," more recently received, were exhibited to the members present and examined by them.

Letters from Rev. Mr. Ward, of New York, announce a donation made through him to the Society's collections, by the Palestine Exploration Fund Society of London, of a set of the full-size photographs of the impressions in soft paper taken from the Moabite inscription-stone of King Mesha, and of plaster casts of a number of the smaller fragments of the stone, colored in close imitation of the original. The photographs and casts were shown and described by Mr. Ward, who was present; besides clearing up one and another point, of greater or less consequence, in the reading, they proved in a striking manner the faithfulness and skill with which M. Ganneau's first copies of the inscription had been made.

Prof. J. W. Jenks, of Newtonville, Mass., sent a copy of an engraving, just made, of a Japanese "symbolical seal, or armorial bearing, whose lines are legally established symbols, to be interpreted, like those of our heraldic escutcheons, according to fixed rules, guarded from infringement by severe laws."

Prof. Weber, of Berlin, under date of Sept. 29th, 1870, writes of the then approaching celebration (Oct. 2d) of the 25-year anniversary of the German Oriental Society, and of the medal which was to be presented, struck in gold, to the first four managers of the Society's affairs, Professors Brockhaus, Fleischer, Pott, and Rödiger (of whom three are Honorary Members of our own Society). A copy of the medal in bronze was shown to the members present; the obverse represents "a powerful male figure, as emblem of the ancient Orient, resting upon a lion under a palm-tree, and raising himself as if awaking. His face, unveiled by a Genius, he turns toward the light, with which German science, as a Germania crowned with oak-leaves, approaches him." The following distich gives the simple meaning of the symbol:

Licht und lebendiges Wort kam einst den Deutschen vom Aufgang;  
Dankend erstatten sie heut', was sie empfangen, zurück.

Prof. Weber is occupied with a (transliterated) edition of the *Tāittirīya-Saṃhitā*, of which a considerable part is ready for the press.

Dr. John Muir, under date of Edinburgh, June 1st, 1870, writes:

"The fifth volume of my *Original Sanskrit Texts* ["Contributions to a knowledge of the cosmogony, mythology, religious ideas, life and manners of the Indians in the Vedic Age"] is ready, and may, I hope, reach you about the time this letter does.

"Müller is reprinting his Sanskrit grammar, and printing his lectures preliminary to the study of the science of religions, in successive numbers of *Fraser's Magazine*. He says his second volume of the translation of the *Rig-Veda* will be on the same plan as the first—much annotation, and few whole hymns translated: when it is to come out, I do not know. Aufrecht hopes to begin to print his glossary to the *Rig-Veda* in August or September. Monier Williams has advanced as far as the letter *r* with his Sanskrit-English dictionary."

Communications were then presented, as follows:

1. On the Karen Inscription-plate, by Rev. Alonzo Bunker, Missionary of the A. B. M. U. in Farther India.

Mr. Bunker describes his visit, in company with Rev. Mr. Vinton, to the village of Kai pho-gyee, chief of Western Karenee, on the Salwen river, twelve days' journey east from Toungoo. One of the main objects of his expedition was to obtain a sight, and if possible a copy, of the celebrated Plate (see these Proceedings for Oct. 1866, p. xii., and for May, 1870, pp. lxxv-vi). This, however, he found it very difficult to accomplish, as the possession of the Plate is the chief's main title to authority and source of revenue, and the article is kept as sacred, and invested with great mystery and formidable power. A few days of careful diplomacy, however, secured the consent of the chief and head-men to its being examined and even copied, although the taking of an impression in wax, for which preparation had been made, was forbidden. Mr. Bunker encloses his original copy, which it is proposed to reproduce in lithograph in the forthcoming Part of the Society's Journal. The chief denied having any ivory plates, but there is no doubt that he possesses such, and Mr. Bunker hopes on a future visit to obtain sight of them.

2. On the Talmud, by Dr. Alexander Meyrowitz, of New York.

Dr. Meyrowitz gave a brief statement of the principal facts in the history of the Talmud, and described its character, reading by way of illustration a number of passages, in translation.

3. On Greek Pronunciation, by Prof. Lewis R. Packard, of New Haven.

There are three principal theories of Greek pronunciation: that we should pronounce the language as the ancients did, or each nation according to the rules of its own language, or as the modern Greeks do.

The main objection to the first is that it is practically impossible to discover what the sounds of the language at any given period in antiquity were, with certainty and precision. In attempting to do so, we must rely chiefly on written testimony, which cannot accurately convey an idea of sound.

The objections to the second system are that it produces confusion and variety where uniformity is desirable, that it applies modern sounds to an ancient language in disregard of the effects of time and of difference of race upon sounds, and, for the speakers of English, that it forces upon Greek the laws of a language abnormally irregular in its pronunciation. It also increases the difficulty of teaching the principles of etymology, and deprives the student of the benefit of learning a pronunciation different from that of his own language and having in itself a historical and scientific value.

For the third system there are no valid arguments to be urged. The fact that the modern Greeks give a certain sound to a given character by no means proves that the ancient Greeks did the same, or that modern scholars need do so. The increased facility of communicating with the modern Greeks is of no weight as an argument, because there is so little occasion for such communication, and because so much besides the pronunciation must be learned to make it possible. When we examine the particular features of this pronunciation, we find no early authority for it, and no support in the structure of the language. The modern sound of *η*, for instance, as *ee*, has no early evidence for itself, and the facts of the language testify against it.

When then we wish to decide how we should pronounce the language, we should consider first the use we make of it. We use it purely for scientific and educational purposes. Hence we should settle upon a system upon scientific grounds alone, not laying too much stress upon an exact determination of precisely how the ancient Greeks at any given time pronounced their words. Such a system could be settled with substantial agreement by philological scholars. It would give to the vowels the Italian sounds, distinguishing quantity by the time used in utterance. In the diphthongs it would give effect to each of the two elements, combining them as nearly as possible into one sound. It would give to the conso-

nants the sounds which the corresponding characters in English have, regarding  $\phi$  as the equivalent of  $f$ ,  $\theta$  of  $th$  surd. Only  $\chi$  would have the sound of the German  $ch$ . This system would be less objectionable and more useful in a scientific and educational point of view than any other.

A brief discussion followed the reading of this paper, after which the Society adjourned for the day, and the remaining communications were presented at the session of Friday forenoon.

#### 4. Thirteen inedited Letters from Sir William Jones to Mr. (afterwards Sir) Charles Wilkins, communicated by Prof. Fitz-Edward Hall, D. C. L.; presented by the Corresponding Secretary.

Dr. Hall's introductory note accompanying these letters is as follows:

"The venerated memory of Sir William Jones must abundantly suffice to justify the publication of the following letters; and I have only to say, by way of introducing them, that I am indebted for the favor of being allowed to make them public, to Charles H. Moore, Esq., who possesses the originals."

The letters range in date from Jan. 6, 1784, to Jan. 14, 1793, and are interesting as illustrating the progress of the writer's plans of study and their accomplishment, and casting additional light upon the small beginnings of a department of learning which has now assumed great and unlooked-for importance. A few sentences are extracted here.

"... Happy should I be to follow you in the same track [of Hindu learning]; but life is too short and my necessary business too long for me to think at my age of acquiring a new language. All my hopes, therefore, of being acquainted with the poetry, philosophy, and arts of the Hindus, are grounded on the expectation of living to see the fruits of your learned labors." (April 24th, 1784.)

"... I have just received from Benares a S'hanasrit book, which puzzled me at first, and will, I hope, continue to puzzle, until it enlightens me. It is called ... the *Dherm Shâstr Menu Smrety*. A version of this curious work is promised, and, when it comes, I will set about learning the original, if I can procure assistance from a good Pandit." (March 1st, 1785.)

"... I have found a pleasant old man of the medical caste, who teaches me all he knows of the Grammar, and I hope to read the *Hit Upadêś*, or some other story-book, with him. My great object is the *Dherm S'âstra*, to which I shall arrive by degrees." (Sept. 17th, 1785.)

"... You are the first European that ever understood Sanscrit, and will, possibly, be the last." (Oct. 6th, 1787.)

"I devoured, my dear Sir, your *Bhagavad-Gîtâ*, and have made as hearty a meal of your *Hitôpadêśa*, for which I thank you most sincerely. The ships of this season will carry home seven hundred copies of our first volume of Transactions; and the second will be ready, I hope, next year: but unless the impression should be sold in London, Harington & Morris (who print the book at their hazard) will be losers, and we must dissolve the Society. You have already done us capital service, and will continue to serve us by spreading over Europe your discoveries in Indian literature. You have the honor of being the first European in the world, and the only man, probably, that ever saw Europe, who possessed a knowledge of Sanscrit." (Feb. 27th, 1789.)

"I am so busy at this season, that I have only time to request your acceptance of a little Sanscrit poem, which Morris has printed, and which you are the only man in Europe who can read and understand." (Jan. 14th, 1793.)

#### 5. On two Inscriptions in Sanskrit characters from Buddhist temples in China, by Mr. E. C. Taintor, of the Chinese Foreign Customs Service.

Mr. Taintor exhibited to the meeting an inscription, in mixed Chinese and Sanskrit characters, covering eight sheets, and explained that it was an impression taken from the faces of an octagonal marble column in the Hwa Yen Tan, a tem-

ple in the Chinese city (the southern section) of Peking, and that the inscription was first brought to light by Rev. Joseph Edkins, of the London Missionary Society. The date of its erection, A. D. 1491, is given in the last line of the eighth sheet. The first face of the column bears an inscription, in Chinese only, commemorating the rebuilding or repairing of the temple, and detailing the circumstances attending it, in the style usual in monumental records of this character, which are to be met with very commonly in temples in all parts of China. The second to the seventh faces, inclusive, contain Sanskrit characters, written after the Chinese style in vertical columns, and forming an inscription as yet untranslated. The eighth face comprises both Sanskrit and Chinese text. Considerable portions of the characters on several of the faces of the column, as given in the copied sheets, are nearly obliterated or quite indistinct, but can probably be restored on a careful examination of the original.

But one other inscription of this character, containing Sanskrit text, has, so far as I am aware, been observed in China. This was found by me in February, 1867, at the city of Ichow, which lies about seventy miles southwest of Peking, at the entrance to the beautiful valley in which are situated the Si Ling, or Western Tombs, the burial places of three of the seven deceased emperors of the present dynasty.

Outside the western gate of Ichow stands a neat little three storied pagoda; the temple attached is called *Pai T'a Sz*, or the 'White Pagoda Temple.' In front of the pagoda stand two octagonal white marble pillars, about a foot in diameter and six feet high. The westerly one bears only Chinese characters, and, in consequence of the soft and perishable nature of the stone, they are either obliterated or very indistinct. Seven of the eight sides are covered with characters, evidently used phonetically, without regard to their meaning. No date or emperor's name could be found. A block of marble, with sculptured figures, originally the capital of the pillar, lies a few feet from it. The easterly pillar is in better preservation. The S. face has eight columns of Chinese characters. On the S. E. face are one column of Sanskrit and two of Chinese characters; on the E. face two Sanskrit and two Chinese; on the N. E. face three columns of Chinese, representing phonetically Sanskrit (?) sounds; on the N. face, four columns of the same character; on the N. W. face three columns, and W. face three and one-half columns of Chinese, all evidently used phonetically. The S. W. face, the most important of all, as giving the date of erection, has four and one-half columns of Chinese, from which we learn that the column was placed in position on the fifteenth day of the eighth month of the fifth year of Süen Ho, of the Sung dynasty, corresponding to 1123 A. D.

As my own limited time prevented my copying the inscription (which was of about the same length as the one from Peking), I endeavored by the offer of a reward to induce some native to make a copy during my absence at the Tombs; but regretted to find on my return the following day that no one had ventured to undertake the task, on account of the great difficulty of making out many of the characters.

Prof. Whitney remarked that the Sanskrit characters were in an older form of Devanagari, quite different from that now in use, and that the hasty examination which he had yet been able to give to the inscription had not enabled him to make out any part of it, save the common Buddhist formula at the end, *om mani padma hum*.

6. On the System of Duplication in consonant groups, as taught by the ancient Hindu grammarians, by Prof. W. D. Whitney, of New Haven.

Our means of knowledge of the pronunciation of the ancient Sanskrit are its pronunciation by the modern Hindus, the teachings of the old Hindu writers on grammar, the euphonic laws of the language, and the comparison of the spoken alphabets of other related languages. Each of these, in its order, checks and corrects the others, and their combined effect is to give us a confident and satisfactory understanding of the phonetic form of the language—excepting, of course, that tone and coloring which no description can impart. The second source is worth more in India than elsewhere, since the ancient Hindu phonetists were

gifted with rare powers of observation and analysis, and carried the science of phonology further than it has been carried by any but the latest generation even of European scholars. Their results are laid down especially in the *Prāticākhyas*, and constitute one main department of the interest attaching to that little body of works. But the characteristic defects of the Hindu character appear also in their phonetic science—their tendency to over-refinement of analysis, and to the setting up of arbitrary and artificial rules in place of simple natural laws, determined by pure observation. A striking example of this is their system of duplication in consonant groups; this forms a feature in all the *Prāticākhyas*, and is found even in Pāṇini's great grammatical text-book, which has been the rule of correct Sanskrit speech for probably more than two thousand years. The system involves two chief rules: 1, that the first consonant in a group of two or more is to be pronounced double after a vowel; thus, *pra* after *ā* is *āppra*, *abda* is *abdda*, *asya* is *assya*, and so on; 2, that an *r* thus situated is not doubled, but the consonant following is so treated instead, as in *arkka* for *arka*, *ūrgg vii* for *ūrg vii*, *ūrggbhyas* for *ūrgbhyas*, and so on. In case the letter to be doubled is an aspirate mute, the corresponding non-aspirate is substituted for it in duplication: thus, *adhlvara* from *adhvara*, *dirgha* from *dargha*. To these rules there are certain extensions and restrictions, of minor importance, and variously given by the different authorities. They are combined, also, with a number of other insertions and modifications, which not infrequently produce very intricate and formidable results: turning *tam*, for example, into *thspmm*, and so on. In the case of some of these insertions and changes, we can seem to see the physical processes whose undue appreciation or gross exaggeration are their foundation: but the physical ground of the system of duplication itself no one yet has succeeded in tracing out and setting forth.

## 7. On Westphal's new Greek grammar, by Prof. J. Hadley, of New Haven.

Prof. Hadley referred briefly to the series of works on Greek rhythm, metre, and music, by which Westphal has gained a high, and, on the whole, a deserved reputation. Since Hermann and Boeckh, no scholar has done so much for the progress of these studies. His merits are undeniably great, though marred by some faults—by haste, self-assertion, want of ingenuousness, and intemperance in controversy. In 1869, Westphal appeared in a new field, with a *Philosophisch-historische Grammatik der deutschen Sprache*. Here he gives, in general, the results arrived at by Bopp, Grimm, and their successors; but lays much stress on a theory of the origin of inflections, in which he differs from nearly all comparative philologists. He holds that most inflections were, at the outset, not words, previously separate, which losing their own accent became appendages of other words, but mere sounds, without independent existence, and without significance, until by the users of language they were employed as inflections. In his Greek Grammar, just published, the same theory is adhered to; though much less prominence is given to it. The author at first intended only to write a Greek Syntax, in which the syntactical categories of Hermann should at length be superseded by more appropriate norms, derived partly from comparison of other Indo-European languages, and partly from an intelligent examination of the Greek literature. But he was led to include the etymology, as without it his treatment of the syntax would often be unintelligible. Though subordinate in the plan of his work, it is treated on a large scale, receiving 447 pages, without including the verb, which will probably require as many pages more.

This great length may be partly the result of hasty composition, which shows itself in other ways. Thus, on p. xvii., the verb *οἶκω* is spoken of as if it were a contraction of *οἶκω* (instead of *οἶκω*). On p. 58, the noun *στίχος*—a masculine of the second decl.—is set down as having its genitive in *ου*. On p. 17, *τίψω* is given as the future of *τίπτω*, whereas the classic writers have *τιπτήσω*, and *τίψω* does not appear until some five centuries after the Christian era. Still worse is it with *κίζω*, on p. 24, which does not occur until late in the middle ages, which Passow describes as unused, and Liddell and Scott omit altogether. On p. 55, a form *ρεῖο* (= *σοῦ*) is mentioned and explained at length: under pronouns, it re-appears, in connection with *ρεῖο*, pp. 377-8, where special attention is called to the latter form;—all this without an intimation that *ρεῖο* is confined to one line (twice re-

peated) in Homer, and that *tesio* is a mere conjectural variation for *reio* in that line.

Cases of self-contradiction were also pointed out. Thus on p. 30, the author explains *φαεινός* as being for *φαεινός*; on p. 70, he explains it as being for *φαεινός*; while on p. 207, he pointedly rejects the second explanation and returns to the first. The two derivations proposed for *ἥλιος*—the one formerly received from a root *svar*, 'to shine,' and the one suggested by G. Curtius from *ἔλ*, 'to burn'—are both found here, the first on p. 180, the second on p. 198, each without reference to the other.

Several points in the Lautlehre were made subjects of special criticism: particularly, the failure to recognize the true difference between sonants and surds, as consisting not in softness or hardness, but in the presence or absence of tone. So, the sounding of *γ* before *μ* as *ng*; the assertion that Doric *ἦθρον* was an earlier form of *ἡλθον*; the assumption that the Homeric *εσσι* in the dative plural was made from *σι* by doubling the *σ*; the statement that the Greek had no objection to a final *λ*, supported only by the form *ἦλ* (= *ἦλος*) in a late epic poet; etc.

Among other cases of venturesome etymologising, was mentioned Westphal's suggestion that the Indo-European numeral 'four' contained the word 'three' under the form *tvar*, with a prefix to express unity, which prefix had from the outset three forms *pa*, *ka*, *ta*. That the first speakers of the Indo-European, while agreed on the five sounds in *atvar*, and agreed that a surd mute must precede them, were hopelessly divided into three parties on the question which surd mute should be taken, and that this division was propagated to the first speakers of the Graeco-Latin, and down to the first speakers of the Greek itself—is a strange hypothesis, and an unnecessary one, as a primitive *k* might by explicable euphonic processes pass into a *p* or a *t*.

Finally, it was remarked that Westphal deserves credit for his attempt to treat the Greek grammar in the light of comparative philology. The difficulty of the attempt might be admitted as an excuse for many imperfections. The work would certainly be useful in overcoming the prejudice, still strong in Germany, against any application of comparative philology to Greek or Latin grammar.

#### 8. On two recently discovered Greek monuments, by Pres't Woolsey, of New Haven.

Pres't Woolsey showed to the Society a photograph of a beautiful monument found at Athens several years ago, and rendered more interesting by a more recent discovery. The monument presents to us the figure of a young horseman over a fallen foe, and the inscription on the base is this: "Dexilaus, son of Lysanias, of Thorikus, was born when Teisander was archon, died when Eubulides was archon, in Corinth, one of the five horsemen." The dates are, of his birth, 414 B. C. (the archon being called Peisander by Diod. Sic., xiii. 7), and of his death, 394 B. C., when the great battle in the territory of Corinth and near the city took place, described in Xenophon's Hellenica, iv. 2. 9-23, which is assigned to the year of Eubulides by Diod. Sic., xiv. 85-86. In the inscription there is nothing deserving notice except—1, that Teisander is either a mistake of the lapidary for Peisander, or else an early instance of *Tet* for *Ti*, common enough afterwards, especially on marbles of Asia Minor, in words from the root *Ti*; 2, that one of "the five horsemen" naturally seems to mean one of the five who died in that "great battle," as it was called by Demosthenes.

Another inscription lately found (in March last), and published from the copy of Mr. Robert P. Keep, our consul at Peiræus, in the Yale Courant of April 30 last, records that

"These horsemen died in Corinth:  
Melesias, Onetorides, Lysitheus, Pandias, Nicomachus,  
Theangelus, Phanes, Democleës, Dexilaus, Edelus;  
In Coronea, Neocleides."

Mr. Keep's copy gives Edelus, but there can have been no such name.

This inscription, on the cap or frieze of a monument of Pentelic marble, occurs on the way taken by Pausanias from the city to the Academy (Attica 29. 2, which Mr. Keep cites). He says "those who fell around (or near) Corinth lie here."

This inscription, it will be perceived, names ten horsemen who died in Corinth, one of whom is Dexilaus, and the other inscription says that he belonged to "the five horsemen." What then can this expression in the first inscription, "the five horsemen," mean?

9. On Cox's *Mythology of the Aryan Nations*, by Prof. W. D. Whitney, of New Haven.

After excusing the incompleteness and want of elaboration of his criticism of Mr. Cox's work, Prof. Whitney began with referring to the new era made in the study of classic mythology, as of classical language, by the wider Indo-European studies. The foundation of both is the same: the formation of certain religious views and mythical conceptions, as of certain ideas and expressions, in the period of Indo-European unity, and their transmission down to historical times. To find the traceable relics of these, is to make the nearest possible approach to the beginnings of religious thought in our branch of the human race. The comparison of Greek and Hindu mythology began as soon as the Veda was opened to study, and has ever since yielded more and more fruit. Max Müller has lately done the service of setting it forth in an attractive manner; and has also given such prominence to the elements of the sun and the dawn in the earliest mythology as almost to put a new aspect upon the whole subject of mythologic interpretation. His views are very attractive and plausible, as well as novel, but their soundness is yet to be established by careful criticism. To such criticism they are not subjected by Mr. Cox, who is, rather, their implicit acceptor and their enthusiastic advocate, and who carries them to an extreme which even their originator, perhaps, would fail to approve. Mr. Cox's work (in two stout 8vo volumes, London, 1870) is eloquent and graceful, but wanting in scientific tone, as in soberness and coherence of reasoning; it is somewhat diffuse and repetitious; the author is so dominated by his theory as to be made often partial in his judgments, loose in his interpretations, and uncritical in his etymologies.

The main features of the solar interpretation—which Mr. Cox applies to the story of the *Odyssey* as well as of the *Iliad*, to the *Nibelungen-Lied*, the legends of Arthur and Charlemagne, the nursery-tales of Boots and Jack the giant-killer, and so on—were stated, and illustrated by extracts and comments.

No farther communications being offered, the Society adjourned, to meet again in Boston on the seventeenth of May next.







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